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Consistory then sought advice from Classis of Amsterdam, according to custom, although living in English dominions — The Dutch Party protested against the designs of the Consistory, although many names in his Protest were of doubtful origin — They also complained to the Classis of Amsterdam — The Classis approved the plans of the Consistory, and wrote to the Dutch Party that their opposition was ill-advised — This advice kept secret — Only then was Rev. Mr. Laidlie called, and the results have been highly favorable — The Dutch Party then claimed the right to vote for Consistorymen — Upon refusal, began a suit, but the verdict was against them; yet now petition the Governor.

Their reference to Article 51 unjust — Had only reference to the French refugees — Their reference to Article 86 is misleading — No minister has been forced upon the church — The Consistory has invested most of the proceeds of the Manor of Fordham in real estate; the rest is secure, waiting for opportunities — The reference to non-catechising in Dutch not true; as well as that about the Dutch School; also about two English services in the new church — The facts of the case — One Consistory acts for

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Oct. 12. The Synod of New York to the Classis of Amsterdam — Had sent letters and Acts of their Synod, but had not yet received replies — Send also Acts of 1787..... 4348, 4349

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20. Synodalia — Classis prepares report on New York and New Jersey for Synod of North Holland..... 4349

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Acts of the Classis of Amsterdam.

Rev. de Vos and van Harlingen request to be examined in April.

1761, Jan. 13th, Art. 2. The Revs. Leonard de Vos. and John Martin van Harlingen, S. S. Theol. Stud. request a preparatory examination at the next Classis.

The Classis having found their testimonials to be sufficient, granted their request. The Examiner, Kessler, assigned as a text to Rev. de Vos, Psalm 24: 3, 4; and to Rev. Van. Harlingen, Heb. 1: 3. 8: "Who being the brightness of his glory, and the express image of his person, etc.' "But unto the Son he saith, Thy throne, O, God is forever and ever, etc." To both were assigned in the Hebrew, Psalm 24; and in the Greek, Heb. 1.

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Letters to Churches Abroad.

A letter was read to the so-called Coetus of New York; and a duplicate to the so-called Conferentie. These were approved by the Assembly with much pleasure, and are to be forwarded. The Deputies were thanked for their trouble and discretion.

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The Classis of Amsterdam to the Consistories of the Province of New York, January 13, 1761. Vol. 31, Page 154. No. 108. Referred to Vol. 24:76.

To the Rev. Consistories in the Province of New York.

Rev. Sirs and Much-beloved Brethren:—

Your communication, signed by Domines J. Ritzema and L. De Ronde, in the name of the Conferentie Assembled, accompanied by the signature of other ministers in New York, and dated May 8th, 1760, we received in safety. The business done is recorded therein with minuteness and accuracy, and agrees with the account given by the other brethren.

It was pleasing to us that the Christian and earnest advice of our preceding letter had been adopted, namely, the making of an effort to put an end to the shameful divisions and deplorable dissensions, so inconsistent with the Gospel of peace of the gentle Savior; and an attempt to reunite yourselves in a common Coetus, (or Assembly.) We were pleased that our letter had had so much influence on you, Rev. Gentlemen, that you were disposed to bridge the chasm, and debate the matter. But we learned with grief that the desired union, with the peace incident thereto, was not accomplished; that negotiations were broken off, or at least delayed; for you could not agree upon the articles and conditions which were then proposed.

The brethren who call themselves the *Conferentie* required that all decisions of important matters, about which there might arise differences of opinion, should be made by the Classis, and that the business in such cases should be so referred by both parties. The present Coetus replies that all matters, must, as usual, be determined by a plurality of votes, according to Article 31 of the Church Order:—(Of the Synod of Dort.) The Coetus also recognizes the legality of examining and licensing students in America; that ordinations once performed cannot be repeated, any more than that one who has been once lawfully baptized needs to be baptized again; for re-ordinations would endanger the peace of the congregations.

But the Conferentie affirms that such powers do not belong to the Coetus, inasmuch as the Classis has never recognized the Coetus in any other capacity than as a

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subordinate body, and then only under the express condition that care must be taken not to allow a word against the doctrine, nor to hold any preparatory or final examinations, according to a letter of the Classis in Nov. 1739, because this power was reserved to the Classis by the Synod of Dort.

Having laid the contents of both letters before the Rev. Classis, and these having been duly considered by that Rev. Assembly, we are directed to urge upon you earnestly again the duty of the union of the parties, and to give you also the decisions of the Classis on the points in dispute.

1. On the first point: The opinion of the Classis is that a decision by a majority of votes is essential. The very nature of any Assembly, and therefore also of an Ecclesiastical Assembly, requires such a rule. Protesting members, however, have the right to appeal to Classis, which is a common right in all subordinate Assemblies.

2. In reference to the second point, we must say that we cannot approve the preferments, (of students into candidates, or of candidates into ministers,) as having been performed according to the rules of the Netherlands Churches; but we will not be so strict in this matter as to revoke these preferments, but we accept of them as facts accomplished. It is indeed true that the Classis has not given authority to the Coetus to conduct examinations, for this privilege belongs only to a regular Classis; but the Classis will, hereafter, in extraordinary circumstances, act in a liberal manner, *pro re nata*, upon notification of the necessities of the case. But the Coetus must, then, be able to give a suitable certificate of the extent of the individual's knowledge of Sacred Theology. The Classis will not, however, concede such privileges unless the Coetus become a united body again, in the bonds of love.

Rev. Sirs and Much-beloved Brethren, such is our advice and decision. By the help of God, they are adapted to promote the welfare of the newly established congregations, and the edification of the others, in the faith of Christ. We trust that none of you will be elated at the confusion or the seeming independence, of any of the brethren, caused by our decision, and permit these facts, instead of healing the wound, to make it more difficult to be healed; but may you thereby lay a foundation for the desired union. If we realize the importance of maintaining the honor of God, (as his servants,) of extending his kingdom, of edifying our individual congregations, then labor to this end. How necessary is it that we beseech God to give us the spirit of love and moderation, in order to guard us against the ambitious spirit of Diotrephes; and to enable us to hate and destroy all wrong tendencies and sinful passion, although varnished with seemingly good pretexts.

We pray you, therefore, to act as brethren. Bind together the loosened ties. Love truth and peace as the sons of God. Be examples to each other, each regarding the other as better than himself. Bear each others burdens and so fulfill the law of Christ. How much would such conduct on your part, cause us to thank God, the Lord of peace! What refreshment and joy would it be to us; yea, what a reward for all our brotherly advice! We close with the words of Paul, Rom. 15: 5. 6. "Committing you and your congregations to the protection of God and the word of his grace." With true effection, we remain,

Rev. Sirs and Much-beloved Brethren,

Your obedient servants and brethren,

In the Name of the Classis of Amsterdam,

R. Perizonius, V.D.M. Depp. Cl. h. t. Praeses.

E. P. G. Van Essen, Depp. Cl. h. t. Scriba.

In our Classical Assembly,

January 13, 1761.

THE CLASSIS OF AMSTERDAM TO THE CONSISTORY OF NEW YORK. JAN. 13, 1761. VOL. 31, PAGE 157. No. 109.

To the Rev. Consistory in the City of New York.

Rev. Sirs and Much-beloved Brethren:—

Accompanying this letter we send you the proceedings of the Synod of North Holland for 1760, held in this city (Amsterdam). We hope you duly received the

Minutes of the preceding year. The Classis thought it best to send these documents to you, since your place is the chief town in the Province. From you they can be sent with greater facility to the other brethren. We request you to be careful of all letters, and to forward them to their destination as you have hitherto done. We fraternally exhort every member to be zealous in promoting love and unity. We trust that the God of peace may bless you, by pouring out his Holy Spirit upon his Church for the upbuilding of Zion.

Reiterating our genuine affection for you, we subscribe our names,

Rev. Sirs and Much-beloved Brethren,

In the name of the Classis of Amsterdam,

R. Perizonius, V.D.M., Depp. Cl. h. t. Praeses.

E. P. G. Van Esse, Depp. Cl. h. t. Scriba.

In our Classical Assembly, Jan. 13, 1761.

ARCHBISHOP SECKER TO THE REVEREND DR. [SAMUEL] JOHNSON.

Lambeth, Jan. 20, 1761.

Good Dr. Johnson

The University of Oxford have unanimously given Mr. [Henry] Barclay, at my request, the Degree of a Doctor of Divinity by a Diploma, which is in my hands, but shall be sent to the Doctor in such a manner, as he shall direct. Be pleased in the meantime to congratulate him from me on the justice done in this respect to his merit.

My further inquiries for Tutors in your College, though diligent, continue to be unsuccessful. Nor do we find persons to supply our vacant missions, which are now seven or eight. Pray is Mr. Gibbs of Simsbury in a condition to do any duty properly, and what? and is there any hope, that Mr. Lyons of Brookhaven, if removed with an admonition, would mend? I hope you will send us over good young men for Missionaries, when you can. We must supply the old parishes, before we attempt erecting new ones.

The King hath had no opportunity, as yet, of shewing what his dispositions are towards the American Churches, excepting that in general all his dispositions are good. But whom he will consult particularly on this head, hath not hitherto appeared. I presume the Episcopal Clergy will transmit addresses to him, as their predecessors, when they were much fewer, did to the late King. This may lead him to enquire concerning them and express himself in relation to them. If any such addresses come to me, I will take the best care of them, that I can.

You shall hear further, as occasion may require, from your loving Brother

—Col. Docs. N. Y. Vol. vii, p. 454.

CHURCH OF NEW YORK.

Manor of Fordham.

New York, February 2, 1761.

Consistory held after calling on God's name.

Mr. Abraham van Wyck presented a list of the remaining farms and places on the Manor as yet unsold. This matter, the consistory took into serious consideration. They directed that they should be sold at public vendue at such time and place as the committee to be appointed should judge best. The committee consists of Messrs. L. Lispenard, T. Marschalk, P. Clopper, A. Lott, Jr. and G. Rapelye. John de Peyster was requested to assist them in leasing such plots of Mr. Harpending as now are, or soon will be in possession of the church.

Mr. J. Van Antwerps request for an increase of salary was so far allowed, that so long as he conducts the service to the satisfaction of the congregation, £5, shall be added to his salary.

Catherine Althen was taken on the list of the Poor.

Signed in name etc.

J. Ritzema, p. t. Pres.

REV. SAMUEL SEABURY TO THE SOCIETY FOR PROPAGATING THE GOSPEL. CHURCH OF FLUSHING.

Jamaica, March 26, 1761.

Reverend Sir:

In my last I informed you that the people at Flushing were finishing their Church. The severe cold weather the past Winter obliged them to suspend the work some months, but they have now resumed it & are likely to complete it in a short time, together with a handsome Steeple which was begun last Autumn. The principal expense of this work is defrayed by Mr. John Aspinwall & Mr. Thos. Grennall two Gentlemen who have lately retired thither from New York.

Mr. Aspinwall has besides made them a present of a very fine Bell of about five hundred weight & I hope the influence and example of these Gentlemen in their regular & constant attendance on divine Service will have some good effect on the people of that town Thro' Mr. Aspinwall's means also that Church hath been constantly supplied the last half year with a Lay Reader one Mr. Tredwell a young Gentleman educated at Yale College in Connecticutt of an amiable character & disposition & who intends to offer himself for the service of the (Society) and with their permission to go to England next autumn.

Rev. Sir etc.

Samuel Seabury

—Doc. Hist. N. Y. Vol. iii. p. 197.

CHURCH OF NEW YORK.

Manor of Fordham.

New York, April, 1761.

Consistory held after calling on God's name.

The committee on the public sale of the unsold lands on the Manor of Fordham, reported, that the vendue was held on March 25th, and the following properties were sold:

No. 1. The farm now in possession of Mr. John Archer to John Vermillie, for £8. per acre, the wood lot excepted.

No. 13. The farm now in possession of Mr. Michiel Odel, to Michiel Odel, for £6:10 per acre. This was transferred to Walter Briggs of Westchester for £100., the fourth of the purchase money, was paid down.

No. D. The Farm, partly in possession of Valentyn, lying to the south of Jacob Lent, as far as Mr. de Lancey's mill, was sold for £4:10 per acre, to Mr. Pieter de Lancey.

The lot adjoining the Farm No. 1, or the lot known as the wood lot, was sold to Jacob Valentyn, for £10:5 per acre.

Two valley lots, one No. 7, the other known as the church lot, were sold to Joshua Bishop for £22 per lot.

Two lots Valley No. 4 and No. 2, to Joshua Bishop, for £17:5 per lot.
" " " No. 5 and No. 1, to Donald Morrison, for £17. per lot.
" " " No. 13 and No. 9, to Hendrik Brown, for £14:5 per lot.
" " " No. 8 and No. 12, to Donald Morrison, for £17:15 per lot.
" " " No. 10 and No. 3, to John Vermillie, for £10. per lot.

The piece of land now in possession of Benjamin Coeson was not sold, because the lease does not expire till the year 1763.

Signed,
J. Ritzema, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

(John M. Van Harlingen.)

1761, April 6th. Art. 3. Revs. John Martin Van Harlingen, who now also handed in the lacking church certificate, and Leonard de Vos, S. S. Theol. Stud., preached sermons on the assigned texts, and in so far gave satisfaction that they were admitted to the preparatory examination. The Rev. Examiner, Kessler, questioned them in the Sacred Original Languages, and on the principal heads of Theology. The last named, (de Vos), gave so little satisfaction in any particular, that the Assembly did not feel at liberty to accept him as a licentiate. This was announced to him with an earnest exhortation to diligence. The other (Van Harlingen) gave us so great satisfaction, that with congratulations he was admitted to the office of public preaching, after he had signed the Formulae of Concord, had taken the oath against Simony, had repudiated the condemned opinions of Prof. Roel and Dr. Bekker, and had promised to read without change the Forms of Baptism and the Supper; especially the three questions of the Baptismal Formula. Of all this a laudable certificate shall be given him. The Examiner was thanked for his orderly and neat examination. xiii. 265.

EPISCOPAL CHURCH OF JAMAICA PETITION FOR A CHARTER.

APRIL 8, 1761.

To the Honourable Cadwallader Colden Esq. President of his Majesty's Council and Commander in Chief of the Province of New York and the Territories depending thereon in America etc.

The Petition of the Minister of the Parish of Jamaica & Sundrey of the Inhabitants of The Town of Jamaica on Nassau Island Communicants & professors of the Church of England as by Law Established. (1761)

Most Humbly Sheweth

That the Inhabitants of the Town of Jamaica: Members & professors of the Church of England as by Law Established: did some years ago by Voluntary contributions Erect & finish a decent & Convenient Church in the Town of Jamaica: for the Celebration of Divine Service according to the use of the Church of England, but that through the Want of some proper Persons to Superintend the Affairs of the Same: With Legal Authority, the Building is now Considerably out of Repair, and There is danger Least moneys contributed for the Repair of the Same may be Improperly Applyed to the Detriment of your Petitioners: & Thro' the want of such Persons it also comes to pass that pious and Well Disposed People are Discouraged, in their Designs of Establishing & Erecting proper Funds for the Support of the Church & its Ministry. Your Petitioners Therefore Humbly beg that your Honour

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Takeing these things into Consideration would be pleased to Grant us a Charter (Incorporating such Persons as upon Mature Deliberation shall be found Worthy) with such Privileges & Immunities as in Your Wisdom you shall think Proper. And Your Petitioners as in Duty bound Will Ever Pray.
April the 8th, 1761.

Samuel Seabury, Jr. Minister.
Robert Howell
Benjamin Carpenter
John Huchiens
John Smith
Jacob Ogden
Joseph Olfield
Joseph Olfield, Jr.
John Troup
John Comes
Gilbert Comes
Thomas Truxton
Thos Braine
Benj. Whitehead
Samuel Smith
William Sherlock
John Innes
Richard Betts
Isaac Vanhook
Thos. Hinchman
Adm. Lawrence.

—Doc. Hist. N. Y. Vol. iii. p. 197.

CHURCH OF NEW YORK.

Manor of Fordham.

New York, April 30, 1761.

Consistory held after calling on God's name.

Mr. C. Bancker made known to the Consistory that Mr. Abram Van Wyck resigned his commission as overseer of the revenues of the Manor. Thereupon the Committee on the affairs of the Manor were requested to confer with him concerning what he had done beyond his duty, and receive from him the books, and deliver them to the new treasurer yet to be chosen.

It was discussed whether the treasurer should be placed on the same footing as formerly. It was Resolved, 1. That he shall receive for his services a yearly salary of £25.

2. He shall be chosen every year at the same time as the Consistory.

3. He shall state his account yearly, at the great Reckoning day, and also be always ready to give account to the consistory when asked.

4. He shall put out no money unless with the knowledge at least of the Elders. Thereupon Mr. Adrian Bancker was chosen, to serve till the next election, and to be paid pro rata for the time.

Furthermore Resolved, That the writings of the lands sold as above named, be sealed; also some leases or mortgages on the lots of Mr. Harpending. Order was given to have some leases printed

and bound together in a book, to save the cost of continual copying and the danger of being scattered.

Signed, etc.,

J. Ritzema, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

Examination and ordination of John Martin Van Harlingen.

1761, May 4th. Art. 4. John Martin Van Harlingen, S. S. Min. Cand., asks for a final examination, and to be ordained as minister in the service of the New Netherland Churches. This was granted to him. In the presence of the High Rev. Deputatus Synodi, E. Ph. G. van Essen, minister in this city, he preached a sermon on the assigned text 1 Cor. 2: 2, "For I determined not to know anything among you, save Jesus Christ, and him crucified." He was further examined by the Examiner, William van der Zouw, in Hebrew on Psalm 93, and in Greek, on 1 Cor. 2; and subsequently on the most important points of our Sacred Theology. In all of this he gave so much satisfaction to the Assembly, that with much satisfaction (lit. amplitude, and a unanimous vote he was adjudged fit for the ministry of the Gospel in those regions. They expressed their best wishes for God's blessing upon him, and their hope and expectation that he will be a very useful instrument for the extention of Christ's Kingdom. Furthermore he was ordained in the full meeting, by the Examiner, with the laying on of hands. See subsequently Classis of September 7, 1761 Art. 6.

xiii. 266.

CHURCH OF NEW YORK.

Manor of Fordham.

New York, May 7, 1761.

Consistory held after calling on God's name.

The committee on the affairs of the Manor reported from Mr. Abram Van Wyck, that there was a little income from the Manor during the three years of his administration. This had yielded him, in all, only £10. or thereabouts. Therefore he desired to receive £20. more, wherewith he would be satisfied.

Resolved that this amount be given him. The Treasurer was directed to receive from Mr. Van Wyck everything that belongs to the Manor; to pay him the £20.; and also the £27. 10. which he advanced to the treasury, and then give Mr. Van Wyck a receipt for the delivery of everything.

Signed, etc.,
J. Ritzema, p. t. President.

CHURCH OF NEW YORK.

New York, July 10, 1761.

Consistory held after calling on God's name.

Mr. J. Lansing requested payment of the bond held by him for £275.; but there was no money in the treasury, except that from the Manor of Fordham, which could be used to discharge this bond. Thereupon it was resolved that the Treasurer of the Manor take from the treasury the two bonds for £300. belonging to the Deacons and discharge the bond out of his money.

That £1000. of the money of the Manor be put out to the Corporation of the City, at 5 per cent.

In name, etc.
J. Ritzema, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

(Haagoort.)

1761, July 20th. Art. 1. A letter from Rev. Gerard Haagoort, of Second River, of April 6, 1761, was placed in the hands of the Rev. Depp, ad res Exteras. xiii. 267.

ACTS OF THE SYNOD OF NORTH HOLLAND, JULY 28–AUG. 6, 1761.
pp. 38-43. Vol. 64.
Article 46.

.....

South and North Hampton; Rev (Jonathan) Du Bois, pastor; Families, 47; members, 55; from Oct. 1759-Oct. 1760, 15 children baptized. His church is satisfied with him. He has thought, however, of leaving.

.....

It makes known that an important church at Amwyl, (Amwell), New Jersey, about 38 English miles, (13 hours) from Philadelphia, as well as a church at Easton, a village recently begun, about 60 miles from Philadelphia, in Pennsylvania, had

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requested the Coetus to call a minister for each of them, with the promise of fifty pounds annually, for support; and, on the part of Amwyl, traveling expenses and free residence besides. Wherefore the Coetus asks that the Deputies and Commissioners of the Classis of Amsterdam call and send ministers for those churches.

.....

The Deputies (of the Synods) and the Commissioners of the Rev. Classis of Amsterdam neither could nor would disregard the request of the (German) Coetus for the churches at Amwyl (Amwell) and Easton. Wherefore, they had made inquiries for obtaining capable men, and, upon information received, had called Rev. Johannes Jacobus Irlen, candidate at Kleene, as minister for Amwyl, but without success. They had called also Rev. Casparus Michael Stapel formerly a Lutheran minister at Rostok, in the Duchy of Mecklenberg, but who had gone over to the Reformed Religion. His motive for this change he had set forth in the German language. These were translated into Dutch, and were printed at the Hague by Van Cleef in 1760. After having been satisfactorily examined and ordained by the Deputies of both Synods, he was sent as minister to the church of Amwyl. The Deputies of this Synod gave him 12 ducats for a viaticum. The Deputies and Commissioners of the Classis of Amsterdam will further try to secure a capable minister for the church of Easton. They have resolved to send 2000 florins for the Pennsylvania churches.....

ADMINISTRATION OF LIEUTENANT-GOVERNOR CADWALLADER COLDEN, AUGUST 8–OCTOBER 26, 1761.

PETITION FOR LEAVE TO COLLECT FUNDS FOR BUILDING A NEW MINISTER'S HOUSE AT NEW ROCHELLE, FOR REV. MICHAEL HOUDIN, AUGUST 19, 1761.

To the Honourable Cadwallader Colden Esq. Lieutenant Governor & Commander in Chief of the Province of New York & Territories Thereon Depending in America etc.

A Petition of Sundry of the Inhabitants of New Rochell Belonging to the Church of England.

Sir:

The Society for Propagation of the Gospel in Foreign Parts have been so Charitable as to Appoint Mr. Houdin—a french Refugee, a Gentleman of a good Character Successor to their Late Worthy Missionary at New Rochell the Reverend Mr. Stoupe—In Consideration of which Particular Regard they Require and Insist that the People at New Rochell should Do their Utmost to make Mr. Houdin a Comfortable Support and that they should immediately Put the Parsonage House in Good Repair We are ready & willing to exert ourselves to the utmost according to our abilities, but to those that are acquainted with the circumstances of the People professing the Church at New Rochell It will appear to Require the Utmost Exertion of Our Abilities to Efford that Necessary Support To Mr. Houdin that the Society Expect & Require & if we should be Obliged to Raise four Hundred Pounds To Build a New Parsonage House, The Old Being So Decayed that it is thought by no means Worth Repairing Especially at this Burthensome Time We have the Greatest Reason To fear that it will be so Extremely heavey that Many will be Discouraged & In that Case that Mr. Houdin Must Leave us, tho' he is the only Minister In the Place, & Indeed there are But few Besides Professors of the Church of England In the Place & We have reason to hope that they may be Induced To Conform Should A Worthy Minister Continue Among Us—Upon those Considerations We Beg Your Honour Will Be Pleased To Grant A Brief through this Province To Collect the Aforesaid Sum of four Hundred Pounds for Building a New Parsonage House To Repair the Church In this Place & your Petitioners As in Duty Bound Shall Ever Pray etc.

Barnard Rynlander
Jacobus Bleecker
David Lespinard
Peter Bartine
James De Blez
Isaac Guion
Jean Soulice

August 19th 1761.
Read in Council & granted.

—Doc. Hist. N. Y. Vol. iii, p. 577.

ACTS OF THE CLASSIS OF AMSTERDAM.

(Heyer.)

1761, Oct. 5th. Art. 13. Rev. John Henry Heyer, S.S. Theol. Student, after preaching a sermon on an assigned text, was questioned by Rev. Examiner Kessler in the Hebrew and Greek Languages, at the chapters indicated to him, and also carefully examined in the principal articles of our Sacred Theology. Therein he gave so much satisfaction by his answers that with an admonition to diligence, and after he had taken the oath against Simony, had repudiated the condemned opinions of Prof. Roel and

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Dr. Bekker, and signed the Formulae of Concord, he was admitted as a licentiate, with a prayer for a blessing on him. He also promised to read without change the Forms of Baptism and the Supper. On occasion of this examination it was resolved to consider more fully whether the Examinees could not be heard somewhat more at length in their sermons. xiii. 281, 282.

1761, Oct. 8. The Coetus, per Erickson and Leydt, to the Classis of Amsterdam. See Extract, April 5, 1762.

THE CONFERENTIE TO THE CLASSIS OF AMSTERDAM, OCT. 15, 1761; WITH A POSTSCRIPT, FEB. 25, 1762.

We render our grateful acknowledgments to you for sending us the Acts of the Synod, with the accompanying letter of the 13th of January, 1761. The inclosed letter to the (Coetus) brethren we gave the same day that it arrived to Dom. Leydt, who was then in the city.

Dom. Leydt has just printed (as we are informed by Dom. Adsins, of Philadelphia,) a book at Amsterdam, which no doubt has already come under your notice. As it refers to us among others, we have concluded to-day to publish our observations upon it, and thus to make known to everybody what otherwise we would gladly have been silent about. And we are the more induced to this course, because Do. Leydt, we are assured, the day before yesterday, gave the letter of the Rev. Classis to a printer, to have five hundred copies circulated, and thus declare to the whole world the answer of the Classis, condemning us, and justifying them. What the consequences will be, time must show; for these papers will be found in every congregation in the land, whether of the old ministers, as they call us, or of the so-called Coetus.

We have also resolved, as soon as our refutation is printed, to send to you a copy by the first opportunity, and also the little book of Dom. Leydt, in order that the two may open your eyes, you having so often complained that the matter was too obscure for you to pronounce a decision upon it.

The Classis, in their letter of December, 1726, which we have caused to be printed in our defence, said that it was not only an adviser, but a judge. Now this is just the question: *Who shall be the judge?* the decision of which was desired by us long ago, before matters reached the present height, when announcements were made only from the pulpit, and things which are now under the eye of every one, remained within the congregation.

What we affectionately desire from you is a categorical statement, which will make peace in consistency with the maintenance of the truth. Otherwise, we shall be compelled to lay the whole dispute from the beginning onward, as from time to time it has been presented to you, before the Rev. Christian Synod; because it is impossible for us, without making ourselves the scorn of all true Christians, to acquiesce in a different decision on your part.

As our answer to Dom. Leydt's book speaks for us, we will not detain you with a longer letter, but conclude with heartfelt wishes for God's blessing upon your persons and work.

With all esteem, Rev. and Honored Brethren, we subscribe ourselves,

Your servants and fellow-laborers,

G. W. Mancius
J. Ritzema
Lamb. De Ronde
John Schuyler
A. Rosenkrantz
U. Van Sinderen
John Caspar Rubel
Benj. Van Der Linde.

Done in our Conferentie Assembly, New York, Oct. 15, 1761.

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P. S.—According to the above-mentioned determination, we send you a copy of Dom. Leydt's book, and two of ours, on the date below; because no earlier opportunity offered. Since our meeting a notable decision has occurred in the village of Tappan, which we briefly mention, that you may see what a turbulent fellow there is among that people. The minister, without direction from the congregation or Consistory, had engaged, with other ministers of the so-called Coetus, to obtain from the Governor of New Jersey a CHARTER for the erection of an academy in that province. Thirty-eight heads of families took this so ill, that they refused to pay the Domine's salary, and when asked the reason of their refusal, assigned this, which however, was not admitted. The minister still adhering obstinately to his purpose, used all means to accomplish it; and when refused by one governor, sought it from his successors. And, as he would not yield his design, nor they consent to pay salary, they were all put under censure; and then the greatest portion of them, with their families, forsook public worship; and this has lasted for two months. We expect nothing better in all the congregations, where they get the control. Queens County is also excited about a minister, with what result time will show. Kings County is reaping the fruit of a long-desired peace, such as has been unknown there for many years; and therein we also may rejoice, although how long is known only to God.

(Signed,) Your servants and fellow-laborers,

John Ritzema
Lambertus De Ronde.

New York, Feb. 25, 1762.

ADMINISTRATION OF LIEUTENANT-GOVERNOR CADWALLADER COLDEN, NOVEMBER 18, 1761–JUNE 14, 1762.

OTHER ITEMS IN 1761.

Dr. Wheelock begins to labor among the Mohawks. Doc. Hist. N. Y. 4to., iv. 313.

Jan. 2. Trinity Church, New York, resolves to raise £500. for a new organ. Dix, Hist. Trinity Church, Vol. i. 296.

March 1. Sir Wm. Johnson to Rev. Jean B. Roubault. Doc. Hist. N. Y. iv. 196.

March 27. Rev. Mr. Brown to Sir. Wm. Johnson. Doc. Hist. N. Y. iv. 196.

Nov. 17. Sir Wm. Johnson to Rev. Eleazer Wheelock. Doc. Hist. N. Y. iv. 197.

FIRST EPISCOPAL CHURCH OF SCHENECTADY. (1762).

The first English Church, called St. George, was erected under the auspices of Mr. John W. Brown, who came from England sometime preceding the year 1762, when the Episcopal church was founded. Its principal benefactors were Sir Wm. Johnson and John Duncan, Esq. Previous to the Revolution, this church owned a valuable library. This together with the organ and a greater part of the interior work was destroyed by some Indians and a gang of lawless whites. Strange as it may seem these whites were Whigs! of such as were all passion and little sense! It was called and considered "the English church," and as such their rage was against everything English. They of course thought it was under British influence. They even meditated the destruction of the pastor's, Mr. Doty's property; but they knew not his place of abode, and as none would inform them, he escaped their ire. Their first pastor was the Rev. Wm. Andrews, he was succeeded in 1773, by the Rev. Mr. Doty, who left his charge in 1777, probably as a Tory. There was no settled minister again until 1791, when the Rev. Ammi Rogers took the charge, and has since been succeeded by the Rev. Mr. Whitmore, the Rev. Cyrus Stebbins, and the Rev. P. A. Proal.

—Munsell's Annals of Albany, Vol. ix, p. 123.

ACTS OF THE CLASSIS OF AMSTERDAM.

(Coetus of New York.)

1762, April 5th. Art. 9. There was also received a letter from the so-called Coetus of New York and Jersey, signed by the President and Clerk, New Brunswick, October 8, 1761.

The Deputies read an answer to the same, and it was approved and ordered to be dispatched. xiii. 288.

ACTS OF THE DEPUTIES. APRIL 5, 1762.

Extracts from a letter of the Coetus per Erickson and Hardenberg, to the Classis of Amsterdam, dated Oct. 8, 1761. (In Vol. 33, page 41. No. 313.)

Letter from the so-called Coetus of New York and New Jersey, signed at New Brunswick, Oct. 8, 1761, by Reinhart Erickson, President and Jacob Rutsen Hardenberg, Scribe.

Although not exactly belonging to their Coetus (Conferentie?) they write a reply to our letter, addressed to the Consistories in the Province of New York, Jan. 13, 1761. This contained two articles, which, when the last effort for union was made, retarded the securement of peace; nevertheless they were so devised, as to be sufficient to remove every obstacle, and recommend peace and union in one Coetus. For the highest good they had resolved to make peace. For the sake of peace they are inclined and intend to show a yielding spirit as before. While preserving a good conscience, according to the Word of God and the Reformed Church Order, they are willing to do whatever is calculated to promote the rest and edification of the churches, and to overlook many circumstances so as to come to a union. To that end also they have determined to enter into negotiations themselves with the Conferentie Assembly. They promise to communicate to us the result.

THE CLASSIS OF AMSTERDAM TO THE COETUS OF NEW YORK, APRIL 5, 1762. VOL. 31, PAGE 168. No. 118.

To the Coetus of New York.

Rev. Sirs and Much-beloved Brethren:—

After having waited a long time for good tidings from your country, hoping to hear of good results accomplished by our letter of Jan. 13, 1761,* we finally received a communication from Brunswick, dated Oct. 8, 1761,† and signed by a president and secretary (Erickson and Leydt.) We learned therefrom that our letter, with the Acts of the Synod of North Holland, which we sent to your city, had arrived safely. Our letter directed to the Consistories of the Province of New York,** belonged to both the Coetus and Conferentie. We thought it best thus to address you, without excluding either party, until you are all united again in one common Coetus.

We were very glad to learn that our preceding letter had excited some hope in reference to your affairs; that the two obstacles which you mentioned, were removed by the suggestions of our letter. We hope that peace may be promoted in the way indicated. We trust we have made ourselves an example in Christian peace-making and toleration, passing by many minor circumstances. May the God of peace promote the precious work among you, causing it to advance from proper principles unto its complete establishment and continuance. O brethren, dwell together, being of one mind, in order that the shattered walls of Zion may be repaired. May we soon hear of this desirable issue, the sooner the better. Would that it may be already accomplished when you receive this letter. We send you the Acts of the Synod of North Holland for 1761, as an evidence of our desire to continue our fraternal correspondence. Now the God of peace himself give you peace always by all means. With love we subscribe our names,

Rev. Gentlemen and Much-beloved Brethren,

Your obedient servants and brethren

J. J. Kessler, Depp. Cl. h. t. Scriba.

In the Name of the
Classis of Amsterdam.
April 5, 1762.

*No. 898. †No. 904. **No. 897.

REVEREND DR. SAMUEL JOHNSON TO ARCHBISHOP SECKER.

Kings Coll., New York, April 10, 1762.

May it please Your Grace

. . . . . .

I am most humbly thankful to your Grace for the honour you have done me in constituting me your proxy at our Board, the second Instrument being now arrived, and I am sorry the loss of the first has put your Grace to the trouble of sending another.

. . . . . .

I come now, my Lord, most humbly to thank your Grace, for the care and trouble you have taken about providing Tutors for us; on which I shall not need to enlarge, as I conclude Your Grace must, by this time, have received an answer to your Message by Mr. Read. I am convinced by the Reasons you give, that the gentleman I mentioned would not have well suited us, but I intirely submitted it to your Grace's judgment, and I hope Mr. Cooper may suit us very well, and release me in a degree from the daily drugery of tuition, which grows too tedious for my years, being far in my 66th. I only wish he were a little older, that he might be the better qualified to succeed me, If I should soon be called off. But the difficulty is, that the College cannot well provide for the support both of him and me at the same time, in our present circumstances.

The President's Business here is, to oversee and govern the College, to read prayers, moderate in Disputations and prescribe Exercises, and to hold commencements and give Degrees, and besides, to act the part of a tutor to one of the Classes, (I have often two.) all which the Vice-president must do in my absence, and be always one of the Tutors, living in a Collegiate way, at a common Table, at the expence of about six shillings sterling per week, for meer board.

. . . . . .

I am greatly obliged to Your Grace for suggesting to those great men the importance of sending us good and religious G————rs, and am glad they admit the request to be very reasonable and important, and wish it may be always admitted, and the choice considered with great care: but cannot say our present case is a great deal mended. The G———l appointed for us seems a very humane, generous and benevolent gentleman; but how he will conduct in respect to what I mentioned, there has not been yet opportunity to see, since his accession. It would be a very unfortunate thing for such a Country as this, if any time hereafter a gentleman in that high station should neglect religion and keep a m———s: a thing we have too much reason to fear may come to pass.

Indeed I fear the times are so bad, that it will be difficult to find many Gentlemen, otherwise likely to gain such stations, that have much sense of Religion left.—Our only Hope, under God, is in (what Your Grace mentions next, to my inexpressible joy,) the example and influence of our most excellent young Sovereign, whose unquestionable sincerity in his Declarations, I do, with Your Grace, most earnestly pray, may ever be preserved incorruptible.—Blessed be God for the happy unanimity of the nation, and the good dispositions of Lord Halifax towards our being in due time provided for with Bishops, and your good hopes relating to that affair. I was sorry for the premature mention of it in the Boston Address, and am very thankful for your Candid acceptance of the Draught I presumed to send to be considered in its proper time, and for presenting our Addresses to His Majesty, particularly the Governors of the College for your presenting theirs, and I doubt not of Your Grace's influence, when you have a proper opportunity, that he may become a kind benefactor to it.

. . . . . .

As to Rye (though I have once or twice put them upon applying to the Society,) I suppose the Reason why they have not, has been, because they have been trying and desirous to get one they know, in these parts, but have not yet succeeded, and they are too much governed by an overbearing gentleman there, a member of our Assembly, who I doubt not has but little regard to religion, which was also the case at West Chester. As to what Mr. Wetmore writes, the case is this: The Government formerly, when they had a religious Governor, established the Church in

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several parishes, viz. New York with a Salary of 100 per annum Statten Island, West Chester, Rye, Jamaica and Hempstead with 50 per annum to be raised from the people; to whom by their Church Wardens and Vestry, the Law gives a right of presentation. The Society adds 50 St. but if they send them a minister, he must also be chosen by the people and inducted by order of the Governor, in order to be intitled to their Salary. As on the other hand, they may chuse and present a Minister, and he is inducted, and then they apply to the Society for their Salary. And there never was but one Instance wherein the Society refused, viz. at Statten Island, because the person inducted had not had the Society's leave to remove.

I hoped Rye would have chosen young Mr. Wetmore to succeed his father, whom the people generally like, but there is such a faction against him, influenced by the person above mentioned (tho' without any good reason) that I doubt it will not do. I wish instead of Amboy Mr. Palmer had been appointed there, who would doubtless have been accepted and inducted: and this I wish may yet be done: because Amboy had so much set their hearts on Mr. Mc Kean, that they are utterly averse, I hear, to having Mr. Palmer, who is equally averse to going thither, and will be very unhappy if he does. I expect every day an earnest petition both from him and his people at Litchfield to the Society, that he may be continued where he is. And indeed it is highly expedient he should; as there is vastly more duty to do in that County than Mr. Davis can do with advantage, and indeed full enough for them both.—But if the Society cannot afford to continue him where he is, I beg he may be appointed at Rye.

I wish, when there is a new Bishop of London, that Commissaries may soon be appointed who, among other things should direct the Clergy to take turns to preach and administer in such vacant places.—And I beg leave, my Lord, to observe, that it is a great pity, when patents are granted, as they often are, for large Tracts of Land, no provision is made for Religion or Schools. I wish therefore Instructions were given to our Governours never to grant patents for Townships or villages, or large Manours, without obliging the Patentees to sequester a Competent portion for the support of Religion and Education.

.....

Some worthy persons in these parts are not without apprehensions concerning a certain gentleman gone to England from America this winter whose ambition is remarkable, that (excepting there would have been a peace,) one of his designs was, to have endeavoured to be made the first Bishop of America: which, if it could be supposed to take place, would be very disgustful to the generality of the Church in these parts, nor can it be imagined that any one from hence would be acceptable.

.....

Your Grace's most obliged and
most dutiful Son and most obedient humble Servant,
(signed) Samuel Johnson.

.....

—Col. Docs. N. Y. Vol. vii, pp. 494-8.

CHURCH OF NEW YORK.

Request for English Preaching.

New York, May 3, 1762.

Messrs. Jacobus Roosvelt and Philip Livingston presented a request, signed by a great number of members of the congregation, as well as others, together with a request from young men baptized and partly reared in our church, for the services of a minister using the English language for our church, according to the Netherlandish Constitution. This having been read and considered,

received the following answer, a copy of which was also given to the petitioners at their request.

Answer: The Consistory find in the proposal of the petitioners many things, which occur to them, as proper and becoming, and for which reasons the subject deserves close attention. But it also appears from the names of the signers, that there is a great number of members, to whom they owe no less consideration, who have not signed said petition. Therefore as guardian of the quiet and welfare of the congregation, we do not find ourselves in a condition to give immediately such an answer as is perhaps expected, but we are compelled to delay a little.

Thus done etc.,

Signed etc.,

J. Ritzema, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. John Arondeus, suspended, seeks a call to the West Indies.

1762, May 3rd. Art. 6. The Deputies ad res Exteras make known that John Arondeus, formerly a minister on Long Island, was in the year (1750), declared by the Classis of Amsterdam unfit to preach and to perform the other functions of the Sacred Ministry. This declaration was placed by the Clerk of Classis upon one of his papers, so that those unacquainted should not be deceived thereby. Nevertheless, he has not scrupled to ask the Messrs. Directors of the West India Company that he might go as preacher to the West Indies. They referred him to the Deputies. To these he showed a quasi-renewed certificate from New York, in which did not appear the above mentioned declaration (of suspension) of the Classis of Amsterdam, and to which circumstances also he did not in the least allude. The Deputies rebuked him for his deceptive conduct, and announced to him that he could not be recommended by them for securing any pastorate until he were rehabilitated by the Classis of Amsterdam. The Deputies also gave the Messrs. Directors an account of what had happened with this John Arondeus, in order that the duplicity he had practiced might be exposed, and its repetition prevented in the future.

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CHURCH OF NEW YORK.

Opposition to English Preaching. Other Plans.

New York, May 13, 1762.

Consistory held after calling on God's name.

Messrs. Abel Hardenbrock, Jacobus Stoutenburg and others, presented a request, signed by a great number of members of the congregation. This being read and considered, the answer was, that the consistory would do their utmost to satisfy both parties, if at all possible. Thereupon domine Ritzema presented two propositions, enquiring if these would not meet the views of both parties.

1. The call of a Professor of Theology who also has the ability to preach in English, and who shall have an evening turn in the New Church, for which proper provision can be made.

2. Or the call of an English preacher, according to the Constitution of the Netherlandish Church, yet that he and those of the congregation who desire an English minister may have a consistory by themselves, without coming into the colleagueship of the Dutch consistory; and the consistory shall provide for the payment of such minister, and he shall preach in the New Church at such times as shall be satisfactory to the congregation.

This the President undertook to explain more fully. He also requested anyone who had or knew anything that was better, to bring it forward. This domine de Ronde and others promised to do.

The President then represented that it behooved the consistory to take into serious consideration:

1. The securing of the privileges [charter rights] of the Dutch Church to the same, so that the consistory, neither now nor in the future, should use them for the support of an English minister or ministers.

2. The minister or ministers shall always be of the Netherlandish Constitution which was confirmed in the Synod of Dort 1618, 1619, and shall subscribe all the Standards of Doctrine, and preach one a week on the Heidelberg Catechism.

3. He shall be in full fellowship with our Church, to teach along with the Dutch, and to rule jointly with the Consistory; that the Dutch and the English shall make together only one congregation; although the estates granted in the charter and confirmed by the Act of Assembly, shall remain definitely for the Dutch.

4. That in order to settle satisfactorily the dispute about the seasons in the New Church to which divine service in English shall be limited, the arrangement shall be to establish an evening service there first, and afterward to put it in the morning or afternoon, at the usual time of worship.

Thus done in our meeting,

J. Ritzema, p. t. President.

New York, May 17, 1762.

Consistory held after calling on God's name.

The farther explanation of domine Ritzema's two propositions in the last consistory was presented. Also another plan of Mr. Clopper, relative to the English minister yet in full communion with our Church, etc. Then came again the first petitioners, with papers of greater urgency than before, especially with a view to remove the point on which the second petitioners stuck fast. They stated these positions. They were then proposed by the President, in the name and presence of the first party, to the second, as follows:

1. The English minister should be in full communion with the Dutch Church and under the same consistory.

2. The payment of the English minister should be singly and only from voluntary subscriptions.

3. The Consistory coming in from time to time, (when chosen to office,) shall, under the subscription for the payment of the ministers, in every case, bind themselves not to touch the Dutch treasury for the English preacher, but to keep the Dutch treasury intact.

This proposal, accompanied with reasons by the President, found, however, small acceptance among those to whom it was addressed; and so they separated, with nothing done.

Thereupon the consistory, considering further what was to be done, resolved to examine the confirmatory Act of Assembly, which Act relates to the New Church also; and to see if it limits us, as the first charter does in relation to the Old Church.

This done etc.

J. Ritzema, p. t. President.

New York, May 18, 1762.

Consistory held after calling on God's name.

The committee to examine the Confirmatory Act of Assembly reported, that they found nothing there to show any danger of forfeiting our Charter, in case an English minister was admitted in the New Church. Thereupon the entire Act was read in the meeting. No one observed anything of that nature. The first petitioners thus put out of the way what the second petitioners had insisted on to some degree, namely, the fear of losing the church-estates. The following matter was then taken up: that, let the service be limited as much as men pleased it would, nevertheless not work well for one and the same Consistory to sit under both ministrations. Either each congregation should be by itself, or else a new Consistory should be chosen consisting of three Elders and four Deacons, who should occupy their own place under the (English) minister to be called; and the same number as usual, namely six Elders and eight Deacons should remain for the Dutch, yet all making together one congregation and one consistory. Endeavors should be made with this proposal to reconcile both parties to each other.

Signed etc.

J. Ritzema, p. t. President.

Acts of the Classis of Amsterdam.

Approval of the Call of Rev. Blaauw.

1762, June 7th. Art. 2. Rev. Cornelius Blaauw, minister on East Vlieland, was called by the elders and deacons, unanimously as a minister in the province of New Netherland in North America, for the villages of Pompton (Plains), Totowa, and Gansegat

(Fairfield). He requests that this call may be fortified by the Classis with its approval. The Classis finding this call satisfactory and on the declaration of Rev. Blaauw that he accepts the same in the fear of the Lord, approves said call with prayer for a blessing upon him. After his dismission from the Consistory and the Classis of Enkhuisen, Rev. Blaauw was installed by the Rev. (Deputies) ad res Exteras in the Sacred Ministry (for said places.)

xiii. 292.

PSALMS BY VOET.—BUSING.

Art. 4. The rhymed Psalms of E. Voet, *cum suis*, of Psalm 73-88 inclusive, and also two treatises by Mr. Busing, being exercises on selected subjects—were likewise approved. xiii. 293.

ACTS OF THE CLASSIS OF AMSTERDAM.

Report of Committee on the Rhymed Psalms.

Art. 5. The Rev. Committee on the Rhymed Psalms report that with great care they took into consideration some copies of Rhymed Psalms, and now read a report (pre-advice) bearing on the subject.

This report (pre-advice) with the appended specimens, will remain sealed up, and in the hands of the sexton. He shall keep them in readiness, so that each member may have an opportunity to examine them. But all the members who do this also pledge themselves to make no copies of any of them, but only to sign his name underneath (these Rhymed Psalms) after reading them; and then to seal them up again with his own seal. The Rev. Committee are cordially thanked for their manifold pains and explanation. A copy of this resolution shall be laid with these aforesaid papers. The members are requested to appear at the next following Coetus [Assembly] in order to come to a conclusion in reference to them. xiii. 293, 294.

CORRESPONDENCE FROM AMERICA.

Rev. Abraham Keteltas to the Classis of Amsterdam, June 7, 1762,

(Abstract, Vol. 33, page 51. No. 324.)

Queens County, Jamaica,

June 7th, 1762

Reverend Sirs:—

The object of this letter to your Revs. by a stranger, will become clearer from the letters of the Revs. Ritzema, De Ronde, Van Sinderen, and Rubel, and of the Consistories of the four united churches of Queens County, with which this church is united. Your Revs. will see from these letters, that I am called unanimously, by these Consistories, in the name of their congregations, to the office of Pastor and Minister among them.

It may reasonably be expected in such a weighty affair as this, your Revs. will desire some special account of my person and the circumstances of this call. In order to satisfy your desire, I write to your Revs the following account, with all humility and respect.

At present I am a member of the Presbytery of New York. I was examined by that Body in the regular way, and was subsequently ordained. This your Revs. will learn from the letters of Messrs. Ritzema and De Ronde. That Presbytery, with several others, is under the Synod of New York and Philadelphia. This Synod receives as her Articles of Faith and Rules of Church Government and Worship, the same as those used in the Church of Scotland. The Westminster Confession of Faith and the Scotch Directory of Worship must necessarily be adopted by all who place themselves under the jurisdiction of this Synod.

It was my conviction that there was no real difference between the Presbyterian churches under the jurisdiction of the Synod and our Dutch Church, in which I was educated and first received as a member:—I say, it was this conviction, as well as a very considerable knowledge of and practice in the English language, more than in the Dutch, which led me, after I had directed my thoughts to the ministry, to unite with the English Presbyterians, to preach the Gospel among them.

After I had preached a few sermons, I was invited by the English Presbyterians in Elizabeth Town, New Jersey, which is situated about twenty English miles from the City of New York, to preach to that congregation at that time without a minister. That church was then vacant on account of the removal of their former minister, in accordance with the action of the Presbytery, on account of disputes which had arisen in that congregation. It is the largest and most important English Presbyterian church in New Jersey. With the tenderest evidences of affection, I was then called to that charge to be their pastor and minister. I accepted the call and was installed in the service among them in a solemn manner, by the Presbytery, on the second Wednesday in September, Anno Domini 1757, in the twenty-fifth year of my age.

I remained a little more than three years in Elizabeth Town. Then disputes arose in the congregation and animosities developed toward me. This led me, together with some others in the congregation, to request a release, through the Presbytery, from my charge. This took place on October 1st, 1760.

After these things I realized most profoundly the uncertainty of a settlement in the Presbyterian churches. I was also cut to the heart by the cruelty and ingratitude of the people. But being reasonably provided with the necessaries of life, through the gracious Providence of God, and after much depression of feeling and earnest pleadings before the Father of Wisdom for his direction, I bought a farm in Jamaica, Long Island, and went thither with my family on the 1st day of May 1761.

One of the most important reasons for my removal to Jamaica was the opportunity which it gave me to preach the Gospel to a poor English congregation at Hempstead. They had been without a pastor for more than twenty years, and were not at all solicitous about their own miserable condition. They were both

unable and declined to support a pastor, and alas! that it must be said, for such reasons too much despised and neglected by the ministers. I preached more than a year in this congregation. It prospered by my services; and the people even began to appreciate the privilege of divine services so much that they offered to pay me a salary. I hope and expect that under the good hand of God, my preaching among them will result in the permanent reestablishment of public services among them. But while I was preaching at Hempstead, some of the Dutch, the doors of whose churches were then closed, came to hear me, and expressed a desire to call me to service among them.

Your Revs. may be assured that all this took place without any suggestion on my part. I was an entire stranger to all matters pertaining to their calling me which were in progress in the Dutch congregations, until the Consistory was on the very point of giving expression to their desires. Your Revs. may well understand that I was very much surprised when asked by the Consistory after a recital of what the Consistory had done, if I would accept the charge of their four united congregations. I gave them the following answer: that I could not at once decide on so important a matter, but that I feared that I could not forsake my ordination by the English; and then, too, my small abilities in the Dutch language would be an obstacle thereto. They answered that they had spoken with the neighboring Dutch ministers concerning my ordination and their own affairs, and that those ministers thought that the suggested obstacles would be no hindrance to the call.

Furthermore, the Consistories desired me to go with them to visit the neighboring ministers, and talk with them on all these matters. This I did, and the result of the conference was that the Consistories were encouraged by Messrs. Ritzema and Rubel, to go through the congregations to make up a call for me. The ministers, moreover, declared that such call would be confirmed in Holland by the Rev. Classis of Amsteldam (Amsterdam.)

Subsequently, by the advice and with the consent of the aforesaid ministers, but not before, the Consistories obliged me to preach successively in all their four churches. Then the four Consistories, upon the unanimous request, and in the name of the four congregations, presented their call to me. And notwithstanding the desires of the congregation of Hempstead to retain my services, I accepted this call after due consideration. It was done with prayers to God to direct me as to my duty, and in order to promote the greatest good of Christ's kingdom, and anticipating that the same would be confirmed by your Rev. Classis. If the Classis is willing to receive me as a brother, I am willing to subordinate myself to the same in all ecclesiastical matters, under Christ.

Reverend Fathers and Brethren, thus stands the matter. In the bosom of your Church I was educated and have always highly esteemed her. And now, in order to promote her prosperity, I am willing, while I hope for the help of God's Spirit and the affection of your Rev. Classis, to give my weak faculties, as a Minister, to this work.

Your Classis is well aware of the sad disputes, the unchristian discords, the unhappy schisms, and the great animosities which have so long prevailed in these congregations, and have robbed so many precious and immortal souls of the pleasing messages of the Gospel. Your Revs. have frequently in your letters expressed your grief over these things, and manifested your Christian compassion for these distant parts of Christ's vineyard. I have had a closer view of the unhappy conditions of these congregations. Consistories opposing Consistories and members opposing members. These sad scenes have caused great sorrow in my heart, for my brethren, my kindred according to the flesh.

After all the disputes and divisions in these congregations, at last the day of peace and general unity, desired by all the good, yet expected by few, has arrived. They tell me that I, (who am an unworthy servant of Christ, and who, strange enough, strayed to this place), have become the cause of their happy union, and that, as such, I have been called by them. Meditating on the Providence of God which brought me to this place, and on the general good feeling of the congregations towards me after some of their fruitless attempts to secure others, I have considered the call as the Voice of God and have obeyed the same. Believe me, Rev. Sirs, that, if I know my own heart, it is only because I looked at the matter in this light, and especially from love towards my Crucified Savior, with an earnest desire to preserve the peace and unity of these congregations and to promote the

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welfare of their souls, that I have become inclined to accept their call. I have already suffered many hardships and disappointments in the ministry, although I am yet young, such as I would not have suffered in any other vocation. And because of the uncertain love and treacherous changes of men, and the enmity of the world against Christ and his disciples, I have reason to fear that I will yet experience much more of grief and sorrow. With all humility, I believe that if I was not really desirous of willingly taking up the cross of Christ, and bearing it after him, I would not again undertake the important service of the ministry. The difficulty also of my preaching the Gospel and performing my duties in a language which I do not very well understand, and which I must yet learn, in order to serve four congregations far apart, and that for a smaller salary than I received in the English church with easier work:—all these considerations will convince your Revs. of the uprightness of my heart in what I have related to your Revs.

That I was not over eager to accept this call, so far as respects myself, your Revs. will see from a motion and desire to which I gave expression before the Consistory in their last meeting. It was that, if the Rev. Classis, should refuse to ratify this call to me, the Consistory should then request the Rev. Classis to send some minister to their congregations, according to their wisdom, and that they would promise to accept him. But they refused this proposal. And now I leave this whole matter with you, Rev. Sirs. I do not doubt but that your Revs will conclude that which your Revs. shall deem best for these congregations. Meanwhile, may the Father of Lights guide your Revs. by His Spirit, in the despatching of this and all other matters which may come before your Revs. This is the earnest desire of your Revs. humble servant and co-laborer in the vineyard of Christ.

Abraham Keteltas.

(See Oct. 7, 1762.)

ADMINISTRATION OF GOVERNOR ROBERT MONCKTON, JUNE 14, 1762–JUNE 28, 1763.

CHURCH OF NEW YORK.

English Preaching. Difficulties.

New York, July 6, 1762.

Consistory held after calling on God's name.

1. Touching the call of an English minister to our church, some articles were presented by Mr. Lott, Jr., to show how this could be conveniently done. These having been read and somewhat examined, were approved by the consistory, with a view of proposing them to both parties and obtaining their consent to them. Domines Ritzema and De Ronde, Cornelius Clopper and Pieter Lott were appointed a committee for this purpose. They undertook to attend to it at once and make report.

2. Mr. Tiebout enquired if one Susanna Kock could be employed by the Deacons at twenty shillings per month. Agreed to.

This done etc.

L. de Ronde, p. t. President.

Report of the above Committee, Messrs. Vredenburg, Tiebout, Hardenbrook, Turk, Bogert, Brown and Stoutenburg appeared in the Consistory Chamber as representing the Second Petitioners. After speaking again and again with these members, and reading to them the proposed Articles, and urging them to agree to them, we received reply, that the Second Petitioners would in no way consent that an English-preaching minister should come into our church. They desired to remain as they always had been. They would come no more before the Consistory and refused even to take a copy of the Articles.

L. de Ronde, p. t. President.

New York, July 12, 1762.

Consistory held after calling on God's name.

The Consistory found itself much perplexed by the above given answer, inasmuch as it was their business and duty to keep an eye

on both set of petitioners, and satisfy both, if possible. The matter urged by the Second Petitioners was their fear of losing in course of time, their church and church privileges, (the Charter); yet the First Petitioners propose nothing else than to secure the same for the Dutch Church. Inasmuch as the Consistory is now a (Civil) Corporation, as such it has always been very zealous in making secure those properties, which by will have been given them, for the service and support of the ministers. By virtue of the Charter, confirmed to them by Act of Assembly, the Consistory resolved to have the proper papers prepared and confirmed by the Seal of the corporation, and thereupon also, immediately to have the Call of an English minister prepared, under the limitations fixed in the last proposal; except the sixth article is made to read that neither the Dutch nor the English ministers shall be paid out of the collections.

Messrs. Cornelius Clopper, Marschalk and Abram Lott, Jr. were appointed to speak with such a lawyer as they should approve, in respect to drawing up the above resolution.

L. de Ronde, p. t. President.

ACTION OF THE SYNOD OF NORTH HOLLAND, JULY 27–AUG. 6, 1762, PAGE 50, VOL. 65.

Article 36.

Classical Changes.

Dismissed,

Rev. Cor. Blaauw, minister at Vlieland, goes to North America.

Rev. Johannes Martinus Van Harlingen, called by the churches of Millstone, (now Harlingen) and New Schennic (Neshanic). After being finally examined, on May 25, 1761, he was ordained to the ministry of churches in New Netherland.

Rev. Cor. Blaauw was called from East Vlieland to Pompton, Totowa, and Ganzegat, (now Fairfield). After being duly dismissed from the church at Oost Vlieland and from the Classis of Enkhuysen he was installed in the ministry of the said churches.

Article 45.

North and South Hampton; minister, Rev. (Jonathan) Du Bois. His Rev. Complains a great deal about the prospect of the decline of his church from the lack of a Dutch school. He has labored much, but in vain to obtain one. . . . . .

Amwyl (Amwell) in New Jersey, having asked for a minister, and promising to pay a large part of his salary, Rev. Casper Michael Stapel has been appointed, and has already started thither. . . . . .

ACTS OF THE CLASSIS OF AMSTERDAM.

New York. Letter from the Conferentie.

1762, August. Art. 9. The Rev. Depp. ad res Exteras report that they have received, another letter, from New York, dated October 15, 1761. This was signed by George H. Mancius, John Ritzema, Lambertus de Ronde: John Schuyler, John C. Rubel, A. Roosencrantz, B. van der Linde—Ecclesiastes. xiii. 320.

CHURCH OF NEW YORK.

English Preaching. Protests.

New York, August 18, 1762.

Consistory held after calling on God's name.

1. The committee appointed by the last consistory presented a draught, in English, which was read. After discussion, it was unanimously agreed that this could answer no good purpose for the better securing the properties of the church. Therefore the former resolution should be considered of no value. It was better also to take up the matter under the form of the eight articles, with the proviso that the change made in the sixth should be included.

2. The consistory returned to the eight articles which were presented on July 6th and the question was proposed in these two forms: (1) Shall a preacher be called according to the eight articles, and the Great Consistory be asked to approve the same?

or (2) Shall the articles be rejected so long as the Second Petitioners abide by their proposal?

In favor of the first, were, Cornelius Clopper, Pieter Lott, Garrit Rapelye, Abraham Lott, Jr., Gerhardus Beekman, Francis Marschalk, Cornelius Bogart, Jacobus Roosevelt, Jr., Petrus Lowe, Gerhardus Duyking.

In favor of the second proposition, were, Christoffel Bancker, John Aalstein, Huybert van Wagenen, Andries Abramse, Teunis Tiebout.

Whereupon, it was resolved by a majority vote, that the Great Consistory should be called tomorrow eight days, August 26, at 3 P. M.

Signed etc.,

J. Ritzema, p. t. President.

New York, August 26, 1762.

Great Consistory held after calling on God's name.

The resolution of the Ruling Consistory, to act upon which this meeting was called, was read. Whereupon Mr. Hardenbrock presented a list of names of members of the Great Consistory, which he wished to have considered as a Protest, since they did not consent to the proposed action. The Majority refused to consider it, because, if they did, it still would not hinder the progress of the business. Nevertheless, notwithstanding the majority, Messrs Hardenbrock, Vredenburg, Petrus Bogart, Van Dyck, Jakobus Turk and Willem Rooseboom continued to protest.

The question was then again put on consenting to the resolution of the Ruling Consistory; and all except the above named consented.

The Great Consistory was then asked, if it had anything further to observe. The answer was, that the matter was referred to the Ruling Consistory, on condition that the second of the eight articles, should be amended, according to a remark of Mr. Recorder. "Provided that the English minister must be a member in full communion of our church, according to our Church Constitution, and in the same manner as the present Dutch ministers."

The matter being left in the hands of the Ruling Consistory, they resolved to let it rest until after both the communions.

Signed in etc.

J. Ritzema, p. t. President.

List of the present members of the Great Consistory who gave their consent to the call of an English minister.

1. Cornelius Wynkoop
   Pieter Keteltas
   Richard Ray
   John Duryee
   Wm. De Peyster
   Luke Roome
   Luke van Ranst
   Gerard W. Beekman
2. Abram Lott, Jr.
   Nicholas Roosevelt
   David Abeel
   Joris Brinkerhof
   Peter Marschalk
   John G. Lansing
   Henry Clopper
3. John Livingston
   Isaac Roosevelt
   Evert Byvank
   Robert Bronson
   John Brevoort
   Jacobus Roosevelt, Sr.
   Philip Livingston
4. Symon Johnson
   Abram van Wyck
   Andries Breestede
   Anthony TenEyck
   Theodore Van Wyck
   Dirk Brinkerhoff
   Andrew Myer

ACTS OF THE CLASSIS OF AMSTERDAM.

Approval of the Call of Rev. Kok, (Cock.)

1762, Sept. 6th. Art. 4. The Rev. Depp. ad res Exteras hand in a lawful instrument of a call of elders and deacons of the Camp and Rhinebeck, in New York, extended to Rev. Gerard Daniel Kok, (Cock) with the request that at the next Classis he may have his final examination.

The Rev. Classis finding everything in *debita forma* approves this call, and grants this request. As a text there was assigned to him 1 Thess. 5 : 8; "But let us, who are of the day, be sober, putting on the breast-plate of faith and love; and for a helmet, the hope of salvation." And for the examination in Hebrew, Psalm 2; in Greek the chapter of the text. xiii. 321.

Pamphlets of Leydt and Ritzema.

Art. 7 ad 9. The Rev. Depp. ad res Exteras report, that one of those two pamphlets have a tendency to injure and arraign the Classis. They are requested to submit extracts therefrom, and to bring in a report (pre-advice) as to how this blame can in the best manner be diverted from the Classis. xiii. 321. (See Oct. 4.)

CHURCH OF NEW YORK.

Calling an English-speaking Minister.

New York, September 19, 1762.

Consistory held after calling on God's name.

The observation of the Great Consistory in respect to the second of the eight articles was brought up, making it read: "that the English minister etc." (see Aug. 26;) and a majority voted that this should be inserted in said article.

Mr. Teunis Tiebout presented a Protest, given to him by Jakobus Stoutenberg, in which the names of the Protesters, were written by Mr. Stoutenberg, desiring that the resolution of the Great Consistory for the Call of an English minister should not be proceeded with.

It was further proposed whether any, and if any, who, should be appointed to obtain a subscription for an English minister: Whereupon it was Resolved, as before, that the Ruling Consistory should undertake this work and request the aid of some of the Great Consistory in furthering it.

It was further asked and agreed to, that the papers presented by any party should, when regularly requested by a member of Consistory, be furnished by the President, to be returned after use.

Signed etc.,

J. Ritzema, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

Report on the two Pamphlets of Leydt and Ritzema; and on the Coetus of New York.

1762, Oct. 4th. Art. 5 ad 7. The Rev. Depp ad res Exteras report, that in the one pamphlet, published by those who

call themselves the Coetus, (Leydt's), are found heart-grieving things in arraignment of the Classis and Synod, as on p. 29 etc.; even as they read some citations from the same, and have enlightened the Classis with their pre-advice; wherewith the Classis are very much pleased, and with thanks requested them to draw up everything carefully, so that the pre-advice might also at the same time constitute the contents of those letters.

Further, Classis requested them to write one letter directly to the Coetus, and another to the Conferentie-Meeting, and to express to the members of the Coetus the displeasure of the Classis; also to announce to them that a Coetus-Assembly was permitted them upon certain terms which they now themselves violate. Hence the Classis cannot recognize such a Coetus. Also that the Classis desires no subordination for its own benefit, but only to be of service to the churches of New York; but by their perverse conduct they give reasons why the Classis can be of no further service to the churches of New York. Of all this the Classis shall give knowledge to the High Rev. Synod in proper season. xiii. 324.

(See Leydt's Pamphlet, Aug. 12, 1760; and Ritzema's, Oct. 15, 1761.)

Examination of Rev. Kok (Cock) for New York.

The High Rev. Mr. Verloren, Deputatus Synodi, took his seat, having been led into this Assembly by the Quaestor and Clerk. He expressed his wish for a blessing upon the Classis. This was anwered in like manner by an expression of welcome by the Rev. President. Whereupon Rev. Gerardus Daniel Kok, (Cock), called as minister to the Camp and Rhinebeck in New York, preached a sermon on 1 Thess. 5: 8, to the satisfaction of the Deputatus, and the members of this Assembly. He was subsequently most carefully interrogated by the Rev. Examiner, Joosting, in the Hebrew, on Psalm 2, in Greek on 1 Thess. 5, as well as on the principal articles of Sacred Theology. He gave satisfaction to the great pleasure of the whole assembly both in the confirmation of the doctrines of the Truth, and in the confutation of the errorists. He was therefore assigned to that church with much satisfaction,

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(amplitude), with a prayer for the divine blessing. Whereupon the High Rev. Deputatus took his leave with expression of thanks, and his wish for a blessing on us. He was in like manner answered by the Rev. President, and was conducted from the Assembly by the Quaestor and Clerk.

Rev. Kok, (Cock) repudiated the condemned opinions of Prof. Roel and Dr. Bekker, and declared himself orthodox. He promised to read the Forms for Baptism and the Supper, particularly the three questions under Baptism, without alteration. He then signed the Formulae of Concord and promised to maintain correspondence with this Classis. He was thereupon ordained to the Sacred Ministry by Rev. Examiner, with the laying on of hands. The Rev. Examiner was thanked for his careful examination.

xiii. 325.

ARCHBISHOP SECKER TO THE REVEREND DR. SAMUEL JOHNSON.

Lambeth Oct. 6, 1762.

Good Dr. Johnson:

.....

I hope Mr. Cooper is or soon will be with you, and will answer expectation. I gave him such advice as I could: the best part of it was that he should consult you, and follow your directions in every thing. I promised him to send some books after him: and they were carried for that purpose three days ago to Dr. Jay's lodgings. You will be pleased to tell him this, and to add, that they are only what I told him they would, such Duplicates from amongst my books, good or bad, as I could spare: for I have lent the rest of my duplicates to the Chaplains. Dr. Jay hath undoubtedly acquainted you with what has been done for the two Colleges. I approved the proposal of a joint Collection, as the best way for both. Lord President opposed your College very strongly; and engaged Lord Egremont, Secretary of State, to take the same side: but at last we got the better. Dr. Smith hath acted very honorably and disinterestedly in this whole affair: and was well contented with my procuring twice as much from the King for New York College, as for Philadelphia, because the former is a Royal Foundation, and hath no other Patron.

A Pamphlet hath been sent me from America, entitled "The real advantages which Ministers and People may enjoy by conforming to the Church of England faithfully considered and impartially represented." It is written in a ludicrous manner, yet with strange virulence, and seems likely enough to do great mischief. Yet surely the Dissenters, who have any seriousness, cannot approve such a method of writing against us: at least, they might be brought to disapprove it, by the prudent use of very mild and friendly Remonstrances, setting forth the uncharitableness of such treatment, and the injustice of such Representations. With the author himself stronger Expostulations, yet grave and gentle ones, might be used: begging him, with fit expressions of concern for him, on some of the more flagrant enormities of his pen, to consider what spirit he is of. Some good persons, who are not of our church, one should hope, might thus be brought over to take part with us. And other ways of answering, I apprehend, would do us little good, but perhaps much harm. The American facts, alleged or alluded to, are so many, that no one who hath not been a good while in our Colonies, can make a full answer, unless more than ordinary pains were taken to furnish him with materials. And an intemperate

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answer would be, and a defective one might be, worse than none. I had not an opportunity of knowing the contents of this Pamphlet, till Dr. Smith was gone out of town to the North.

A letter hath been brought me, within these two days, from Mr. Caner, dated Aug. 9, with an Act of the Assembly at Boston, passed in May, to incorporate a Society for propagating Christian knowledge amongst the Indians of North America. I know none of them by their names, unless the Author of the just mentioned Pamphlet be one: but I observe, that no persons are members by virtue of their Stations: if any of them be Churchmen, I should be glad to know it. They are accountable only to themselves: and therefore may abuse their trust as much as they please; and I should fear they would abuse it to the disadvantage of our Society, and the strengthening of the Dissenting interest. If the matter appears in the same light to our American friends, I wonder we had not earlier notice of it. The Act lies before the Board of Trade here, and might possibly have received the Royal Assent some time ago. Were our Society to oppose it, we should be charged with doing little or nothing ourselves and hindering others. The danger of its hurting our Society will, I doubt, affect but few of our great men: and that of its benefitting the Dissenters, not very many. Invectives against it by our Missionaries will be of no use on several accounts: particularly because its Fate will be decided here; where possibly we may be able to stop it for the present, though I am not sure of that: and much less, what can be done, if it comes back another year amended.

I should have said one thing more about the Pamphlet, which is more material than all the rest, that whereinsoever we are justly accused, Clergy or people, we should own it and mend, which is the only good answer in such cases. The Society hath not met since May. I have been ill; and the Bishops, the Secretary, and the Treasurer out of Town. In the meantime I have paid the Bill of 500 11 from your College out of my own pocket. And I think I have secured from the Crown 170 11 for the damages done by the soldiers to Mr. Charltons Glebe in Staten Island. I hope there will not fail to be a Meeting next week. Whether I shall be able to go to it is very doubtful. But at least I promise myself, that I shall talk over matters with such as can go. And then I purpose, God willing, to write you another letter. For there are several particulars in yours of last April relative to Society Affairs, yet unanswered by me. But I must go no further at present. Only I assure you, that no one hath hitherto intimated to me the least desire of the office of a Bishop in America: and that I am entirely of your opinion, that the Crown should not begin with Clergymen already settled there. God bless you, good Dr. Johnson. Pray for

Your loving Brother.

—Col. Docs. N. Y. Vol. vii, pp. 507-8.

CORRESPONDENCE FROM AMERICA.

The Conferentie Ministers to the Classis of Amsterdam about the call of Rev. Abraham Keteltas, October 7, 1762. Vol. 33, page 50. No. 323.

To the Right Rev. Classis of Amsterdam.

Rt. Rev. Gentlemen, Fathers and Brethren in Christ:—

We have the honor to forward to your Rev. Body two communications besides this one of our own: one from the Rev. Abraham Keteltas, (of June 7, 1762), formerly minister in the Presbyterian congregation at Elizabeth Town, in New Jersey, the other from the United Dutch congregation in Queens county, Long Island. Their

contents will speak for themselves. About their extensive reports we have nothing more to remark than to say, that we can testify to the truth of the substance of the narrations, leaving certain particulars to the responsibility of the writers of the same.

The reason why these letters were not sent on the day on which they were signed accompanied by a letter from us, as had been promised, was, that we had been requested to hold a trial-examination of Rev. Ketcltas, in order that, if convinced of his orthodoxy upon all points, we might have all the better grounds for recommending his Rev. to the Rev. Classis. In this examination (tentamen) we found his Rev. too favorably disposed to the opinions of the Rev. Dr. Isaac Watts, as regards the dogma of the eternal generation of the Son by the Father. We were, therefore, not only checked in the accomplishment of our previously adopted plan, but it also caused great disturbances throughout the congregation, so that, in consequence, separations again threatened them, (lit. stood at the door). We conferred repeatedly with Rev. Keteltas and eventually brought matters so far, that he has handed to us, in person, in this accompanying writing, the expression of his opinion, in order to let your Hon. Body judge, whether or not his conceptions are at variance with our received doctrines.

But inasmuch as all the differences in that congregation, so serious and of such long standing, have been quieted down, and they have united on the person of Rev. Keteltas, we make bold, Rev. Gentlemen, in case this affair should be acted on more or less strictly by some classis in the Netherlands, most earnestly to recommend said Rev. Keteltas, to favorable notice. In all other respects he agrees with us upon every point, so far as we know. He is a man who was born in our own church. His father was formerly a distinguished elder in the congregation of New York. His mother is still an esteemed member of the same, as are also other of his relatives. He made confession of his faith and was a member of our church; and although he does not express himself upon this point, as we would like to have him do, nevertheless he does not oppose our doctrine upon any point. Indeed, he himself declared to me only this morning, that he had never taught, nor

did he intend to teach anything different from that which is taught among us; and that he hoped upon further investigation to receive such light as would enable him to express himself in the manner customary among us.

We hope, therefore, Rev. Gentlemen and Fathers, in consideration of all these circumstances, and of the earnest desire of the congregation which has again been communicated to us by two messengers, and in consideration of the injurious consequences which otherwise may perhaps be expected, that we may receive, as soon as possible, your favorable reply, let it cost what it may; and that we may rejoice together in knowing that peace and love again prevail through the whole of Long Island; and may this also clear the way for other laborers where the peace is still disturbed.

With due respect for your Rev. Assembly, and our best wishes for your esteemed persons, families and weighty duties, we call ourselves,

Right Reverend and Highly Esteemed Gentlemen,

Your Obedient Servants and Brethren,

Joh. Ritzema, V. D. M.
Lambertus De Ronde
U. Van Sinderen, V. D. M.
Joh. Casp. Rubel, V. D. M.

New York, October 7th, 1762.

N. B. Rev. Alsentz arrived here in good health on October 4th. He reports that our letters and the little books, (the pamphlets of Leydt and Ritzema, 1760, 1761,) only reached the Rev. Classis on the day previous to his departure; and that the Rev. (Cornelius) Blaauw came in for Pompton, (was appointed for Pompton?), in the Orcades (?), whither he went, but has not yet arrived. He will, therefore, not be able to bring a reply (to this request in behalf of Keteltas?); but we hope, nevertheless will send it to us as soon as possible, even if it should cost fourteen guilders, as we are informed, to our grief, our package has cost.

CHURCH OF NEW YORK.

Opposition to the Call of an English-speaking Minister.

New York, October 19, 1762.

Consistory held after calling on God's name.

Jakobus Stoutenberg, with others, presented a paper, with the names he had formerly written now in the subscribers' own hands, to show the Consistory that they really were Protesters; but the Consistory doubted whether the paper could be regarded as a Protest.

Mr. Adrian Bancker, Jr. was again appointed Treasurer of the church properties for the ensuing year.

An order was given him respecting the restoration of the £30. of the interest on the £2000. of the Manor—to be given to domines Ritzema and De Ronde.

Signed etc.

J. Ritzema, p. t. President.

New York, October 29, 1762.

Consistory held after calling on God's name.

Messrs. Abel Hardenbrock, Jacobus Stoutenberg and some other members appeared: Mr. Stoutenberg asked, (1) Whether he and certain others were recorded by the Consistory as members of the congregation? To which the President answered, Yes.

(2) Whether they, as members of the congregation had, according to the Charter and the Church Order, a voice in chosing the Consistory? The answer to this question was referred to the Consistory. They then presented a paper containing the grounds of their inquiry.

After long consideration it was Resolved by the Consistory that they see nothing, either in the extract quoted from the Charter or in the Act of the Legislature, which gives the members the right of voting; yet if they could bring any lawful objection to the persons nominated, the Consistory was willing to hear them.

(3) A copy of this resolution was requested and given.

(4) Mr. Stoutenberg desired that it should be noted on their behalf, that they protested against the published nominees; not

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only for the reasons in their paper, as opposers to the introduction of an English minister, but also as not approving of them; and that they would continue to approve of those nominees who by the majority were passed by in the election, until this cause should be decided by a greater tribunal.

(5) A copy of the Charter and Act of Assembly was demanded: This they were allowed to obtain in the best way (they could.)

In reference to (4), the Consistory decided that there was no right in this demand, and therefore the publication and ordination should be proceeded with.

(6) Since the piece (party) of Stoutenberg, etc., proposes to have this dispute settled by a greater tribunal, lawyers shall be requested to take no fee against the church, but defend us; for which means shall be provided.

In name etc.,

J. Ritzema, p. t. President.

CHURCH OF NEW YORK.

Plan for Calling an English-speaking Minister.

New York, December 16, 1762.

Plan of the manner in which, Saving the Rights and Privileges of the Dutch Reformed Congregation of New York, granted by Charter and Act of Assembly, a Minister may be introduced to preach in the New Church in the English Language.

1. Such minister shall have ordination like the Dutch ministers according to the Constitution, institution and ordinances of the Church of Holland, defined and confirmed in the National Synod of Dort 1618 and 1619, and shall sign the Doctrinal Standards.

2. That he shall be in the communion of our congregation and teach and administer the sacraments together with the Dutch ministers; and if the English service should require an increase of Consistory, three Elders and four deacons more shall be chosen from the Dutch, so that they, with the present members, shall make one Consistory and congregation in name and in fact; it being understood that the aforesaid English minister must be in full

communion of our church, according to our church constitution, as are the present Dutch ministers; yet shall not in the least enjoy, nor have anything to say about the church properties given and confirmed for the support of the Dutch ministers; but shall receive his salary only from the voluntary subscriptions which shall be made. For this payment the said extraordinary number of consistorial persons shall provide.

3. Although the church properties given for the support of the Dutch ministers are sufficiently secured to that end by the wills of the respective testators, the Charter and the Act of Assembly; yet each one who may hereafter be chosen to a church office shall be compelled, when he subscribes the book for the salary of the Dutch ministers also to bind himself as follows: First, Never, directly or indirectly, to use for the behoof of the said English minister any of the church properties given for the behoof aforesaid; Secondly, Never to consent that more than one minister shall preach in our present New Dutch Church; Thirdly, That there shall always be in future two Dutch ministers to preach in the present churches.

4. That the service in English shall be limited to the New Church. It shall also be at such times as shall most please those who have sittings there and are against the English service. This shall be either once at the usual time in the morning; or once in the afternoon and once in the evening; yet so that he shall preach twice on Sunday, one of which preachings shall be on the catechism.

5. He shall be bound to catechise and instruct the young in divine truth, and such others as are inclined thereto in the English language.

6. The alms collected in both services shall be brought into one treasury and be disposed of, according to the farther explanation, for the church and poor of both (languages).

7. The Church Masters shall continue as at present.

8. If this plan be approved, and such an English minister as above described, shall be called, a gallary shall immediately be constructed in the New Church, not only to remove the present great noise (Echo?) but also to make more room for those who neither

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have nor can obtain sittings, and are inclined either to the Dutch or English service.

New York, December 16, 1762.

This being great Reckoning day, the Elders, Cornelius Clopper, John Bogart, Jr., and Deacons, Garret Rappelye and Pieter Keteltas of the majority, were appointed a committee, with Mr. de Peyster, to lease the estate which will expire in May next.

It was further agreed that Joseph Taylor, Myndert Johnson, Thomas Thomson and John Vanderveer should be arrested by the Treasurer of the Manor for the amount of their bonds.

OTHER ITEMS IN 1762.

New edition of "The Prayer Book" in Mohawk. Edited by Rev. Henry Barclay. Dix. Hist. Trinity Ch. i. 241.

Feb. 8. Rev. Jacob Oel to Sir Wm. Johnson. Doc. Hist. N. Y. 4to. iv. 198.

March 7. Gen. Amherst to Col. Bradstreet. Doc. Hist. N. Y. iv. 199 (Presbyterian).

March 13. Sir Wm. Johnson to Rev. Henry Barclay. Doc. Hist. N. Y. iv. 199.

April 5. Rev. David Zisberger to Mr. Peters. Doc. Hist. N. Y. iv. 200.

April 10. Edward Johnson, of Tuscarora, to Sir Wm. Johnson. Doc. Hist. N. Y. iv. 200.

April 10. Isaac, an Indian, to Sir Wm. Johnson. Doc. Hist. N. Y. iv. 201.

Aug. 20; Sept. 8. Wheelock to Sir Wm. Johnson. Doc. Hist. N. Y. iv. 201, 202.

Sept. 8. Rev. Dr. Pomroy to Sir Wm. Johnson. Doc. Hist. N. Y. iv. 203. (With enclosure, of July 10, signed by 25 Congregational ministers of Connecticut).

Oct. 16. Sir Wm. Johnson to Dr. Pomroy. Doc. Hist. iv. 205.

Oct. 16. Sir Wm Johnson to Rev. Mr. Wheelock. Doc. Hist. N. Y. iv. 206.

Oct. 16. Sir Wm. Johnson to Rev. Dr. Barclay. Doc. Hist. N. Y. iv. 206.

REVEREND DR. SAMUEL JOHNSON TO ARCHBISHOP SECKER.

Kings College, New York, January 6, 1763.

.....

I never heard of the virulent pamphlet Your Grace mentions, [Oct. 6, 1762,] till a little time before I received your kind letter. It seems it has been handed about a good while very privately in New England, where it is now frequent, but I have not heard of its being here. I hoped the apparent malice and extreme unfairness of it would in a great measure defeat the wicked intention of it. I should however have had some thoughts of writing a Reply to it myself, but that writing is grown very tedious to me, by reason of a bad tremor in my hand. Upon receiving Your Grace's most wise and kind remarks on it, I immediately transcribed and sent them to Mr. Beach and desired him to answer it, and I this day have a letter from him by which it appears he is doing it, and I hope he will do it in some measure to Your Grace's approbation. It should seem by an expression in your letter, that you know the name of the writer: for us, we cannot find who he is, and should be glad to know. Those who have been suspected, utterly deny it; and many of the Dissenters are ashamed of it, at least pretend so, and one who is of Dana's party, talks of answering it.

.....

The Gentleman I meant, being a Countryman of the Chief Minister, made some Gentlemen of the neighbouring Government very apprehensive of a probability of his endeavours to be made a Bp., and the possibility of their success, if there had been a peace, which occasioned my mentioning that affair. We are told here that Mr. Chandler has a Doctor's Degree at Oxford; which seems strange, as we know of no application having been made for it, and Mr. Cooper thinks he must have known of it if it had been. However, if it has not, I wish it may be done; for we have no man likeminded with him in caring for the Interests of Religion and Learning, or hath made so good proficiency in the study of them, or is likely to be so great an ornament to them.

.....

Your Grace's most dutiful most obliged and most
obedient humble Servant,
(signed) Samuel Johnson.

—Col. Docs. N. Y. Vol. vii, pp. 516-517.

CHURCH OF NEW YORK.

An English-speaking Minister to be called.

New York, January 6, 1763.

Consistory held after calling on God's name.

Present.—Domine L. de Ronde, President, Domine Ritzema.

	Pieter Lott		Gerard Beekman
	Cornelis Bogart		Garrit Rappelye
Elders.	Cornelis Clopper	Deacons.	Dirk Brinkerhoof
	Simon Johnson		John Hardenbrock
	John Bogart, Jr.		Teunis Tiebout
	Theodore Van Wyck		Pieter Keteltas.

Alderman Bogart represented, in the name of Abel Hardenbrock, Jacobus Stoutenberg and Petrus Bogart as well as all who had been opposed to the call of an English minister, that they would agree to the call of such a minister to preach in the New (Fulton street) Church, so long as the consistory should esteem it necessary and useful, retaining one turn for the Dutch on Sunday; and that this might continue for six, eight, or ten years. In that time another church shall be built on suitable grounds belonging to the church; and this Third Church shall be for the use of the English service; and to the building of which they promise for them-

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selves and others to give liberally. And when this is completed, the English minister shall render his service there.

The Consistory agreed to this proposal and will so apprize the First Petitioners.

Mr. John Hardenbrock was requested to make a plan of a Gallery in the New Church, according to the eighth Article, and state how much stuff will be required that the timber may be obtained for seasoning.

Cornelius Clopper, Theodore Van Wyck, John Bogart, Jr., Garret Rappelye and Dirk Brinkerhoof, or any three of them, shall be with one or both of the ministers a committee to write to Holland, to such gentlemen as they deem suitable, to look out for such a minister, one that will be satisfactory to our congregation, and request them to apprize the Consistory by the first opportunity. Whereupon the meeting separated with thanksgiving.

Signed, etc.,

L. de Ronde, President.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. [Warmoldus] Kuypers Called to Curacoa.

1763, Jan 11th. Art. 1. Rev. Warmoldus Kuypers, appointed by the Messrs. Directors of the West India Company as minister on Curacoa, requested that this appointment may be changed into an ecclesiastical call, and that he may be examined at the next Classis. This was done as to the call, and his request for examination was granted. The text assigned him was 2 Cor. 4; 8, "We are troubled on every side, yet not distressed, we are perplexed, yet not in despair".... His examination in Hebrew was .....; in Greek ..... xiii. 326.

Letters from Abroad.

Art. 6. The Rev. Depp. ad res Exteras read a letter from St. Eustatius, dated August 19, 1762, and a letter from New York, from the so-called Conferentie-meeting, dated October 15, 1761.

Both of which were answered by the Rev. Depp. with all carefulness and discretion, and the answers were approved for forwarding.

Moreover they read a letter from New York dated October 7, 1762, signed by Ritzema, de Ronde, van Sinderen, and Rubel.

Also a letter from Rev. Abraham Keteltas, dated June 7, 1762. The Classis could have wished that Rev. Keteltas had expressed himself more clearly upon these important matters, and requests the Rev. Depp. to point this out to him more fully; in order that since the Classis must decide whether he would be of benefit to

the church, it might admit him with freedom (amplitude), but inasmuch as all the members of the Classis are pledged to the Formulae of Concord, he too will have to pledge himself to the same. The Classis leaves all this to the wise and usual discretion of the Rev. Depp. xiii. 329.

EXTRACT FROM A LETTER OF THE CONFERENTIE, TO THE CLASSIS OF AMSTERDAM, DATED OCTOBER 15, 1761. VOL. 33, PAGE 50. No. 322.

A letter from New York, dated Oct. 15, 1761, from the Conferentie Assembly, signed by Revs. Mancius, Ritzema, De Ronde, Schuyler, Fryenmoet, Van der Linde, Van Sinderen and Rubel.

They had received our letter of Jan. 13, 1761, with the Acts of Synod and delivered the enclosed letter to Rev. Leydt. They have an idea that the book of Rev. Leydt (True Liberty the Way to Peace) has already come before us, as Rev. Alsentz must have taken a copy with him to Amsterdam; and, as they consider themselves put in a dubious light in that book, they have resolved to get their observations thereon also printed, etc. Rev. Leydt gave the letter of the Classis of Amsterdam to a New York printer, in order to circulate five hundred copies of it throughout the land; and to let the whole world know the fine answer, condemning them (the Conferentie), and justifying himself. Time, they (the Conferentie) say, will cause the fruit thereof to appear; as in all churches are found some who side with the old ministers—(as they call those of the Conferentie Assembly)—and some who side with the so-called Coetus. Of Rev. Leydt's book they send over one copy, and of their own observations on it, two copies, in order that these may open the eyes of the Classis. For the Classis has very often complained of the obscurity of these matters, which made it impossible for it to judge of them. They say that now the time has come for the Classis to act, not simply as adviser, but as judge; that this is a thing which they had long desired, before matters had reached their present height. They appeal to the Classical Letter of Dec. 1, 1726, which also is printed in their defense. They now desire of the Classis a categorical report—Peace with the Preservation of the Truth. Otherwise they will be forced to lay the whole matter, as it has, from time to time been presented to the Rev. Classis, on the table of the Synod; it being impossible for them to acquiesce in the decision of the Rev. Classis, if they do not want to fall under the suspicion of all true Christians. They conclude with congratulations.

At the close of the letter is a Postcript from Revs. Ritzema and De Ronde, dated New York, Oct. [Feb.?] 25, 1762. In this their Revs. make mention of the schism in the Church at Tappan; that this was caused by the minister's (Verbryk's) sending, in connection with some members of the so-called Coetus, and without order from the church and the consistory, a draft of a Charter (privilegie-brief) to the Governor, for the establishment of an Academy in that Province.* Thirty-eight heads of families show themselves so offended thereat, that they refuse to pay the minister his salary. Although the Governor refused the request, the minister is bound to push it through with his successor, and so the heads of families continue to refuse to pay the salary. For this they have, all of them, been put under censure; and the greater part of them have withdrawn themselves from public worship. This

*Achter den brief is een P. S. van D. D. Ritzema en De Ronde, in dato Nieuyork d. 25 Oct. [Feb.?] 1762, waarin hunnen Eerw. melden de scheurig in de gemeente van Tappan, onstaen darover dat de predikaut, buyten order der gemeente en des kerkeraads, met enige leden des zo genaamden Coetus, by den governeur een privilegiebrief gesonte heeft tot oprigtinge ener Academie in die provintie, waarover 30 huysvaders zig zo gebelegt tonen, dat zy wygeren den predikaut zyn tractament te betalen.

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disruption has now lasted for two months already. They predict more disturbances of that kind, as Queens County on Long Island, also is in commotion. In closing they mention that Kings County is still at rest, but there is no telling how long it will last.

EXTRACT FROM A LETTER OF REV. ABRAM KETELTAS TO THE CLASSIS OF AMSTERDAM, JUNE 7, 1762. IN VOL. 33, PAGE 51. No. 324.

A letter from Queens County, Jamaica, dated June 7, 1762, signed by Rev. Abraham Keteltas, who was called as minister to the four churches of Queens County.

His Rev. gives therein a full account of himself and of all the circumstances connected with his call. Briefly they amount to this:

1. That he is a member of the Presbytery of New York, having by it been regularly examined and subsequently promoted. This Presbytery, together with others, is subordinate to the Synod of New York and Philadelphia. This Synod takes for its Articles of Faith and Rules of Church Government and Religious Worship the same articles which are in use in the Church of Scotland. It is required of all who come under the jurisdiction of this Synod to accept the Westminster Confession of Faith and the Scotch Directory. He is convinced that there is no real difference between the Presbyterian churches under the jurisdiction of that Synod and our Dutch Church, in which he was brought up and received first as a member. The fact that he was more familiar with the English language than with the Dutch, induced him, after he had made up his mind to enter the ministry, to preach the Gospel among the English Presbyterians.

2. He further says, that after he had preached a few sermons, he was invited by the English Presbyterians at Elizabethtown, New Jersey, about twenty English miles from New York, to preach to that congregation, as it was without a pastor at that time. With the strongest evidences of love and unanimity he had received a call there, as their pastor and teacher. Having accepted the same, he was ordained to the ministry by the Presbytery in September, 1757. But after three years, when differences arose in that church, and opposition toward himself, he was induced, with a number of the church, to ask to be discharged from his service. This occurred in October, 1760.

3. Thereupon he changed his residence to Jamaica, May, 1761, especially because he would there have the opportunity to preach the Gospel to a poor English congregation at Hempstead, which for more than twenty years had been without a pastor. He had preached with success there for more than a year.

4. While he was preaching there, some of the Dutch, whose church doors were closed, came to hear him, and became disposed to call him to minister among them. This all came about without any efforts on his part. The consistories of those churches had first asked him if he would be inclined to accept service among them, and his answer was, that he thought his promotion among the English would be an obstacle. Whereupon they said that they had already spoken with neighboring Dutch ministers about the matter, and their answer was that such a circumstance would be no obstacle to a call. Wherefore the consistories expressed their desire that he should confer with the neighboring ministers about these matters. This he did. The result was, that the consistories were encouraged by the Revs. Ritzema and Rubel to go round among the churches, to ask that they might tender him a call. Such a call the ministers thought would be confirmed by the Rev. Classis of Amsterdam. Thereupon the consistories, with the advice and approval of the aforesaid ministers, invited him to preach, in turn, to their four congregations. This done, the four consistories, by unanimous request and in the name of the four congregations, offered him their call.

5. This call he declared to have accepted after mature deliberation and with prayers to God, in the expectation of its being confirmed by our Classis. To this

Classis, if it should be pleased to accept him as a brother, he is willing in all ecclesiastical things, under Christ, to be subordinated.

(1) He declares that he is inclined and ready to do this, solely from a desire to serve our Church in which he was brought up; and also from special consideration of the condition of the four united churches. These have been heretofore divided by many discords and dissensions; but they have now united in calling him to be their minister. This they have done from an earnest desire to preserve the peace and unity of these churches, and to promote the welfare of souls.

(2) He manifests the sincerity of his heart in this matter by the proposition which he made to the consistories, namely, that, in case our Classis should not be pleased to confirm his call, they would seek another minister:—a thing which they refused to do.

(3) He gives the whole business into the hands of the Classis, for it to decide as it shall judge best for those churches.

To this letter was added the following explanation of his opinion about the Holy Trinity, and the generation of the Son.

As there has been some doubt as to my opinion about the doctrine of the Trinity, this may serve to make known to all who shall see this letter my belief concerning this important article. It is as follows:

I believe that there are Three Persons in the Divine Nature, namely, the Father, Son and Holy Ghost.

I believe that each one of the Persons in the Adorable Trinity is truly God, eternal, independent, and clothed with all divine virtues and perfections.

I believe that the Father has begotten the Son from before the foundation of the world; and that He is His first and only Begotten Son: that is, the First-born of all creatures, or the Beginning of the Creation of God, according to Col. 1:15, Rev. 3:14, compared with all the Scripture passages which make mention of the appearance of Christ to the Patriarchs as the Jehovah and the Angel of the Covenant.

I believe further that one reason why Christ is called the Son of God is His generation by the Father from before the foundation of the world, rejecting the opinions of Professor Roel, according to which the cause of Christ's Sonship was His eternal participation of the same nature as well as His equality in being with the Father, and His manifestation in the flesh. I believe that neither of these two suppositions, nor both of them taken together, give the reason of Christ's Sonship. In witnessing to the fact that this is my opinion, I subscribe my name.

Was signed,

Abraham Keteltas.

EXTRACT FROM A LETTER FROM QUEENS COUNTY, L. I. TO THE CLASSIS OF AMSTERDAM, DATED JUNE 7, 1762. VOL. 33, PAGE 53. NO. 325.

A letter from Queens County, dated June 7, 1762, signed by the members of the Consistory of the four united churches of Jamaica, Newtown, Hempstead and Oyster Bay.

1. They state that, from the different letters of the Classis, they had learned how it had grieved the Classis to hear of the dissensions and partisanship which had so long and so generally prevailed in all their churches; and also that it earnestly exhorted them to love, peace and unity: that they now hoped that the Classis would be rejoiced to hear that all their four churches have at length come to an agreement, and have been reconciled and brought to peace; especially was this true of the church at Jamaica, soon after the departure of Rev. Thomas Romeyn, with regard to the individuals of the Consistory, and the calling of a minister.

2. They further relate, how, that after peace had been restored and a new consistory chosen and installed at Jamaica, the consistories of the four united churches found themselves, by virtue of their office, in duty bound to look about for

a pastor and teacher, one who might minister to all the four churches: and that, after having held meetings several times, in order to reach a proper conclusion, and thus to obey the exhortations given by the Classis, in a letter of Jan. 7, 1747, which was they should look about, at the earliest opportunity, for another pastor and teacher, the best, most godly and most peace-loving they could find: they had found such a one in the person of Rev. Abraham Keteltas, whom they called on a salary of one hundred and thirty pounds, a parsonage and lands: and they now hope and pray that the Classis will approve this vote, and in love receive his Rev., as they (on Long Island) had received him.

(1) They give a description of this person and his qualifications, which agrees with what is mentioned of him in the two previous letters.

(2) They mention that he has accepted their call on the following condition: that he promises over his own signature that he would place himself under the Rev. Classis of Amsterdam, so as to stand and remain subordinate to the Rev. Classis, and to be bound by the Church Order and all the laws and regulations of our Dutch Church, agreeably to the action of the National Synod, held at Dordrecht in the years 1618-19.

(3) They pray and humbly beg that the Rev. Classis will accept his Rev. as a brother, and recognize him as a member of the Rev. Classis of Amsterdam.

(4) They declare, that his Rev. did not visit them, but that they sought him out, and that, in consultation with neighboring ministers; and that they called him after he had first preached all around in the four congregations. Of necessity they had allowed his Rev. to administer Holy Baptism; but in reference to the Lord's Supper, they would wait until they had received answer from the Rev. Classis. They are in hopes that the Classis will recognize him as a lawful minister, and ratify all that he has done.

THE CLASSIS OF AMSTERDAM TO THE CONFERENTIE, JAN. 11, 1762. VOL. 31, PAGE 169. NO. 119.

To the Ministers in New York who call themselves the Conferentie, namely, G. W. Mancius, J. Ritzema, Lambertus De Ronde, J. Schuyler, John C. Fryenmoet, B. Van der Linde, U. Van Sinderen, A. Rosenkrantz and J. C. Rubel.

Rev. Gentlemen and Beloved Brethren:—

Your communication of Oct. 15, 1761, with a postscript of Feb. 25, 1762, signed by John Ritzema and Lambertus De Ronde, in which you thank us for the Acts of the Synod and the accompanying letter of Jan. 13, 1761, we duly received. In addition we have since received a little book of Rev. (John) Leydt,* which did not reach us very early, and two copies of the little book† which you (Rev. J. Ritzema) have published in answer thereto, for which we return our thanks. From these writings we learn to our grief that not only was the Union not accomplished between you, who call yourselves the Conferentie and those who call themselves the Coetus; but the bitterness has become stronger and the division worse.

It is extremely sad to us to see that all our efforts and anxieties, and even our indulgences toward you, have been of no avail. We have also read with great displeasure, in the book of Rev. (John) Leydt, his reproaches and slanders, not only against the Classis of Amsterdam, but even against the Synod of North Holland, for their resolutions on these (American) matters. We, therefore, cannot be silent on this subject. On the other hand we have read with satisfaction your book, (that of J. Ritzema), for you not only recognize the proper subordination to the Classis of Amsterdam, which the churches of your country owe to the same; but you also defend the rights of the Classis, in opposition to those who deny them.

Yet we have also learned with grief from your letter that you were not satisfied with the answer of the Classis respecting the points of difference between yourselves and those who call themselves the Coetus. You understood that answer as condemning you and favoring them. You ask us, therefore, kindly to give a categorical answer on those points, asserting that else you will be obliged to carry all the points of difference, from the beginning, before the Christian Synod (of North

*Dated Aug. 12, 1760. †Dated Oct. 15, 1761.

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Holland.) We have informed the Classis of your position; and that Rev. Assembly, after careful consideration of the matter, has commanded us to express her decision on the two points of difference, through which the desired union then failed, and indeed, has not yet been accomplished.

1. The first point was: That decisions in matters of importance, in which there might be differences of opinion in your Assembly, should not be made by a majority of votes, but that the Classis or the Synod should decide,—the whole matter being brought up by consent of both parties; but the gentlemen who call themselves the Coetus, desired that conditions should remain as before, viz., decisions to be made by a majority of votes. But the Classis then decided that a majority of votes must decide all matters, since the very nature of any Assembly, and therefore, also of an Ecclesiastical Assembly, required such a rule; but with the understanding that protesting members might appeal to the Classis or Synod.

The opinion of this Assembly is necessarily the same yet, and it cannot be changed, because it is founded on Article 31* of our Church-Rules. To these we are all subordinate. It belongs to the very nature of any Assembly that conclusions must be reached by a majority of votes, including the right of appeal by those who may object. It might be advisable, however, if it would tend to peace, and to avoid division and strife, that these present matters, the cause of so much trouble, should be brought by common consent before the Classis, without your taking any decision, so as to obtain the opinion of this body.

2. The second point of dispute was the promotion of candidates into the ministry, including the right of examination.—On this matter we may speak largely and more fully, because of its great importance; and because the rightfulness of this privilege is violently contended for by Rev. (John) Leydt in his little book.

The opinion of the Classis has always been and is yet the same, that the churches of New Netherland have no right to hold the preparatory or final examinations, for these things distinctly belong to the Classis, as such. This opinion is founded on the 4th Article** of the Synod of Dort (Church Government) in which this right is given to the Classis. To these Church Rules all ministers of New Netherland have bound themselves by their signatures, and this right the Classis cannot permit to the Coetus; because all churches and Consistories are subordinate to the Classis. Such submission has existed among you from the earliest times, even when you belonged to the West India Company. The same subordination was continued after the English conquered your colony, and the Classis has always maintained this opinion, and often given expression to it. As a proof of this her letter of December, 1726, is sufficient.

But that this subordination was acknowledged by the Church of New Netherland may be seen in extracts of letters sent to us from your country:

Extract from a letter written to our Classis from New York, December 15 1698, and signed by Henricus Selyns and four elders.

"Although our Church now exists under his majesty of Great Britain, we are not separated from your Church and your ecclesiastical correspondence. Our parties here, as may be seen in No. 18, appeal to the opinion of your Classis, which we recognize as a competent tribunal, and with whose judgments we are satisfied."†

Extract from another letter from New York, April 24, 1700.

"We, the undersigned, in the service of the Church of God, and who have never experienced any discord in our churches or consistories, request you to devote a few hours in our behalf, and give us, after proper deliberation, your decision, etc., etc. Signed by Henricus Selyns and the Elders.

*Art. 31. "If any person consider himself aggrieved by the decision of a lesser Assembly, he shall have the liberty and right of appealing to a higher; and that which is determined by a majority of voices in such Assembly, shall be held decisive and binding, unless it can be demonstrated to be contrary to the Word of God and these Articles." *Rules of Ch. Gov. as finally revised at the Synod of Dort, 1619.*

**Art. 4.....2nd. "In an examination or inquiry into the doctrine and morals of the person so elected" (to some church) "which shall be performed by the Classis in the presence of the Deputies of the Synod, or of some of them" .....

†See Vol. 2, page 1279 of these "Records"; also page 1210 for No. 18.

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Extract from a letter from the Consistory of Schenectady, Sept. 4, 1700. Signed by Henricus Selyns and Gualterus Du Bois.

"Inasmuch as we are ministers sent over by the Consistory and Classis of Amsterdam, and are also members of that Classis, and on that account, are obliged to recognize your Rev. Assembly as our competent judge, and to whose decisions we refer our ecclesiastical cases; and are not permitted to recognize any other body, especially because we belong to an incorporation which the Classis of Amsterdam acknowledges, and by which our ecclesiastical affairs are reviewed," etc., etc., etc. [See vol. 2, page 1385, of these "Records."]

That this has ever been recognized is also evident in many other letters to the Classis from Consistories, congregations, as well as private individuals in New Netherland. These we have preserved. In them they request the Classis, with the permission of the English Government, to send them a proper supply of ministers. They have not only consulted us about many different matters, but have referred affairs which they could not decide themselves to our decision, and promised to subject themselves to the same. The same fact is also plainly evident in the many requests sent to the Classis at different times to allow authority to examine certain individuals, preparatorily and finally; for example, John Schuyler, J. C. Fryenmoet, B. Van der Linde, John Leydt; and to ordain them as ministers. By such Acts, the superiority of the Classis is evident. In those cases the Classis granted their requests and allowed them authority so to do, but upon the understanding that the right, according to the Ecclesiastical Rules, belonged strictly to the Classis; but that for special reasons, she allowed, upon condition that such examinations should be conducted *in nomine Classis*, or in their right. Reasons were also given why the absolute power to do these things could not be granted. These may be seen in letters written to your country at the time by our Classis: namely, to the Consistory of Schoharie, in New York, on Oct. 1st, 1736; and to the Revs. Henry Boel and George W. Mancius, pastors in New York, May, 1744; and to Garret Haaghoort, R. Erickzon, Oct. 3rd, 1746; and to G. Du Bois and John Ritzema, April 11, 1747. [See under dates.]

Now this subordination of the Churches of New York (to the Classis) was by no means destroyed by the establishment of the Coetus in that country; for the design of that organization was not to take away that subordination, but to unite your congregations, collectively, more closely to ours, in order to put an end to many troubles which had already begun to spring up; to simplify the matter of the correspondence for the Classis; and to arrange that the reports, about any differences, in which our opinion was desired, might come to us through the recognized Coetus, and not through particular individuals. Thus would we be enabled to judge of the matter more impartially. The Coetus also remaining subordinate to our Classis, better opportunity would be given to objectors to make their appeals to Classis. Now it is for such salutary reasons that the Classis advises the re-establishment of the Coetus.

Whatever may have been the intention of certain ones, in your country, who, in the first place requested, with powerful arguments, the establishment of a Coetus, it is perfectly evident from many letters and documents then written to us, that it was then thought advisable that the Coetus should remain subordinate to the Classis of Amsterdam. In order to prove this it may be sufficient to quote from the letter of Sept. 12, 1737, written by Rev. Gualterus Du Bois, in the name of the ministers assembled at New York, Sept. 7-12, and addressed to the several churches of that region, with the design of persuading them to consent to the formation of a Coetus. In this letter he says: "Since it must be obvious to all impartial and observing Christians of the Reformed Church that we have the privilege of entering upon the work of making a useful Coetus here, for the reasons stated, and also that it does not, in the least, injure our subordination to the Classis of Amsterdam", etc., etc., etc. Also in a letter of April 12, 1738, signed by Gualterus Du Bois, President, and Gerard Haaghoort, Scriba, they say that they agree with the opinion of the Classis, namely: "That it is necessary that there should be held, annually, at New York, an Assembly, or Coetus, or Convention of ministers, in order to prevent disturbances and discords and for the general welfare

of the churches. Therefore they have determined to establish a yearly Assembly of ministers with a certain number of elders. They have notified the Classis of this, inasmuch as nothing should be determined on without the knowledge of Classis". "They furthermore notify the Classis that it was determined in an Assembly at New York, April 24, 25, 1738, that the effort for a Coetus should be continued. And the Coetus, say they, which is in accordance with Church Rules, is a body subordinate to the Rev. Classis, that is, to such an extent that we will ask advice, correspond and make appeals, according to Church Rules, in agreement, as churches in our country (Holland) do, with the Synod of Dort. We respectfully ask the Classis to confirm this Coetus by their authority."

"In addition to this letter we received a series of "FUNDAMENTAL ARTICLES" on which the Coetus was to be founded. We mention here, only those which refer to subordination to Classis."

Article 4: "None but ecclesiastical matters, and those in an ecclesiastical way, shall be taken up and decided in a Coetus; and always in subjection to the Classis of Amsterdam, according to Articles 30, 31, of the Church Rules."

Article 6: "Whoever feels himself aggrieved by the proceedings of the Coetus, may appeal to the Classis of Amsterdam. In cases of importance we must take the advice of the Classis, according to Articles 76 and 79, and always follow their counsel. And they who appeal to the Rev. Classis, or those for whom the Coetus asks the advice and judgment of the Rev. Classis, shall, in like manner with the Coetus itself, submit itself to that advice and judgment, according to the Church Rules."

In a letter from New York, Oct. 20th, 1738, by Gualterus Du Bois, he says, in seeking to justify the formation of the Coetus: "Fearing disturbances in our flourishing congregations, the Coetus has resolved to remain subordinate to the Rev. Classis. We intend to assist one another and to promote love toward one another, as examples," etc., etc. And a little further on, he says: "We are ready to subordinate ourselves to the High Assembly, and desire a clear division carried out in good order;" and in conclusion: "I hope that these my reasons, together with the necessity of a Coetus in this country, subordinate to the Classis of Amsterdam, may be regarded as satisfactory as well as the other letters and documents of importance; and that the Classis may be of the same opinion as myself, and all in this country, in reference to the establishment of a Coetus."

Now this shows clearly what was proposed to the Classis, and that a subordinated Coetus was desired. The Classis, therefore, finally, gave permission for the establishment of a Coetus on the basis of the Articles proposed. She expressed herself clearly on the matter in a letter dated August 20, 1739, addressed to Revs. G. Du Bois, B. Freeman, J. T. Frelinghuysen, R. Erickzon, A. Curtenius, G. Haaghoort and John Schuyler—"On the condition that care was to be taken not to have a word uttered against the doctrine, and to hold neither preparatory or final examinations—this being matters which by the Synod of Dort were restricted to the respective Classis, and which principles were applied a few years ago in establishing a Coetus in Surinam."

This declaration the Classis repeated in a letter dated, Nov. 1739, and which is alluded to in your (Ritzema's) book, page 15. The Rev. Assembly trusted your declarations in favor of establishing a Coetus subordinate to the Classis of Amsterdam; and has also written many letters to ministers who oppose it, advising them to sustain the plan. Finally, the Coetus came into existence, but subordination to our Classis remained. For in the First Coetus, held in 1747, it was resolved "that no minister or ministers shall request permission from the Classis to conduct examinations, but this shall be done only by the Coetus, to which body the student, with the proper testimonials, shall present himself. In this case, at least, the fact is clear, that only the Classis had the right to grant such privileges; and that in some circumstances at least, the examination must be asked from the Classis.

Letters were subsequently written from time to time to the Classis; the Acts of the Coetus were sent over to us, and, in matters of difference, our opinion and decision were requested. There were also requests sent up after the establishment of the Coetus, to obtain from Classis the right to qualify certain ones after examination. This proves, that only the Classis had power to do such things. It is indeed true, that the Classis occasionally gave consent to the Coetus, to examine,

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as was the case of S. Verbryck, but subsequently such consent was refused. The Coetus then sent over certain gentlemen to be examined by us for licensure and ordination, or sometimes only for ordination. As examples of these were the candidates P. De Windt, the young gentlemen Jacobus and Ferdinand Frelinghuysen, B. Vrooman, Theodore Romein, and William Jakson. By such incidents you recognized the authority of Classis.

Subsequently a plan was proposed in your regions to change the Coetus into a Classis, and even to form a University. The Classis expressed her opinion very clearly on this matter in a letter to the Coetus of New York, Dec. 9th, 1755, which was signed by W. Peiffers as President and R. Schutte, Scribe. But there is no allusion made to this letter in the book of Rev. Leydt. He ignores it as if it did not exist. Yet the Classis therein gave decisions on each proposition, showing the impracticability of either; and the bad results which would flow from either proposition if successful. Furthermore the Classis wrote to the Coetus, April 5, 1756, (the letter being signed by R. Schutte, president, and J. Boskoop, scribe.) From this J. Leydt quotes and mentions in his book only one section, (page 27), and that without alluding to the expressions, in which the change of the Coetus into a Classis, in order to examine and advance candidates and ministers, and the establishment of a University, are disapproved.

In order, if possible, to carry out the plan, the matter was brought up before the Synod of North Holland in 1756, but that Assembly adopted the following answer to be sent to the churches of New York:—

1. That the Synod could not in any way approve of the establishment of a Classis, for the same reasons already given by the Classis of Amsterdam.

2. That the project of establishing a University or Seminary was utterly impracticable. It was to be regarded as a chimera, as there are neither Professors of ability in that country; or even if these could be found, there were no funds by which they could be supported.

3. The Synod, therefore, advises you to remain in correspondence with, as well as in subordination to, the Classis of Amsterdam, and unitedly to re-establish the now destroyed Coetus. The Synod further declares that all resolutions made by the seceding parties are null and void.

The next year, 1757, the same matter was again brought up by letter from your regions, before the Synod of North Holland. That Assembly held itself to the action taken in the preceding year, giving no authority to the Classis in the matter. Concerning a particular request then made to be allowed to examine and advance a certain Adrian Van der Swan, the Synod, (fearing that more requests of a similar nature might, from time to time, be made, to the Rev. Assembly, and that this one might be only a pretext to help you carry out your designs for separation from the Classis,) resolved to leave this matter to the judgment of the Classis of Amsterdam, believing that that Classis would act for the best interests of the congregations.

Hence it appears that the Classis has always been, and is yet, authorized, under the approbation of this Synod, to conduct the preparatory and final examinations in behalf of the churches of New Netherland. And such authority was not given to the Coetus, because the Synod of Dort gave it to the *Classis* and not to the *Coetus*, which is a body subordinate to a Classis.

Now such subordination is illegally resisted in your church; yet it is equitable, and in accordance with the Word of God. The exhortation of Paul also justifies it—"Let all things be done decently and in order." 1 Cor. 14:40. If this is done, then lower Assemblies must be subordinate to higher ones. This is an essential in all societies. For such reasons there were formed, as the growth of the Church and the multiplicity of congregations demanded, Consistories, Classes and Synods—Particular Synods and a General or National Synod. This was in order to preserve fellowship, unity of doctrine, and also to reconcile opposing parties. To the higher Assemblies were given more privileges and powers than to the lower ones, in order that he who had any objections against the Acts of a lower body might appeal to a higher. This is necessary—else why should a higher Assembly exist? How could the diverse opinions of Consistories be reconciled, if no Classis or Synod could decide upon them? If they had no more power than a Consistory, the lower not being subordinate to the higher? Why should any one appeal, if the higher courts had no power to confirm or reject the decisions of the lower?

It is obvious that there must be a graduated subordination in order to avoid a perfect Babel of confusion. Indeed, we might ask, why should there be a Coetus in your Country if it possessed no more power than any particular Consistory? and if such Consistories were not subordinated thereto, and obliged to submit themselves, or appeal to a higher Assembly.

Such Subordinations exist also here in our country (Holland). Consistories are subordinate to Classes, and Classes to Synods. Hence the Consistory of Amsterdam, although consisting of twenty-nine ministers and so many elders, has no power to conduct preparatory or final examinations, but this power belongs only to the Classis; but the Classis consists not only of ministers and elders (of the city of) Amsterdam, but also of those of other churches, and all these together make the Classis.

[This letter, so far, is duplicated in next letter, to the Coetus.]

Inasmuch then as the Coetus is subordinate to the Classis of Amsterdam, that Classis declared, in a letter dated Jan. 7 (or 13?) 1761, that she cannot approve the promotions already made, as having been performed according to the custom of the Netherlands churches. This the Classis now reiterates. The Classis adds: But we will not be too strict, and will not altogether repudiate the things done, but will look upon them as facts accomplished. [That is, the promotions by the Coetus.] The Classis has acted thus in a few other matters, when things have been done not exactly according to Church Order; not, indeed, because she approves of such things, but for the sake of love and peace, and to avoid the absolute revoking of accomplished facts. For there is a difference between giving permission to commit a wrong act, and providing as good a remedy for the same, as possible, when the evil is done. The Classis, therefore, holds herself to her former statement, and is ready to recognize the examinations performed. This is done in the interests of love and peace, and such a course seems the best means of accomplishing these things.

Finally, the Classis declare in a letter of Jan. 13, 1761, that she does not give the authority to conduct examinations in general, to the Coetus, but that this belongs only to the Classis; yet the Classis will in extraordinary cases act reasonable, and act in each case, *pro re nata*, provided the Coetus give notice of the particular features of the case, and furnish a praiseworthy testimonial as to the general knowledge of theology and truth in the individual applying. But no such privileges will be granted so long as the Coetus does not reunite itself in the ties of love and peace.

You have herein, brethren, a large communication, in reference to the preparatory and final examinations, in which the opinion of the Classis is given, and to which she will adhere. The Classis desire to be moderate in the matter in order to promote peace and love, but only on the conditions above specified. We earnestly hope that peace and union may be found among you, and that you also, when the other gentlemen shall have subjected themselves to our decision, will be contented with the same, and that you will exert yourselves to clear away every obstacle, that discord may disappear and love may reign.

May the Lord of Peace influence you to unity of purpose and bind you together in ties of perfection. We commend you to God and to the Word of his grace, while we remain,

Yours with affection, Rev. Gentlemen and Beloved Brethren,
Your obedient servants and brethren,
In the name of the Classis of Amsterdam,
John Jacob Kessler, Depp. Cl. Amst. Depp h. t. Praeses.
John De Lange, V. D. M., Amst. Depp. Cl. h. t. Scriba.
In our Classical Assembly,
January 11, 1763.

THE CLASSIS OF AMSTERDAM TO THE COETUS, JANUARY 11, 1763.

VOL. 31, PAGE 179. NO. 120.

To the Rev. Ministers in New York who call themselves the Coetus,

Rev. Gentlemen and Brethren:—

We have received a little book composed by John Leydt, pastor at New Brunswick, with the title, "True Liberty the Way to Peace," or "Information", etc. having

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been examined, as the title says, and published according to the rules of the Church. From this statement we must conclude that the other gentlemen, who claim to be the Coetus, have also examined and approved it, and are of the same opinion as its author. Therefore we deem it necessary to write you this letter.

It is with displeasure, and even indignation, that we have read in said book, the reproaches and contumely poured out, not only upon the Classis of Amsterdam, but also upon the Synod of North Holland, as well as certain resolutions printed therein. We cannot refrain from expressing our indignation that you, in your country, should thus bring contempt on the Classis, the Synods and Consistories of our country.

But have we, indeed, deserved such treatment when we have so often assisted your Church with advice and friendly exhortations in their many difficulties? Is such our reward for our continued interest in your welfare? for the difficult and often painful labors in the consideration of your affairs? Our time is too precious, and our labors in our many congregations, together with the care of those in foreign lands, too great, for us to attempt to answer, minutely, such a document (as Leydt's book.) But perhaps this is not necessary. For the principal question has reference to the right to hold the preparatory and final examinations, including the acts of licensing and ordaining, together with the change of the Coetus into a Classis, or a body no longer subordinate to the Amsterdam Classis. Rev. Leydt opposes the prerogative claimed by the Classis of Amsterdam to hold the Coetus in subordination. He pretends that the same prerogative dwells in the Coetus, without subordination to a Classis. It will be sufficient, therefore, for us to prove the subordination of the Coetus to the Classis.

The opinion of the Classis has always been, and is yet the same, that the churches of New Netherland have no right to hold the preparatory or final examinations, for these distinctly belong to the Classis as such. This opinion is founded on the 4th Article etc.....

[For the next several pages, see preceding letter.]

.....Such subordinations exist also here in our country, (Holland.) Consistories are subordinate to Classis and Classis to Synods. Hence the Consistory of Amsterdam, although consisting of twenty-nine ministers and so many elders, has no power to conduct preparatory or final examinations, but this power belongs only to the Classis; but the Classis consists not only of ministers and elders of (the city of) Amsterdam, but also of those of other churches, and all these together make the Classis.

For the same reasons the Coetus has not the power to conduct preparatory and final examinations, inasmuch as it is regarded as being only a part of the Classis of Amsterdam, being an Assembly subordinate to that Classis.

We think we have said enough to prove the prerogative of the Classis. It is, therefore, unjust to accuse the Classis of having usurped power without authority. It is a slander which Rev. Leydt has written in his book on page 26, namely, that those who recognize the authority of the Classis make her the highest power, denying the power of Christ and the authority of the Scripture, and oppose the Constitution of the Church.* The Classis has never attempted to lord it over your Church, but on the contrary, to serve her in love. She has, however, required a lawful subordination, founded on the Church Order. To this, the ministers of your country, by their signatures, have subjected themselves. The supremacy of the Classis was also recognized when the Coetus was established. A Coetus, subordinated to the

*This hardly expresses Leydt's position. He says on page 26:
"A second question is this: Even though there were an express prohibition or command of the Classis, does that necessarily render a matter lawful or unlawful? I certainly do not believe that any one will calmly admit this, as then, necessarily, a supreme legislative power over us would be attributed to the Classis, and thus the sole government of Christ would be denied; the authority of Scripture would be rejected; and the Constitution of the Church impugned, if not perverted. The Classis might become disposed to forbid the reading of the Bible by the common people. Would such reading, therefore, be unlawful? Might forbid officials of the church to marry. Would it, therefore, be unlawful?" He then refers to commands to worship images, saints, doctrine of infallibility, etc., and asks whether ecclesiastical commands could make these lawful. See under date of Aug. 12, 1760.

Classis, was desired, and was based on legal Articles. Those who now oppose the power of the Classis, and attempt to separate from it, act contrary to their obligations. They destroy the very fundamentals on which the Coetus was based and confirmed by the Classis. Considering these circumstances, the Classis is unable to recognize such a Coetus (as now exists), but she requires that it should remain subordinate. It is not in any way advantageous to the Classis. In considering her own comfort it would be agreeable to us to be relieved of your troublesome affairs. But it is only for the prosperity of your Church, that the Classis is willing to do everything possible to serve and sustain you. But if the Classis is assailed, as Rev. Leydt has done, and many withdraw from subordination, and claim complete independence, then all further opportunity of serving you is taken away, and we will have just reason to bring our correspondence to an end.

Brethren, consider what will be the result of your withdrawal from the Netherlands Church? Will it not be the beginning of the introduction of (British) tyranny in the Church? Will not disturbances be multiplied by such an act? Would you not be the instrumentality of having your (Dutch Church) liberties assailed, which you have enjoyed (from the English conquest) until now? Consider these things carefully. Try to prevent those bad results, which will confuse or completely destroy your congregations, by uniting together again in a Coetus subordinate to the Classis of Amsterdam.

In order to promote peace and unity among you, the Classis has been moderate in the matter of examinations, and will continue to be so, according to her statements in a letter of Jan. 13, 1761. In that letter the Classis expressed her desire that you might be induced to clear away the obstacles to union, so as to be able to see finally, an end to all disturbances.

May the Lord of Peace incite you thereto, making you one in heart and purpose, binding you together with ties of perfection. We commend you to God and the Word of His Grace, while we remain,

Yours with affection, Rev. Sirs and Beloved Brethren,
Your servants and brethren,
In the name of the Classis of Amsterdam,
John Jacob Kessler, Depp. Cl. h. t. Praeses.
Johannes de Lange, Depp. Cl. h. t. Scriba.

In our Classical Assembly,
Jan. 11, 1763.

CHURCH OF NEW YORK.

Blank Call sent to Holland for a Minister to preach in English.

New York, January 18, 1763.

Consistory held after calling on God's name.

Present:—Domine Lambertus de Ronde, President, Domine J. Ritzema.

	Pieter Lott		Gerrit Rappelye
	Cornelius Bogart		Gerardus Beekman
Elders.	Cornelius Clopper	Deacons.	Teunis Tiebout
	Simon Johnson		Pieter Keteltas
	Theodore Van Wyck		Dirk Brinkerhoof
	John Bogart, Jr.		Isaac Roosevelt
			Johannes Hardenbrock

The draft of a letter to Holland, prepared by the Committee appointed on the 6th inst., was read and approved. The Committee were requested to write out a neat copy, and send the same to Holland by the first opportunity. It is in the words below.

Signed etc.,
L. de Ronde, p. t. President.

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(Original in English.)

New York, January 10th, 1763.

Messrs. David Longueville and Jas. Brinshall at Amsterdam.

Reverend Gentlemen:—

We, whose names are hereunto subscribed, being a committee appointed by the Minister, Elders and Deacons of the Reformed Protestant Dutch Church of New York, are by them ordered to address these lines to you, presenting to you their compliments and true regard, together with their earnest solicitations in behalf of their congregation, that you would be pleased to use your kind endeavors to assist in getting a pious minister, qualified according to the Constitution of the Reformed Protestant Dutch Churches in Holland, and that is qualified to perform the ministerial function in the English language, thereby to present ourselves, our rising generation and the latest posterity the inestimable blessing of that Constitution. And in order to give you a clear light of the difficulties we struggle with, and the absolute necessity there is to call a good English minister, it will be necessary to give you a true idea of the diminution of our once flourishing congregation, as a further inducement to use your utmost endeavors, with the help of God and advice of good men, to procure such a minister that may answer our pious intentions.

Know therefore, Gentlemen, that for some years past, the inhabitants of our Province in general and the City of New York in particular, consisted, by far the greatest part, of Dutch people who adhered to the doctrine constituted by the National Synod of Dort, and they had formerly the greatest share, if not the whole, in the administration of government, and even in our time have we had five of his Majesty's Council of this Province, residing in the city; who frequented the worship of God performed in our churches and were members in communion with us. But since their death we have had none of our members raised to that high dignity. Our courts of judicature were filled with judges, justices, and other officers of Dutch extraction; the officers of the militia are for the most part of our denomination; in short our influence in church and state carried a superior sway in all the counties of the Province.

But being an English colony, and all matters of government, courts of justice, and our trade and traffic with foreigners carried on in the English language, has, by the length of time, gradually underminded our mother tongue, in so much that there is scarce a principal family in this city and even in our own church, whose children clearly understand the Dutch language; by means whereof we have daily the mortification to see the offspring of the wealthiest members of our congregation leave our divine worship, not being able to apprehend what is taught, and join themselves to different societies that are amongst us; and in such numbers that the respective English congregations at present in the city, for the greatest part, consist of persons who are descendants of parents who were formerly communicants of our church; and they daily leave us, not, without regret, on account of their not fully understanding the Dutch ministers, and of course are more edified by English preaching.

Our congregation, therefore, for some years past, has been a nursery for all the English denominations of Christians in this city, and those chiefly from our principal people, whereby most men now in power belong to other congregations, though lineally descended from Dutch parents. And, lest our congregation in a few years may, by its gradual decline, dwindle into a small number, it being impossible to stop the current of the prevalency of the English language, our Ministers, Elders and Deacons, by and with the advice and consent of the Great Consistory or *Kerkeraad* of our church, have thought it expedient to call an English minister on the aforesaid establishment, not only to prevent a further diminution of our stock, but also to receive into our bosom again all such who have left us on account of the language only, and are desirous to join our communion again as soon as we get a good English preacher.

And whereas there are several eminent preachers in this city, belonging to congregations who differ from us in worship, it behoves us, therefore, in a peculiar manner, to be provided with a person every way qualified not only to edify ourselves, but by his piety, learning and eloquence to draw others. And as our sole aim and intention is to preserve to us and our posterity the purity of our doctrine, and to build up

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our church on that faith delivered to us by our worthy forefathers; and whereas, in all reformations, ecclesiastical or civil, there are found persons who either from private views, self interest or wrong conception, oppose all schemes that are calculated to promote a public good, so have we had a few of such amongst us, who have given us some trouble by endeavoring to influence the minds of the people to the prejudice of our cause, insinuating as if we intended to subvert the whole Constitution of our church, and would wholly extinguish all Dutch preaching and instruction; whereas, by the plan whereon we go, which you have hereunder annexed, you will plainly discover that we are determined always to maintain Two Dutch Ministers to preach in the Dutch churches; and for that purpose, the revenues or income of the landed estates, etc., of our Dutch congregation are in the strongest manner secured solely for the Dutch service, the annual amount whereof will forever be more than sufficient to support two Dutch ministers with other Dutch officers necessary in the service.

Therefore all English ministers that are to officiate in our congregations will be paid by a subscription list, and the list now on foot for the minister we intend to call, amounts to £420., York money, annually to be paid by the subscribers to the Minister, Elders and Deacons, out of which they are to pay the English minister to be called, the annual salary of Three Hundred Pounds, New York currency, being equal to Two Thousand Holland guilders; which sum together with the perquisites of marriages and burials, we presume, is sufficient to support a family in a genteel manner, and yearly to lay up something for posterity; and as our subscription list is not yet finished, we expect before long to have it considerably augmented by several people who have been against an English minister, but begin more and more to perceive the utility of our design; so that there is not the least fear or danger of our subscriptions diminishing by death of the ancient, as the increasing youth will amply supply their places; and we flatter ourselves before long our proceedings will meet with general approbation. This we thought proper to hint to you lest some disgusted persons here might by their writings bias the minds of the good people in Holland by a false representation of facts, and so cause you to meet with opposition. However we cannot think that any of our members would act so much out of character as to stifle the growth of our congregation and the propagation of the Gospel therein, which can prosper only by calling an English minister as aforesaid.

Having given you a sketch of the present situation of our congregation, and briefly hinted on some matters which have relation thereto, our Consistory flatter themselves you will commiserate the declining state thereof, and that you will be pleased to aid and assist us in looking out for a worthy man that is capable to preach and to teach and instruct the rising generation, according to the plan hereunder annexed as aforesaid. And as our New Church is a large edifice, being one hundred English feet long and seventy-five feet wide, it will require a man with a strong audible voice, clear and distinct in his speech. He must be a good orator, used to elegant language, acquainted with men and books, to be orthodox in his principles, of an unblemished character, and affable in his behavior, whose piety is exemplary; in short, a truly godly man, whose life and conversation may be worthy of imitation.

If it should please God in his good providence to favor us with such a man, we are morally sure it would be a singular blessing to our congregation, and answer the good intentions of all those who have the welfare of our Zion at heart. It would likewise redound to the honor of every worthy gentleman by whose means it may be brought about, and lay upon us and our posterity an eternal obligation.

We cannot, gentlemen, sufficiently enumerate to you the benefits that would result or arise from such a godly minister to future generations. For as we are the first in this part of the world, and I may say the metropolis and centre of America, that shall lead the van to have the Word of God explained and delivered in the English language, according to that system of doctrine which is professed and taught by the Reformed, Protestant Dutch churches in Holland; so are we sure, if we succeed according to our wishes, that many congregations in this and the neighboring Provinces will follow our example as they are under the like circumstances in respect of the language, and for want of an English minister must join with other denominations as their different fancy inclines them, either to the Church of England, The Independent, Presbyterian, Anabaptist, Moravian, Lutheran, etc.

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We therefore humbly request that you will take our cause under your serious consideration, and endeavor, if possible, to find out if there is a person to be had in Holland, or elsewhere that may answer our purpose, that we may make a call upon him; and in case he understood the Dutch language we would like him the better and give him the preference, (provided his English dialect was pure and untainted, without any brogue of other languages), as he might occasionally preach Dutch, and be in a capacity to converse with every individual of our congregation. We should be extremely glad if you would as soon as you conveniently can, inform our consistory if it is likely to get such a man amongst you, as we shall leave no stone unturned, by the permission of God, to get one either in Holland, England, Scotland or here in America.

We have nevertheless chose as the safest and best way first to consult and apply to you and our friends in Holland, if you incline to take the charge upon you, which we earnestly intreat for this cause of God. You will be pleased to consult with the Rev. Mr. Vinolaus Budde, minister at your place, and such other gentlemen as you shall think needful; and all costs and charges of letters and traveling expenses, together with a reasonable reward for your services shall be honorably paid; for which purpose Mr. Daniel Crommelin, merchant at Amsterdam, will be desired to advance all such sums as will be required, to whose care be pleased to give all letters concerning this affair, that he may send them by the first opportunity to London, to John G. Libenwood, who will forward them by every packet to New York, to enable us to have the earliest intelligence.

We had almost forgot to inform you, that in case it was practicable, our congregation would incline to hear the minister first before a call be made out, to judge of his gifts; and rather to be bound to a man that does not answer the end aimed at, would pay his passage hither and back, and give him over and above a present of one hundred pounds sterling; such is the dread we have to be bound to a minister that does not answer the purposes aforesaid, the consequences of which might be fatal to us.

Before we conclude, we beg leave to add that notwithstanding the reverence and submission we pay the Reverend Classis of Amsterdam, who have always been our Pattern, we are of opinion that in the present case their assistance cannot be of much service, as we presume they are not sufficient masters of the English language to judge of the properties of English speech. Nevertheless we retain for them a high esteem which you will occasionally communicate to them, as we have reason to believe they would cheerfully promote the glory of God by propagating the Gospel of Christ in all languages to the utmost of their capacity. And our English minister is to be under their subordination in the same degree with our Dutch ministers. Pray, Gentlemen, let the weight of the matter apologize for the length of this letter, and permit us in behalf of the consistory, (who are unanimous in the cause) to subscribe ourselves, Gentlemen,

Your sincere friends and very humble servants,

Johan. Ritzema, V.D.M.
Lambertus de Ronde, V.D.M.

Cornel Clopper, Theodore Van Wyck, John Bogart, Jr. — Elders.
Derick Brinkerhoff, Garrit Rapalye — Deacons.

P. S. We beg you will be pleased to enquire into the qualifications of the Rev. Mr. Archibald Laidlie, Minister at Vlissingen, (Flushing) and the Rev. Mr. Jas. Afflick at Middleburg. Perhaps one of them may answer all the ends and purposes required. But as they are entire strangers, we must leave the case wholly to your judgement.

N. B. The subscription of all letters concerning our affairs must be as follows, being agreeable to our Charter.

To
The Ministers, Elders and Deacons,
of the Reformed
Protestant Dutch Church of
The City of New York.

THE CLASSIS OF AMSTERDAM TO REV. KETELTAS, MARCH 18, 1763. VOL. 31, PAGE 194. NO. 126.

To Rev. Abram Keteltas.

Rev. Sir:—

We received your letter of June 7, 1762, as well as the communications of Revs. Ritzema, De Ronde, Van Sinderen and Rubel, dated Oct. 1762, together with the letters of the Rev. Consistory of the four united congregations of Queens County, dated June 7, 1762. We communicated the contents of all these to the Rev. Classis. After due consideration given to them, she has directed us to make the following reply:

The Classis is satisfied with your character, so far as it could be understood from your communications, and is also pleased with your conduct, in reference to the call presented to you by the four congregations. The Classis is also gratified in perceiving that the Consistories and congregations of these four places, have so cordially united in calling you. She, therefore, hopes that you may be of great usefulness there, and that it may soon be possible to effect your installation. But notwithstanding all this, there remains an obstacle thereto in your view of certain important truths: such as the mystery of the Holy Trinity, and especially the Sonship of the Second Person. On account of these obstacles we cannot at present give our consent to your installation. We are bound to the doctrine of our church as set forth in our Formulas of Unity, viz.. the Heidelberg Catechism, the Thirty-seven Articles of the Confession of Faith and the Canons of the Synod of Dort, 1618-19. These we subscribed when we began our ministry. We believe them and have promised to teach them, for they correspond to the Word of God, which is holy and infallible. Therefore no one can be accepted as a minister of our Church, without signing, with all sincerity, these formulas, and promising to teach the doctrine which is included in them. But the opinions which you have confessed to us does not correspond fully with the doctrines of our Church. At any rate we observe in them obscure phraseology respecting important truths, which forbid our receiving you into our fellowship.

We have resolved, therefore, in order to avoid future difficulties to lay these doctrines, as included in our formulas before you, requesting you to subscribe them with a good conscience, and to promise to teach them faithfully, as we do here. The doctrine of our Church concerning those truths is clearly stated in the Heidelberg Catechism and in our Confession of Faith. The doctrine of the Trinity is found under Question 25 of the Catechism, and in Articles 8 and 9 of the Confession of Faith. The doctrine concerning the divine generation of the Second Person, and the reasons why he is called the Only Begotten Son of God, are found in the 33rd Question of the Catechism, and in the 10th Article of our Confession.

Now if you compare your opinion with the doctrine of our Church, you will observe that it does not altogether correspond therewith, especially in reference to the generation of the Son. Your expressions also in reference to the Holy Trinity disagree with the true doctrine. These facts may, perhaps, be ascribed to your unfamiliarity with our language. But however this may be, we reverently request you to consider the teachings of our Church as expressed in the above-mentioned Standards, and compare them with God's infallible word. We believe that our doctrine rests on the foundation of Holy Scripture. If you are convinced of this after careful consideration, then you may subscribe our Formulas of Unity with sincerity of heart. But if there remain some obscurity or difficulty on your part, please make it known to the other ministers, in order that your doubts may be cleared away. Whether the one or the mode succeed, it will equally please us, and we will then gladly give our consent to your installation. We hope for a satisfactory answer as soon as possible, while we desire that the Holy Spirit may enlighten your mind. We remain yours with affection and esteem,

Rev. Sir,

Your obedient servants,

In the Name of the Classis of Amsterdam.

John Jacob Kessler, Depp. Cl. h. t. Praeses.

Joh. de Lange, Depp. Cl. h. t. Scriba.

Amsterdam,
March 18, 1763.

THE CLASSIS OF AMSTERDAM TO REVS. RITZEMA, DE RONDE, VAN SINDEREN AND RUBEL, MARCH 18, 1763. VOL. 31, PAGE 196. No. 127.

To the Rev. Ministers in New York, Ritzema, De Ronde, Van Sinderin and Rubel.

Rev. Sirs and Much-beloved Brethren:—

Your letter of October 1762, with the communications of Abram Keteltas and of the Consistory of the four united congregations of Queens County, both dated June 7, 1762, we have received, and have communicated their contents to the Classis. By them we are directed to reply as follows:

The Classis is pleased with the character of Mr. Ketteltas, so far as it could be understood from the communications, and is also satisfied with his conduct in reference to the call presented to him by the four united congregations. The Classis is also gratified that the Consistory and congregations of those places have so cordially united in calling him, and therefore hopes that he may be very useful there. Our Assembly, therefore, would be very much gratified to see him installed, but that there exist some difficulties, namely, wrong opinions on certain truths, which are among the most important in the Gospel: such as the mystery of the Holy Trinity, and the Divine Sonship of the Second Person, on account of which the Classis is unable to give her consent to his installation.

You are aware that we are restricted by the doctrines of our Church which are included in the Formulas of Unity, namely, the Heidelberg Catechism, the Thirty-seven Articles of our Confession of Faith and the Canons of the Synod of Dort. These we subscribed at the beginning of our ministry and promised to teach them, as corresponding to the infallible Word of God. Such is the fundamental law of our State, to which all are subjected. These (Standards) are accepted by all the different Synods, and are subscribed to by all ministers (of the Church of Holland.) Therefore those who violate the rules, either publicly or secretly, act against the truth and break most important engagements into which they have entered, which is no small crime. Considering these facts, we cannot admit anyone to the ministry who is previously known as unsound in doctrine. Since then, as you yourselves know, this gentleman holds erroneous views on the generation of the Son, the Classis cannot consent to his installation.

We resolved, therefore, in order to avoid future difficulties, to place the doctrines on these topics, as found in the Heidelberg Catechism, Questions 25 and 33, in the Confession of Faith, Articles 8 and 9, before him, requesting him to sign them with a good conscience. We have admonished him, in all brotherly affection, to ponder diligently the doctrines of our Church in the fear of the Lord; to compare them with the infallible Word of God, in order to become persuaded, with us, that they are derived from Scripture, and based thereupon; and when this result is reached, he should then subscribe these truths. But if there still remained some difficulty, we advise him to consult with you, for the removal, if possible, of such obscurities.

Therefore we earnestly request you, gentlemen, to discuss these points with him, to make our doctrine clearer, where it seems necessary, to confirm it with Scripture, and remove the difficulties in his mind against it. If successful, this will be a matter of great joy to us. It will afford us the opportunity to give our consent to his installation in the service of those congregations. We earnestly wish you success, and ask God's blessings on your attempts.

We send also an elaborate answer* to your preceding letter. This we hope will please you, and be of advantage in causing divisions to cease. We request also that certain of the enclosed documents† be sent to those gentlemen who call themselves the Coetus. They have reference to the principles in which you and that Assembly disagree, and correspond to what** we have written to you on the same matter, with the exception that in our communication to them (the Coetus) we

*No. 926. †No. 927. **No. 926.

express our displeasure at the reproach with which Rev. Leydt has assailed the Classis and also the Synod of North Holland.

With this we remain, after our good wishes in your behalf,

Rev. Sirs and Much-beloved Brethren,

Your servants and brethren,

In the Name of the Classis of Amsterdam.

John Jacob Kessler, Depp. Cl. h. t. Praeses.

John de Lange, Depp. Cl. h. t. Scriba.

Amsterdam,
March 18, 1763.

THE CLASSIS OF AMSTERDAM TO THE CONGREGATIONS OF QUEENS COUNTY, [MARCH 18, 1763,] VOL. 31, P. 198, NO. 128.

To the Consistory of the United Congregations of Queens County, (New York).
Rev. Sirs and Brethren:—

We received your letter concerning the call of Rev. Keteltas. We have more largely answered it in our communication to Revs. Ritzema, De Ronde, Van Sinderin and Rubel; also in a letter to Rev. Kettletas himself, who will undoubtedly inform you thereof. We have therein given expression to our opinion with care and honesty, and we trust that the business may be brought to an end to the pleasure and advantage of all. This will be a matter of great joy to us, as we have in view of your congregation, as well as of all the others in correspondence with us. Conscious of our good intentions in your behalf, and after praying for your prosperity and blessing, personally, and in your congregations, we remain, with affection,

Rev. Sirs and Brethren,

In the Name of the Classis of Amsterdam,

John Jacob Kessler, Depp. Cl. h. t. Praeses.

Joh. de Lange, Depp. Cl. h. t. Scriba.

[No date, but obviously of date above inserted.]

PLAN FOR THE INDUCTION OF AN ENGLISH-SPEAKING MINISTER IN THE REFORMED DUTCH CHURCH OF NEW YORK CITY. (NO DATE, BUT ABOUT 1763). VOL. 33, PAGE 54. NO. 327.

Door de Engelsche Perdikanten Longueville en Blinshal is ons ter hand gestelt dit volgende:

Outwerp, hoe en op welke wyse (behoudeus de Regten en Privilegien de Nederduytsche Gereformeede Gemeente van Nieuw York, door Charter en Act van Assembly vergunt) Een Predikaut zoude Konnen werden ingevoert, om in de Engelsche Taal in de Nieuwe Kerk to prediken.

Voort Eerst: Dat alzulke Predikant zyne zending moet hebben op gelyke wyse, als de Neder-

The English ministers [at Amsteraam, Revs. (David) Longueville and (James) Blinshall, D.D]* have put into our hands the following Plan:

Plan, as to how, and in what way, (while securing the Rights and Privileges of the Dutch Reformed Church of (the city of New York, granted by Charter and Act of Assembly), a minister may be inducted therein, to preach in the English language, in their New Church building.

First: That such minister must be commissioned after the same manner as the other Dutch

*Rev. David Longueville was Scotch minister at Amsterdam, 1740-1776, when he died. Rev. James Blinshall, D.D., ministered in the same Scottish Church, 1758-1764. For further particulars of this church and its pastors, see Rev. W. Stevens' Hist. Scottish Church at Rotterdam, 1832. This volume contains also sketches of all the English speaking churches, about 30 in number, in Holland.

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duytsche Predikauten, conform de constitutie, institutie en ordonnatien van de kerken van Holland, bepaalt en vastgestelt in het Synode Nationaal gehouden to Dordrecht in den Jare 1618 en 1619, en gevolgelyk oudertekenen de Formulieren van Enigheid.

Ten Tweede: Dat hy een Predikaut, zal zyn in gemeenschap van ouse gemeente, en neffens de Nederduytsche Predikauten zal leeren, en Sacramenten bedienen, en by aldieu de Engelsche dievst zoude vereischen een groter getal van kerksraads Personen, als en tegenwoordig zyn, dat en dan drie Ouderlingen en vier Diaconen uyt de Nederduytsche Leeden meere verkoren worden, zo dat de zaulke, die namaals zo mogen verkoren worden, met de tegenwoordigen kerkenraad zullen uytmaken Een kerkenraad en Gemeente in naam en daad, Welverstaande dat hy de voorschreeve Engelsche Predikaut zal morten syn EEN LID, in volle gemeenschap van ouse kerk, volgens ouse kerk constitutie, op geiyk wyse als de tegenwoordige Nederduitsche Predikauten;

Dog zal in't minste niet mogen genieten van, of te zeggen hebben op de kerkelyke Goederen, gegeven en bevestig tot ouderhoud van de Nederduytsche Predikauten maar dat hy zyn betaling of salaris alleen zal moeten ontfangen uyt de Voluntaire donation of te handty keninge, die daar toe zullen gegeven of te gemaakt worden, en voor welke betaling het gezeide Extra Ordinaire getal van kerkenraads Personen zal moeten zorgen.

Ten Derden: Dat alhoewel de kerkelyke goederen gegenen tot ouderhoud de Nederduytsche Predikanten genoegzaam tot dat einde nerzekert zyn door de Respective Testamenten van de Testateurs, de Charter en Act van Assembly, dat egten een yder die in den kerkendienst hier namaals mag nerkoren worden, genootraakt zal zyn, als Hy het boek oudertekent voor het tractament van de Duytsche Predikauten, teffens zig ook te verbinden, als volgt te weten:

ministers, agreeably to the Constitution, institution and ordinances of the churches of Holland, as appointed and settled by the National Synod held at Dordrecht in the years 1618 and 1619; and consequently he must subscribe to the Formulas of Unity.

Secondly: That he must be a minister in connection with our (Netherlands) Church, and teach and administer the sacraments just as the Dutch ministers do; and, in case the English service should require a larger number of Consistory members than there are at present, that then three elders and four deacons additional be chosen from the Dutch Church members, so that such as may hereafter be chosen shall, with the present Consistory, constitute in name and fact, one Consistory and Church. It is well understood that he, the said English-speaking minister, must be a member in full communion of our (Netherlands) Church, agreeably to our Church Constitution, in the same way as all the present Dutch ministers.

He shall, however, not at all participate in, or have any power over the Church properties, given and secured for the support of the Dutch ministers; but he will have to get his pay or salary solely out of the voluntary contributions or subscriptions to be given or made for that specific object; for the payment of which the said extra number of members of consistory will have to provide.

Thirdly: That, although the Church properties, donated for the support of the Dutch ministers, are sufficiently secured for that object by the respective wills of the testators, the Charter, and the Act of the Assembly: yet every one who may hereafter be chosen to the service of that church shall, when he signs the book for the salary of the Dutch ministers, likewise bind himself as follows:

(1) Dat hy geen van de kerkelyke goederen gegeven ten behoeven als voorz: zal gebruyken direckt of indirect ten behoeven van de gezeiden Engelsche Predikaut.

(2) Ten 2der. Dat hy nooyt zal toestaan dat er meer als een Predikaut in't Engelsch zal prediken in ouse tegenwoordige Duytsche kerk.

(3) Ten 3der. Dat er altoos in het toekomende twee Nederduyesche Predikauten zullen weren om in de tegenwoordige kerken te prediken.

Ten Vierden: Dat de dieust in het Engelsch allen zal bepaalt zyn in de Nieuw Kerk, en dat op zulke tyden wyse als meest tot genoegen kan strekken van de zulken die aldaar zitplaatse hebbe, en tegens een dieust in het Engelsch zal zyn, het zy eens op de gewoone tyd des morgens of te eens in de namiddag, en eens in den avond, dog zo dat hy tweemaal des Zondags predikt (waar van eens over den Catechismus) als ook eens in de week by Provisie.

Ten Vifden: Dat hy zal verplight zyn de jonge jeugt, en de zulke, die daar toe mogen lusthebben te Catschiseeren en onderwyzen in de Goddelyke waarhedan in het Engelsch.

Ten Sesden: Dat de Aalmoesen die gecollecteert zullen worden zo in de Duytschen als Engelschen dieust, zullen in een kas gebragt, en van gedespoveert worden voor kerk, kerkendieust en Armen van beide als nu gebruykelyk is.

Ten Sevenden: Dat de Kerkemeesters zullen continueeren in de statie, waarin zy tegenwoordig zyn.

Ten Agsten: Dat hy aldieu het goet gevouden word, om alzulk een Engelsch Predikout als voorz, is te beroepen, dat dan Immediaatlyk een galdery gemaakt word in de Nieuw Kerk, waardoor de nu groote klank niet alleen zal worden weggenomen, maar ook veel meer ruymte gemaakt voor de zulke die nu geen plaats hebben nog kunnen bekomen, en genegen zyn zo tot den Duytschen als Engelschen dieust.

(1) That he will, neither directly nor indirectly use aught of the church properties, donated, as aforesaid, for the benefit of the said English ministers.

(2) That he will never consent that more than one minister shall preach in the English language, in our present Dutch Church.

(3) That in future there shall always be two Dutch ministers to preach in the churches as they now are.

Fourthly: That the service in the English language shall be confined to the New Church alone, and that at such a time and after such a manner as shall be most satisfactory to such as hold pews there, and are opposed to a service in English:—whether once, at the regular time in the forenoon, or once in the afternoon, and once in the evening; but in such a way as to have a preaching twice each Sunday, once being on the catechism; as also, provisionally, once during the week.

Fifthly: That it shall be his duty to catechise and instruct in the English language, in Divine Truth, the youth and such others as may wish to avail themselves thereof.

Sixthly: That the alms which shall be collected, both at the Dutch and at the English service, shall be brought into one treasury and be disposed of as is now customary, for the church, for the church service and for the Poor, of both (the English and the Dutch.)

Seventhly: That the status of the Church Masters shall continue to be the same as it is at present.

Eightly: That, in case it is agreed to call such an English minister as aforesaid, a gallery shall at once be built in the New Church, not only to remove the great resonance there is now, but also to have much more room for the accommodation of such as have as yet not been able to secure seats, and are disposed to attend both the Dutch and English services.

ACTS OF THE DEPUTIES OF CLASSIS OF AMSTERDAM. 1763.

Extract from a letter of Rev. John Ritzema to Rev. [Winoldus] Budde, dated November 21, 1762. Vol. 33, page 66. No. 335.

Letter from New York, written Nov. 21, 1762 by Rev. John Ritzema, to Rev. Budde. In this he

1. Reports that he has received from Rev. Alsentz the agreeable information, that the communications, together with the printed booklets of Rev. Leydt (True Liberty the Way to Peace) and of the Conferentie Assembly, (A Short Refutation of Leydt's Book) had been received by us; and that Rev. Leydt had published another booklet (A Defence of "True Liberty the Way to Peace) in reply to theirs, a copy of which he sends the Classis. On this they think they can afford to keep silent.

2. He complains of the confusions and divisions which prevail, and of the altogether different conception of Church Government which obtains among the brethren of the Coetus, so that it is impossible to unite with them in one Coetus; to which body the Consistory of New York also does not wish to send their ministers; neither do those of Albany and other churches besides.

3. He mentions that the Church at Tappan remains in the same state of confusion as he described in his letter of Feb. 25, 1762; (to be found above, No. 322); inasmuch as, having the consistory on his side, the domine (Verbryck) still holds on to his Project, of a Charter (Privilegie) for the establishment of a Dutch Academy; and the thirty-eight heads of families are still under censure; although, as he had been told, they had made every reasonable proposition for union; but the domine (Verbryck) is willing to leave the dispute to no one except his own Coetus, or two lawyers, and these then must also be from Philadelphia.

4. He requests him (Budde) to deliver to the (Synodical) Assembly, two letters, written by him to the Synod of North Holland, in his own defense against an accusation brought against him by Rev. Leydt. This accusation was first made orally, and now in writing, in his second booklet, page 80. Concerning this, see Acts of the Deputies, and of the Synod of North Holland, of the year 1764. He sorely complains, in that connection, about Rev. Leydt's ingratitude towards him; for he had shown him many favors, and deserved nothing less than similar treatment.

5. He adds to this, complaints about the conduct of several other ministers, who belong to the brethren of the Coetus; by name Jackson, Marinus, Schuneman and the aged Erickson. He closes with congratulations.

Here follows also the following item:

N. B. If there is a person at the Academy (of Utrecht) or among the ministers, not too far along in years, who is capable of being a Professor of Theology and of preaching once on Sundays in the English language—a matter in behalf of which I am making a strong move in our midst, in the hope of getting it through on an honorable salary—your Revs. would greatly oblige me by informing me of it as quickly as possible, etc.

Extract from a letter of Rev. John Leydt to the Classis of Amsterdam, dated March 23, 1763. Vol. 33, page 67. No. 337.

Letter from New Brunswick, written March 23, 1763, by Rev. John Leydt. In this

(1) He declares that, if he consulted his own case of body and mind, he would surely let the disputes go, and withdraw himself from the troubles, cares and difficulties which attend the direction of public affairs; but he finds himself, from a sense of duty, bound to a contrary course.

(2) He places in our hands a copy of each of the three pamphlets which have been published, concerning their differences in that country. Wherefore, (says he), he does not need to go into an extensive explanation of them, but simply makes

the observation that the matters can be summed up under these heads: (1) The rights of Ruling Elders. (2) The right of the majority vote. (3) The right of their Coetus to examine and ordain, (promote), as part of the duty and right pertaining to Church Government, (kerk-bestier.) (4) The right or the non-right of the Classis to issue their special orders thereon. (5) The character and nature of subordination, etc.

(3) He is of opinion that these points, especially the three last named, should be settled in short order; and, particularly, that the Coetus ought not to be subordinated to the Classis, but that it would be far more suitable for the Coetus to belong to a Synod: in that relation, it could advise and correspond with the Classis, like assemblies on at least an equal footing. For that reason also, it ought and might then do a similar work with equal rights.

(4) His idea is that these things, being truths, should be thus expounded. Then there would be a possibility of adding lustre to the Church, and of keeping it pure in doctrine and discipline. This is his wish and prayer.

REV. SAMUEL SEABURY TO THE SOCIETY FOR PROPAGATING THE GOSPEL.

Jamaica, March 26, 1763.

Reverend Sir:

After my humble Duty presented to the Honorable Society I must beg leave to lay before them an affair which has given them a good deal of concern & trouble & still continues to perplex the state of the mission.

About eight weeks ago Mr. Tredwell the Society's missy. at Trenton, New Jersey, came into this Parish & passed through Jamaica, (within three quarters of a mile of my house) to Flushing on a Saturday, without letting me know that he was in the parish, nor did I know till two days after that he was even in the Colony. The next day the Church at Flushing was (as 'tis said) violently opened & occupied by Mr. Treadwell, the key being in my possession.

Mr. Treadwell I am also told continued there some time preached the next Sunday after, went to New York preached on a week day, came to Jamaica & baptized a child within a little more than a mile from my house, the child being well & several weeks old, & I had not been out of the Town for more than a day for six months; all this was transacted without giving me the least notice; either by visiting me, or by message, or by letter; nor have I yet either seen him or heard from him, I am utterly unable to guess at the motive of Mr. Treadwell's conduct, unless he acted under the influence & direction of Mr. John Aspinwall of Flushing, a man of low Birth & strong passion & violent in his resentments, who having acquired a great fortune by privateering, removed thither from New York & who has really done very considerably towards finishing the Church & gave it a good Bell. But who is disgusted with me for declining to give Newtown & Flushing to Mr. Treadwell, tho I readily consented & am willing to receive Mr. Treadwell or any other person that shall be agreeable to the Society into the parish in an amicable manner; but the Expenses of a growing family will not permit me to relinquish any part of the Salary. Nor do I conceive that I have any right to give up any part of the Parish to the entire management of another person, unless it should be divided by the same public authority which first established it. Had Mr. Treadwell made me acquainted with his being in the Parish I should readily & gladly have invited him to preach at all the three churches, & am very sorry he did not give me the opportunity, as it would have prevented all disputes & a great deal of Talk & noise and ill Blood. I am told that I can have my remedy at common Law and have been much urged by my Warmer Friends to make use of it, but I would on no account have an affair of this kind litigated but choose to submit it entirely to the Venerable Society, knowing that while I discharged my Duty to them, they will protect me in the quiet & peaceable enjoyment of my mission, which I am sorry to acquaint them is a good deal disturbed & unsettled by this behaviour of Mr. Treadwell's.

The state of the Parish is in other respects much the same. A most unaccountable backwardness to receive the Holy Communion prevails, & I almost despair of getting the better of it, seeing I have laboured much both publicly & privately to bring them to a sense of their duty in this respect but with little success.—Doc. Hist. N. Y. vol. iii. p. 198.

ARCHBISHOP SECKER TO THE REVEREND DR. SAMUEL JOHNSON.

Lambeth, March 30, 1763.

Good Dr. Johnson:

. . . . . .

As Mr. Beach hath undertaken to answer the late virulent Pamphlet, I hope he will do it in such a manner, as to win over the more moderate of the Dissenters from some of their prejudices against us, and shame even the more vehement by a good Example into some Degree of Mildness and Fairness. My meaning was not to intimate, that I knew the name of the writer, but only to signify a doubt, whether it might not be Dr. Mayhew, which I found some persons had suspected. I knew not whether Mr. Beach, who in a letter some time ago mentioned himself as declining, would be willing to undertake such a work: and therefore had intended to propose it to Mr. Apthorpe, of whose abilities and temper the Bishop of Norwich gives me the highest character. But I am glad your Information came time enough to prevent me: for one may suffice.

. . . . . .

Probably our ministry will be concerting schemes this Summer against the next Session of Parliament for the Settlement of His Majesty's American Dominions. And then we must try our utmost for Bishops. Hitherto little hath been said to them, and less by them on the subject. Our Dissenters however give out the Contrary, and endeavour to raise an alarm. God prosper us, if it be his will.

I have not heard, that any application hath been made for a Doctor's Degree for Mr. Chandler: but shall be ready at any time to forward one; I understand from you, that he deserves it so well.

Dr. Burton will write to you concerning the several Missions. As the Society had on your Recommendation, appointed Mr. Palmer for Rye, and sent him notice of it, before Mr. Punderson was named on the occasion; we cannot change the appointment without Mr. Palmer's consent. I shall be glad, if he consents voluntarily: but we must not press him against his Inclination. The people at Rye may refuse him, if they will; and take the maintenance of Mr. Punderson wholly on themselves; and we shall be very well pleased.

We have heard nothing directly from Hartford yet. Whenever a fit opportunity offers, we shall be very desirous of doing whatever may be agreeable to you. And I assure you I shall do nothing to retard your retirement, beyond expressing my wishes that you would be so kind to your College and to Mr. Cooper, as to give him a competent time for becoming and shewing himself in some degree proper to succeed you.

It grieves me to concur in postponing any of the new Missions, which you would have us establish. But indeed some of those which we have established already in New England and New York have so few members of our Church in them; and there are so great numbers in other parts, destitute of all Instruction, whom we may hope to secure to our Church by sending Missionaries to them, before other teachers get among them, I mean the new and frontier Settlements; that I think we cannot avoid preferring the latter. Would God we could effectually assist both. But we must not bring ourselves under a necessity of making another collection for the Society soon. Indeed it must be put off some years the longer, on account of that which is now making for the two Colleges: for they will be considered as akin one to the other.

I told you, that I thought I had secured 170 pounds for Mr. Charltons Damages on his Glebe. And I have still reason to believe that the King did sign a Warrant for that sum to be paid here to the Society's Treasurer. But remonstrances were made against it by some officer through whose hands the business was to pass. And now the Secretary at War hath written to Sir Jeffery Amherst about it, whose answer is in these words. "The Case of Mr. Charlton is this, that he really suffered by the encampment of the Troops: and I was in hopes that the Assembly of the Province would have considered his losses. If that doth not take place, I shall pay him out of the Contingencies in the manner you are pleased to direct." This therefore I hope will be done. I hope also, that Mr. Charlton will lay out what he receives upon his Glebe faithfully, and prudently. If you can contribute to his

doing so, I hope you will. For I know not how to contrive that the money may be paid into the hands of any one, that should act as Trustee upon the occasion.

I must not omit to tell you, that Mr. Cooper, in the only letter which I have had from him, dated Dec. 2, 1762, expresses, in the strongest manner his sense of the numberless Civilities and Acts of kindness, which he saith he hath received from you. Continual good advice will be the greatest kindness that you can show him.

It would be inconvenient and disagreeable to Mr. Beach, and not desirable in itself to have a formal controversy raised upon this wretched pamphlet. And in order to avoid it, his answer may be anonymous, as the pamphlet is. Or however, he may signifie that he doth not intend to take notice of any Reply, or enter further into a Discussion of particulars: his principal view being to convince persons, and if it may be, as he hopes it may, the writer himself, that since we are all to give an account of every idle word, and no Denomination of Christians is faultless, and mutual Charity is the great precept of our Saviour, we should treat all religious matters with seriousness, and one another with mildness and candour.

I am told, that our younger Missionaries are apt to give us too sanguine accounts of the flourishing state of their Missions and to say things, which mislead us. It will be very kind in you and all our friends in America to prevent this as far as you can, by admonishing those who are inaccurate and indirect, and by giving the Society notice, when you see matters exaggerated by them. We shall carefully keep such notices secret. And indeed it will be best, that the whole affairs of our Society should be transacted with as little talk about them abroad, as may be.

I am, with much Regard,

Your loving brother,

(Signed) Tho. Cant.

Lambeth, March 30, 1763.

—Col. Docs. N. Y. Vol. vii, pp. 517-519.

EXTRACT FROM A LETTER OF REV. JOHN RITZEMA TO REV. W. BUDDE, DATED APRIL 1, 1763. VOL. 33, PAGE 67. NO. 336.

Letter from New York, written April 1, 1763 by Rev. J. Ritzema to Rev. W. Budde. In this

1. He complains sorely about the state of the church in that country; for all those, who now call themselves the Coetus, with the single exception of the aged Erickson, (who sides with them solely for the sake of not being deposed), are given up to fanaticism, and are, at bottom, Independents. They care for no (Church) Order or Constitution; preach, and want to preach, to every gathering, whatever be the name. Therefore, all the sects in the country, even the Immersionists, who, as the pretension is, differ in nothing except the mode of administration of Baptism, say that they are one with the Dutch. Thereby, many simple souls in their congregations are enticed, caught and carried away. All this, he thinks, springs from that so-called "preaching the spirit" of these fanatics. Some remarkable instances thereof, are given.

2. He gives certain reasons why they (the Conferentie) thought, that when they did again unite in one Coetus, the majority vote should not prevail in certain matters that might have to be determined, in case a Coetus should ever be organized again. He declares, however, that the restoration of the Coetus, while beneficial in some respects, involves very great difficulties in others.

(1) Every Coetus costs him more than fifty guilders, for the entertainment of the brethren besides all the trouble.

(2) Not much harmony can be expected in the matters coming up. This is sufficiently clear from the writings already published.

(3) He doubts whether the Church of New York, as well as that of Albany, will be willing to delegate their ministers thereto.

(4) Love, patience, forbearance, etc., will be able to accomplish a great deal; but setting the law, ruling, will accomplish nothing; and it is the latter that the members of the Coetus are seeking, while unwilling to be governed themselves. He closes with congratulations.

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EXTRACT FROM A LETTER OF THE COETUS, PER REV. S. VERBRYCK, PRESIDENT, AND J. LEYDT, SCRIBE TO THE CLASSIS OF AMSTERDAM, DATED, APRIL 6, 1763. VOL. 33, PAGE 68. NO. 338.

Letter from Acquackanonck, signed, April 6, 1763, by S. Verbryck, p. t. Praeses and John Leydt, p. t. Scriba. In this

1. They state that, although it was their business and desire, as well as ours, to secure Peace and Unity among themselves, they are obliged to say that the peace desired has not yet been effected, and is possibly now less probable than before. For, after the Coetus had, for good reasons, given to the public the letter of Classis, dated April 13, 1761, together with a supplement from the Coetus, making fresh proposals for peace; we became aware of the fact that the Articles, adopted by the Classis are still held, and the Coetus has received no further reply from the Conferentie. Moreover, we are now no longer divided into only two parties, but a third has arisen, which under the name of a neutral party, remains by itself.

2. They further declare that, the Coetus has no desire whatever, that the Rev. Classis should side with either party, to the exclusion of the other, beyond what truth and the equity of things require; yet their opinion is, that to continue the use of only general terms (of designation) will damage, rather than benefit the cause of unification and the interests of the Church of God.

3. They say, that the Coetus is of opinion that if its power to promote is not divine, then it is impossible for it to exercise that power in any respect, at any time, with a good conscience; that if it is divine, then no one save God, has a right to deprive them of it. Especially as the Coetus is an Assembly, consisting of many consistories, and several Circles (Ringen, Circuits) according to the seventh of the Fundamental Articles of its first organization. From this it appears that the Coetus is by no means to be considered less than a Classis; and, therefore, ought surely to be able to do as much and with as much right.

Therefore the Coetus ought to be considered as an Assembly of Ecclesiastical-Bishops, competent by divine power and right to do as much, and everything that any Classis in the Netherlands can do in that capacity. For its greater efficiency, the Coetus may advise and correspond with the Classis of Amsterdam, while having the right of appeal to the Synod of North Holland, to be used in cases of necessity.

4. They declare this to be the meaning, therefore, the desire, and the petition of the Coetus: that the Rev. Classis of Amsterdam, the divine nature of whose organization and power is admitted, would be pleased to recognize and declare the Coetus to be such a body, and to use its influence with the very Rev. Synod of North Holland, that the Coetus may, as such, be received and recognized by the Synod.

In order to bring this matter the sooner to an end, the Coetus requests and authorizes the Rev. Jacob Rutsen Hardenberg, minister at old Raritan, etc., who is going across the sea, to bring his mother-in-law to America, to lay this letter before your Revs., and a letter, containing the same request, before the very Rev. Synod, and to give such further information as the matter may require.

Concludes with congratulations.

CHURCH OF NEW YORK.

Opposition to English Preaching.

New York, April 11, 1763.

Consistory held at the request of Messrs. Abel Hardenbrock, Jakobus Stoutenberg, etc., after calling on God's name.

1. Stoutenberg read a paper filled with grievous accusations against the Consistory. The paper was not addressed to the Con-

sistory; and on further explanation, they said they recognized us as brethren, but not as the Consistory. But, we answered, that as we sat as a Consistory, we could not treat with them while our official capacity was denied.

2. They desired to have the request which Alderman Bogart had brought in on the 6th of January (1763), in their name, made null, as it had been delivered without their wish. Whereupon Alderman Bogart, to their shame, made a contrary statement, whereat they were dumbfounded.

3. They desired to present a paper signed by 110 male members. This the Consistory refused to receive because it did not recognize their official character. At last they throw it down, and so marched out of the meeting. The Consistory, however, resolved to preserve the writing as disclosing the way in which they regarded us.

Signed etc.

J. Ritzema, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters.

1763, April 11th. Art. 9. In compliance with the request of Rev. Classis to write further to Rev. Keteltas, the Messrs. Depp. ad res Exteras read a letter to that gentleman, which was approved by the Assembly.

They also read a letter to Messrs. Ritzema, de Ronde, van Sinderen and Rubel, which was also approved, with thanks to the Messrs. Depp.

There was also a letter read to the consistory of the four combined congregations.

The Rev. Depp. also read a plan how there might be appointed in the church of New York a minister, to perform the services in the English language in the New Church (corner of cedar and Nassau streets.)

The Assembly having listened to this plan, finds it very excellent and approves of this project.

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They also read a letter from Rev. Jakson, minister at Bergen and Staten Island, to which they replied with the approval of the Rev. Classis. XIII. 334, 335.

(Examination.)

Art. 11. The Messrs. Hoolboom, Kuipers, and van Lingen, thereupon preached sermons on the texts assigned to them, with so much satisfaction that they were admitted to examination. The said gentlemen were thereafter examined by the Rev. Mr. Budde in the Hebrew and the Greek languages, on the chapters assigned to them, and subsequently questioned on the articles of Sacred Theology. They gave so much satisfaction in this examination to this Assembly, that Rev. Hoolboom was assigned to the church of Archangel (Russia), and Rev. (Warmoldus) Kuipers to the congregation on the Island of Curacoa, (West Indies); and Rev. van Lingen, after he had repudiated the condemned opinions of Prof. Roel and Dr. Bekker, and taken the oath against Simony, and promised to read without alteration the three questions in the Form for Baptism, was not only with much pleasure admitted by the whole Assembly (as a licentiate) to the public preaching, but the clerk was also directed to give him a laudable certificate. XIII. 335, 336.

THE CLASSIS OF AMSTERDAM TO REV. WILLIAM JAKSON, APRIL 11, 1763. VOL. 31, PAGE 199. NO. 129.

To Rev. Wm. Jakson, A. L. H. pastor at Bergen (and) Staten Island.

Rev. Sir and Much-beloved Brother:

Although the Classis had resolved not to answer letters directed to her by private individuals, on account of the increased burden of correspondence incident thereto; yet she thinks it would be useful briefly to answer your letter of July 18, 1762. It is well known to you that sometime after the establishment of the Coetus in 1747, that body became divided, one part continuing to call themselves the Coetus, while the other party called themselves the Conferentie. You know also how grievous all this has been to the Classis, and how many attempts she has made to unite the brethren into one Coetus, but that all her efforts have been in vain. This is very distasteful to us. But the Classis is especially indignant at the publication of the book of Leydt, who, with his adherents, not only attempts to withdraw himself from the Classis altogether; but also by his writing so many slanderous things has brought reproach, in your country, both upon the Classis and the Synod of North Holland. He utterly fails to appreciate the abundant labors of the Classis for the benefit of the churches in your land.

We have expressed our opinion on these matters in a letter to the gentlemen who call themselves the Coetus. This has already been sent, and you will learn

therefrom what the Classis thinks of the attempts of Rev. Leydt and his adherents. You will understand how much we disapprove of his act, and how pleased we are with the opinions of the brethren who call themselves the Conferentie, and who are determined to remain subordinate to the Classis of Amsterdam. From this you can easily draw the conclusion, that we cannot, according to your request, write to your Consistory in order to direct them to give their consent to your going to attend a meeting of the so-called Coetus, because it is only a remnant of the real Coetus. We cannot unite in your views of this matter, but it becomes rather our duty to admonish you fraternally and earnestly, as we have other ministers, to be as active as possible in bringing such disturbances and divisions to an end, and to unite yourselves again in a Coetus subordinate to the Classis of Amsterdam. For unless this be done, we see nothing else than the destruction of your congregations.

You write about the case of Rev. Keteltas, alluding to the fact that some think a reordination to be necessary. This is quite outside the truth; for his call was only made known to us, because of a suspicion about his views on the Holy Trinity and the generation of the Son. An extract of his opinions was sent us, and our views were desired, namely, whether he under such circumstances, could be admitted as the minister of a Dutch Church, as the Consistory of a certain place desired. Neither is it true that Rev. Ritzema has declared himself against the call of a minister to the New York Church, to preach in English; but in many letters, signed by that gentleman, he has agreed thereto. You will understand, therefore, that the Classis has sufficient reason to rebuke you for slanderous language about these gentlemen, and for great injury done unto others. What is the use of this wild zeal of yours? Does it show a Christian spirit? Does it manifest brotherly love? Are such things the fruits of the Spirit? By no means. The fruits mentioned by Paul in Gal. 5:22, are of a totally different sort.

But we will stop here, only saying that we are filled with sorrow in your behalf. We are grieved that you, who, in the judgment of charity, mean well, should be so far carried away by ill-directed zeal, as to slander different persons who do not at all deserve it. But we will not take up everything of a bad spirit, but we fraternally exhort you to avoid in the future such behavior; to subdue your passions; to pray for the spirit of love, goodness, humility, temperance; to bear with one another, to forgive one another, as God for Christ's sake, has forgiven you. Show forth that love, which is the bond of perfectness. And now may the peace of God dwell in your hearts. With such desires, we remain, with brotherly affection,

Rev. Sir and Much-beloved Brother,
Your obedient servants and brethren,
John Jacob Kessler, Depp. Cl. h. t. Praeses.
Joh. de Lange, Depp. Cl. h. t. Scriba.

In the Name of the Classical Assembly
at Amsterdam, April 11th, 1763.

CHURCH OF NEW YORK.

Manor of Fordham. English Preaching.

New York, April 14, 1763.

Consistory held after calling on God's name.

Present: Domine Ritzema, President, Domine De Ronde; Elders: Pieter Lott, Cornelius Bogart, Cornelius Clopper, John Bogart, Jr. and Theodore Van Wyck. Deacons: Gerard Beekman, Isaac Rosevelt and Dirk Brinkerhoff.

1. The lease for the three lots of John Van der Huil was examined, and was found to expire in May next. Of this Mr. Petrus Louw, in behalf of his mother, was convinced, and therefore renounced the claim to hold it till the year 1768. Still he asked to have one and a half lots during the remaining five years, at £5. per lot yearly—making £7½. for the whole. The answer was referred to next consistory.

2. Three leases given in the same year, 1718, were found, in which the same mistake occurred, viz., of Abram Paalding, Fred'k Woertendyk, John Hitskok. There was still missing one of Willem de Pue, which must be sought for.

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3. The letter of Jacob Lent on the Manor was read. Thereupon the Consistory resolved that they would expect this year the £15. which are demanded, and hereafter would see what they could do in the case.

4. In relation to the paper presented by Alderman Bogart on January 6th, it was resolved, on request of those in whose name it was presented, to make it null as if it had never been offered.

5. Resolved, That since it clearly appears from the paper thrown down, that the consistory is not recognized, the President shall not, although requested, ascribe any consistory to them, as with the consent of the consistory itself.

6. Resolved, That the Eight Articles, as read word by word after the amendment, shall be recorded in the book, with an N. B., by which the present Consistory shall hold them literally, without alteration.

7. The hope now arises for once that those recognized as on the Dutch side may be united; and the Consistory is convinced, that many of the signers did not understand what they signed. Therefore the Consistory feels bound, especially since there are many who have not signed on either side, to try whether a number of them could not be convinced by personal address, of the necessity, for the welfare of the whole congregation, of holding fast to the Eight Articles.

8. Resolved, That the Church Masters henceforth sell no more seats in the church, but only rent the same; and this shall be made known to the members.

9. Resolved, That the interest of the £2000., due in May next, be paid to the ministers. The Treasurer is requested, therefore, to keep this money in the treasury.

10. That Mr. Andrew Breestede be requested to prepare a plan for the gallery in the New Church.

Signed etc.,

J. Ritzema, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters. Report on Leydt's Second Pamphlet. Complaint by Ritzema.

1763, May 2. Art. 2. The Acta of the previous meeting were read. On this occasion the Rev. Depp. ad res Exteras read a letter to Rev. Wildrick, on Curacoa, which was approved. They also made a report on a letter and a (second) pamphlet by Rev. Leith, (Leydt), minister at New Brunswick in New Jersey, (dated Feb. 19, 1762); as well as of a letter from Rev. Ritzema, dated Dec. 29, 1762, in which he complains that he had been falsely accused of writing to the Christian Synod of 1757. In regard to this the Rev. Depp. ad res Exteras shall further inform themselves. XIII. 336.

THE CLASSIS OF AMSTERDAM TO REV. R. WILDRICK OF CURACOA, MAY 2, 1763. VOL. 31, PAGE 14. NO. 103. (REV. WARNOLDUS KUYPERS, AFTERWARD OF RHINEBECK.

To Rev. Rudolphus Wildrik, minister at Curacoa.

Very Rev. Sir and Much Beloved Brother:—

With a view to keeping up the fraternal correspondence, we have just now, on the 12th of January, 1762, replied to your Rev's. latest letter of July 22, 1761,

and also sent your Rev. the Acts of the Synod of North Holland, held at Hoorn, in the year 1761. We hope that your Rev. may duly receive the same, as also our letter. We are confident however, that your Rev. is also glad to keep up the laudable correspondence, and that you will soon give us fresh and agreeable evidences thereof.

We did not want to neglect informing your Rev. of the fact that the Messrs. Directors have recently designated as minister on Curacoa, Rev. Warmoldus Kuypers, ministerial candidate of Gronongen. The Classis last held, finally examined and qualified him for the ministry of the Holy Ghost in your Rev's. church. He is now about to come over to you with the first opportunity.

We felicitate your Rev. upon receiving this new colleague. Our hearts' desire is that his Rev's. ministry may be acceptable to the Church and richly blest. We also desire that your Rev. may, have with him, in sincere brotherly love, a united, peaceful and fruitful life; also that you may enjoy useful intercourse together in the House of the Lord, for your mutual stimulation to diligence in knowledge and zeal in the Lord's service.

May the King of Glory, whom we are and whom we must serve, fill the hearts of His servants in your church with His love, guide them by His fear and gird them with strength. Thus may He pour forth abundantly upon you the memory of His great goodness, and make known unto you His righteousness with joy! May He use your Rev's. ministry for extending His kingdom in your midst! May He establish you and set you for a Praise in those lands! Further, with much affection, we remain,

Very Rev. Sir and Much Respected Brother,

Your Rev's. ready Servants and Brethren,

In the name of the Classis of Amsterdam.

Signed,

Johannes de Lange, V. D. M. Amst. Depp. Classis, Res Exteras, h. t. Praeses.
Winoldus Budde, E. Cl. Amst. Depp. Classis Ad Res. Ext. h. t. Scriba.

Done in our Classical Assembly, held at Amsterdam, May 2, 1763.

EXTRACT OF A LETTER OF THE CONFERENTIE, PER REV. JOHN RITZEMA, TO THE CLASSIS OF AMSTERDAM, JUNE 8, 1763. VOL. 33, PAGE 65. NO. 332.

Letter, written from New York, June 8, 1763, by Rev. John Ritzema, in the name of his colleague, de Ronde, and also of Revs. Van Sinderen and Rubel.

1. They report that they received our bundle of letters of Jan. 11, 1763, on the 5th of June; and with great pleasure read our letters, for which they heartily thank us.

2. They state that they have nothing against our decision concerning the majority vote in the Coetus.

3. They declare that it would have been pleasing to them, if it had been our desire to touch on the matter of the disruption of the Coetus also; but that since we let the subject of Peace alone, they also will go to no further trouble about it.

4. They say: We want no yoke of human bondage about us; but we desire to observe good order, agreeably to divine and human laws; to this indeed we have obligated and bound ourselves. And, if it pleases the Rev. Classis, as a High Assembly to which we are most closely subordinated, to support us therein, then the Classis can assure itself not only of our adherence to them, to the exclusion of any other body, but also they may assure themselves that benefits will result therefrom to the churches in these regions.

5. They mention also that they had delivered our letter to Rev. Keteltas, and also the one addressed to the church (which had called him); but that they have thus far been unable to persuade them to come to an agreement, and had given them some more time for the consideration of the matter.

They conclude with congratulations.

ADMINISTRATION OF LIEUTENANT-GOVERNOR CADWALLADER COLDEN, JUNE 28, 1763–NOVEMBER 13, 1765.

CHURCH OF NEW YORK.

PREACHING IN ENGLISH.

New York, June 8, 1763.

Consistory held after calling on God's name.

The answer of domine Longueville and Blinshall to the letter sent to them in January last, concerning the call of an English minister, etc., was read. The same committee was appointed to reply to their letter by the first opportunity.

The Treasurer was authorized to pay the account of Francois Marschalk and also of the lawyers, concerning the Manor.

PSALMS IN ENGLISH WITH DUTCH MUSIC.

New York, July 5, 1763.

Consistory held after calling on God's name.

The plan of certain Psalms in English rhyme, according to our music, was laid before the consistory, and so far approved. The matter was referred to a committee to examine, when further completed, who are then to consult with others. The committee are domine Ritzema, Cornelius Clopper, Theodore Van Wyck, Pieter Keteltas and Dirck Brinckerhoff.

Signed,

Lambertus de Ronde, p. t. President.

PREACHING IN ENGLISH. REV. ARCHIBALD LAIDLIE.

New York, July 16, 1763.

Consistory held after calling on God's name.

Present: Domine de Ronde, President; domine Ritzema.

Elders: S. Johnson, C. Clopper, P. Lott, John Bogart, Jr., Theodore Van Wyck.

Deacons: Gerrit Rappelye, P. Keteltas, John Hardenbrock, Gerard Beekman, T. Tiebout, J. Roosevelt, Jr.

A copy of a letter written at Amsterdam May 6, 1763, by the Rev. D. Longueville and J. Blinshall in reference to the English preacher, was presented and read. Thereon it was

1. Enquired, Whether the excellent character of domine Archibald Laidlie as given by these gentlemen, were not enough to warrant us to call him; also, whether the difficulties stated by the same, as to the Bond, the preaching service, etc., were not already removed; also, whether the Bond demanded by the succeeding consistory were not in the nature of the case, the strongest security. To all these questions, the answer was, Yes. The call shall therefore be prepared by the committee before appointed.

2. Resolved, To write to the Classis of Amsterdam, and make known to them the calling by us of an English minister for our congregation, the plan of which has already been approved by them, and to request their farther aid in the same for the good of our congregation.

Signed etc.,

Lambertus de Ronde, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

THE CASE OF RITZEMA.

1763, July 18th. Art. 5, ad Art. 2 of the Regular Meeting of May 2, 1763. The Rev. Deputati ad res Exteras have informed themselves as to the false accusation of which Rev. Ritzema complains. They made a report thereon and read a pre-advice in relation to the matter. This pre-advice, to be found in *Actis Deputatorum*, was changed into a resolution of Classis. xxiii. 343.

MINUTE-BOOK OF THE COETUS OF NEW YORK, ETC.

Art. 6, ad Art. 5 of Regular Meeting, Oct. 4, 1762. The Rev. Deputati ad res Exteras also reported on the business laid upon them October 4, 1762, for which see Acta of that date. The delegates ad Synodum are directed to bring this report in Synodo, nomine Classis. The same is also found in the Acta of the Deputies. xiii. 343.

REQUEST OF THE COETUS OF NEW YORK.

Art. 7. There appeared before the Classis, Rev. Jacob Rutse Hardenberg, minister at Old Raritan, in New Netherland. He handed in a letter, addressed to the Classis of Amsterdam. According to the signatures of this letter, it was written by order of the Coetus of New Netherland, signed by Samuel Verbryck, President, protem, and John Leydt, Clerk, protem. It was dated Aquackanonck (Passaic) April 6, 1763, and contained,

1. A request that the Classis of Amsterdam would be pleased to recognize the Coetus; also that it would aid in promoting before the Christian Synod (of North Holland) that the Coetus should be recognized by that Christian Synod, and declared to be a (regular) Coetus or Assembly of church officials, with power and right to do all that any Classis in the Netherlands does in that capacity; that the said Classis (Coetus?) should consult and correspond with the Classis of Amsterdam, and that the right of appeal should remain open to the Synod of North Holland, to be made use of in case of necessity: and

2. A declaration that the Coetus has authorized the aforesaid Rev. Hardenberg to give such further explanations to the Classis and Synod, as the case may require.

This letter was read to the Assembly, and Rev. Hardenberg was also heard. The Rev. Deputati ad res Exteras had also more than once conferred with Rev. Hardenberg previously. They now read a report (pre-advice) upon this matter, which was approved by the Assembly with thanks, and was changed into a resolution of the Classis, and the same was ordered to be inserted in the Acta Deputatorum. After this, Mr. Hardenberg was informed by the Rev. President, nomine Classis, that the Classis considers that it has no power to grant the proposed request.

Commission of Rev. Lange. The Assembly subsequently resolved to commission Rev. de Lange, together with and besides the other delegates ad Synodum, to give further explanation to the Christian Synod regarding the condition of the church affairs in New Netherland, and fully to inform the Christian Synod as to

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the transactions of the Classis with the Coetus hitherto. This commission Rev. de Lange was pleased to accept. xiii. 343, 344, 345.

LETTERS.

Art. 8. The Rev. Depp. ad res Exteras read a letter from Batavia dated Oct. 18, 1762, wherein was sent to Classis an account of the state of the church in Netherland's India. They also reported that they had received several letters, of various dates, from Rev. Jakson; also one from Rev. Marinus; and two from the consistory of Poughkeepsie and Fishkill. But all these being from private individuals, according to previous resolutions no extracts shall be made therefrom, nor shall they be answered. xiii. 345.

ACTS OF THE DEPUTIES JULY 18, 1763.

Report of the case of Ritzema.

Preadvice of the Deputies, in the case of the false accusation against Rev. Ritzema, regarding the letter written to the Synod of North Holland.

The Deputati ad Res Exteras report, that Rev. Ritzema in a letter to them, declares that he has never written such a letter to the North Holland Synod, with such a request, as is contained in the Acta of the year 1757, and he requests to be vindicated in reference to that matter. The Deputati have obtained this letter, written over Rev. Ritzema's name from the Synodical chest, and (compared) it with other authentic letters of his. Thereby they have been able plainly to see that this was not written by him, but by some other hand. It differs also very much in its contents, from a letter, which Rev. Ritzema wrote to the Classis about the same person, of the ..... Moreover the difference in spelling, and faults in grammar, discover very plainly that this letter was composed by another and strange hand. The Deputies are of the opinion that Rev. Ritzema was falsely accused, and ought to be vindicated, and to receive all possible satisfaction.

Report of the Request of the Coetus.

Preadvice on the request of the so-called Coetus of New York made by Rev. Jacob Rutse Hardenberg; as also on the information by the same, concerning the meeting of the so-called Coetus of New York, as described in a certain pamphlet.

The Deputies also report that there appeared before them, Rev. Jacob Rutse Hardenberg, minister at Old Raritan, in New Netherland. He was furnished with full authority from those ministers who yet call themselves the Coetus. His papers were signed by John Leidt (Leydt) and Samuel Verbryck, ministers at New Brunswick and Tappan. He, by virtue of his commission, had proposed to them, (the Deputies) whether the Classis of Amsterdam could not consent to change the New York Coetus into a Classis, with the power of ordaining to the ministry in that land; and whether it could (not) also advise the Conferentie Assembly to favor the change of the Coetus into a Classis. He claims that this would be the best way of making an end of all schisms and dissensions, and of uniting the ministers and consistories there into one body; adding thereto, that if this should be accorded by the Classis, they then also would be desiring from here a Professor in Theology, to instruct the youth over there in Theology, and to qualify them for the Sacred Ministry.

The Deputati remark, first of all, that Rev. Hardenberg is one of those ministers, whom, they who call themselves the Coetus examined and advanced to the candidateship and to the ministry in that land, against the resolution of Classis

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and Synod. For this reason the Classis might fairly refuse to recognize Rev. Hardenberg in that capacity; but inasmuch as the Classis, in its letter of Jan. 13, 1761, declared, *that while they could not indeed approve the ordinations effected, as having been effected upon the footing of the Netherland churches, yet they would not judge them strictly, much less try to annul them; but for the sake of peace they would let them stand, and consider them as accomplished facts.* The Classis could, therefore, at the present time also exercise the accommodation to hearken to the proposition of Rev. Hardenberg, and to deliberate thereon.

But the Deputies are of the opinion, salvo meliori, that the request can in no respect be granted:

1. Because this subject is already a *res judicata.* The plan of changing the Coetus into a Classis and of erecting an Academy were rejected by the Classis in two emphatic letters, viz., of Dec. 9, 1755, and April 5, 1756; also by the Synod of North Holland, which emphatically confirmed the opinions of the Classis in the years 1756 and 1757.

2. Because, since then, no circumstance in favor of these proposals has occurred, which could persuade the Classis to a change of sentiment; but on the contrary affairs have grown much worse, while the schism and dissensions have much increased, and the embitterment between the two parties has become greater. Indeed, the matter has gone so far that Rev. Lidt (Leydt) has not hesitated, even in public print, in his pamphlet before mentioned, to insult the Classis, in a scornful manner, in several places; and also even to injure the feelings of the Synod of North Holland very deeply. He also maintains therein, in every way, that the Coetus has the right to ordain, etc. He seeks to bring to naught all subjection to the Classis, and, on the other hand, to introduce a complete independence.

In answer to this pamphlet, the Conferentie Meeting has published another. In this they not only oppose Rev. Leydt, but also ascribe the right to ordain in the church, to the Classis of Amsterdam alone. They declare that they are perfectly willing to remain subordinate to the Classis of Amsterdam, and make request, in a letter accompanying these two pamphlets, that the Classis would please render a final decision on this point; otherwise they will feel themselves compelled to address themselves to the Synod.

In order to comply with this request, Classis, after mature consideration on this matter, has adopted a resolution, and has ordered its Deputies ad Res Exteras to write two letters conveying its decision: One to the Conferentie Meeting, and another to the Coetus; and to express to the latter the displeasure of the Classis at the action taken in the premises.

The Deputies have carried out this order, and prepared two letters, which were approved by Classis and subsequently forwarded. In the one, they approved and praised the doings of the Conferentie Meeting; and in the other, to the Coetus, they plainly declared the dissatisfaction of the Classis with its conduct.

In both these letters, it is circumstantially declared, that the Classis of Amsterdam has the right of ordination for the churches of New York; and that church (in New York) and also the Coetus are legally subordinate to the Classis. This is proved: 1. From the original character of that province, when it stood under the West India Company. Then this, like all other colonies of the Company, was subordinated to the Classis of Amsterdam; and as a matter of course their preachers were then subordinate. This, if necessary, can be proved from many documents in the keeping of Classis. 2. From the circumstances under which the church is situated, since this province came under the power of Great Britain. At the transference of this province to the Dominon of Great Britain, Sept. 8, 1664, the following was explicitly guaranteed and accorded: Article 8: "The Dutch here shall retain and enjoy freedom of conscience in Worship and in Church Discipline." Article 12: "All public writings and records concerning the inheritance of any one, or the Ecclesiastical Government the Diaconate or Orphanage Boards, shall be carefully retained by those in whose keeping they are. ....."

From this, it is evident that the church condition (kerkstaat) of that province remained in the same status in which they were, when it was subject to the West India Company; and that it also remained in the same condition at the definitive Treaty of Peace between the King of Great Britain and the High Mightinesses, The States General, in the year 1667. Therein it was explicitly agreed: "That each of the said parties shall hold and possess in perfect right of sovereignty, pro-

priety and possession, all such countries, islands, towns, forts, places and colonies, and so many as each, whether during this war or before, in whatever time it may have been, shall have taken and retained from the other, by force and by arms, or in whatever manner it may have been, and that in the same manner as they shall have occupied and possessed them, on the 10/20 May last, none of the said places excepted." 3. From the fundamental articles upon which the Coetus was granted. 4. Finally, from the experience and recognition of the Church of New Netherland itself, enforced by the resolutions of the Synod.

To these two letters answers are expected shortly. When these come it will be seen what effect these letters have produced. As affairs stand thus, Classis cannot possibly make any change therein. How, too, could it grant a request to those who have thus insulted it, as well as the Synod; and who, in defiance of the resolutions of Classis and Synod, have already examined, on their own authority, several ministers in that land; and who have also done these things at the expense of those who hold themselves to the utterances of Classis and Synod. These also have no knowledge of this mission of Rev. Hardenberg, and only recently in letters of March 10 and April 1, 1763, express themselves very emphatically as opposed to the sentiments of those who call themselves the Coetus?

For all these reasons, the Deputies decide that not only the Classis must now persist in its sentiments, but that it can in no part desist therefrom; and that it ought to declare this to the aforesaid Rev. Hardenberg. It should also add thereto, that, in case that Coetus wants to persevere on the course heretofore pursued, the Classis will find itself compelled to break off all correspondence with it, and to abandon it to its fate. They must attribute to themselves the blame for this, when at any time hereafter, they may experience the injurious consequences of their separation, and not pretend that they were not warned.

Further, the Deputies submit for consideration, whether Rev. Hardenberg ought not to be warned, that he must not undertake to raise money here for the carrying out the plan of erecting an Academy, for he has already begun to gather in the moneys secured by Rev. Frielinghuysen, lest he come into difficulty here.

Finally, the Deputies furnish some principal specimens from Rev. John Leydt's book, entitled,

"True Liberty the Way to Peace." This was published after previous examination, according to Church Order, at Philadelphia, Anno 1760. Therein, not only the Classis, but also the Synod of North Holland are greatly insulted and traduced.

The Classis is insulted and traduced on pages 25 and 26. A question here arises. Also on pages 27 and 28 entire; page 47, line 3 from end; page 48, line 8; page 50, line 1; page 52, line 4; page 57, line 3.

The Synod is insulted and traduced, page 29, entire, and page 30, the greater part: "The Synod having been recently requested," etc.

They, the Deputies, think that the Synod of North Holland should be informed of the affronts and revilings which are directed against the Classis of Amsterdam and the said Synod, in this pamphlet.

This Preadvice of the Deputies upon these three aforesaid Articles was changed into a resolution of Classis; and it was resolved to bring this report before the Synod, in the name of Classis.

The North Holland Synod took over this resolution of Classis with thanks and complete approval, and adopted a resolution in very emphatic terms, to be found in the Acta of the Synod at Edam, Anno 1763, Article 48.

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Extract From a Letter From the Consistory of New York, per Rev. De Ronde, Dated July 20, 1763. Vol. 33, Page 69. No. 339.

A letter from New York, signed, July 20, 1763, in name of the Consistory there, by Lambertus de Ronde, h. t. Praeses. In this

1. They declare that the Ninth Article of our Classical Meeting, held April 11, 1763, in reference to their purpose of having

in their church a minister to preach in the English language, on the same footing with the Dutch ministers, is exceedingly agreeable to them. Also they notice that we too, have gained some proper insight into their affairs, and that, therefore, they may be in a condition to maintain their lawful undertakings, in opposition to malicious adversaries, should necessity call for it. In this case they would look to us for our (classical) assistance.

2. They state that they have heard that the Rev. Archibald Laidlie, who is recommended to them, is a person very suitable to answer their object. Wherefore they have offered him the call, not doubting that it will receive our (classical) approval; and that since his Rev. will come to them, as one sent by the Rev. Classis, no further opposition will be raised.

They conclude with congratulations.

CHURCH OF NEW YORK.

New York, July 21, 1763.

Consistory held after calling on God's name.

1. Report was made by the committee concerning Messrs. Lefferts, Abraham and Dirk Bankers, Evert and Adrian, Pieter Clopper, etc., to whom the entire proceedings of the consistory were read over. No one of them made any objection; yet they desired that the call on domine Laidlie should not be sealed with the church seal, but only signed, according to custom. This, the consistory, after consideration, agreed to.

2. It was further represented by the gentlemen that, although by the Eight Articles, the collection in both services were to be for the church and poor in common; yet they had nothing against applying the collection at the English service to the support of the English minister, if the subscription for the same fell short. This also was unanimously agreed to.

3. The call was signed by the Consistory and delivered over to be immediately forwarded.

Signed etc.,

Lambertus De Ronde, p. t. President.

CALL OF REV. ARCHIBALD LAIDLIE, THE FIRST MINISTER TO PREACH IN ENGLISH, IN THE DUTCH CHURCH OF NEW YORK.

Call of the revered and learned Mr. Archibald Laidlie, now minister in the Reformed English Church of Jesus Christ at Vlissingen in Zeeland, by the Ministers, Elders and Deacons of the Dutch Reformed Congregation of Jesus Christ in the city of New York, in North America, as authorized by the Congregation, (being supported by a sufficient subscription,) to be the minister in said Congregation in the English language:—

Be it known to you, that for some years past three and four (Dutch) ministers have satisfactorily labored in our large Dutch congregation, and, under the Lord's blessing, not without fruit, but that now, only two (Dutch) ministers are employed, and probably, owing to the decay of our Dutch language in this English colony, there never will be more: Therefore, a great many of our members, and others who originally belonged to us, have provided a sufficient support for a minister in

the English tongue, (agreeably to the constitution of the Netherlandish Church established in the National Synod at Dort, 1618 1619) have urged us to proceed: Therefore the Consistory felt themselves constrained on the 6th of June, 1763, to resolve to see if they could find in the Netherlands some one furnished with the requisite qualifications to satisfy the desire of so many in this pious object.

And it has pleased the good God in his adorable providence to direct us to you, unknown to us in person, yet well-known, in all that which makes a minister of the Gospel acceptable to God and useful to men, by very excellent testimonies, given by persons whose judgment we are bound to respect. Therefore on the 10th of July, we came to the resolution with great alacrity, to make a call upon you, in the hope and expectation that the Lord would incline your heart to accept the same and make your way prosperous to us, for the advantage of immortal souls among us, many of whom wander as sheep without a shepherd—that they may be gathered into the fellowship of God's people, and obtain part in the inheritance of the saints in light. A great longing for this appears, in that, although the testimonies concerning you have been known only two days, the cry is heard—"O Man of God, come over and help us; be our pastor and leader to the fountain of living waters."

What is required of you is, in one word, (according to the measure of grace given you, or which the good God may give you), to fulfil the whole duty of a faithful minister of the Holy Gospel, in teaching and ruling, with your colleagues and ourselves now in the service of the congregation, or with those hereafter to be appointed.

In particular: Your service in English is limited to the New Church; to preach therein twice a week, either both times on Sunday, or once on Sunday and once in the week, according to the pleasure of the Consistory; of these discourses, one must be on the Heidelberg Catechism, in course, as usual in our church; you are also to administer, in turn, the Lord's Supper, and hold the Preparatory Service before it; you are also to preach on the so-called Festivals Pass, (Easter), Pinkster, Ascension Day, Christmas, and on the Days of Prayer and Thanksgiving appointed by the public authorities, according to arrangements made from time to time; and also to catechize (the children) in the elements of the Reformed Religion.

We promise to pay you, therefor, £300. New York money, yearly, in quarterly sums; for the prompt payment of which we bind ourselves in *qualitate qua*, and under the condition that we shall provide that our successors come under the same obligation, according to the constant practice in our congregation in reference to the Dutch (ministers). This is a stronger bond than if we personally gave our obligations; since thereby, in time, the best portions of our congregation thus become bound; and to whom the subscribers have pledged themselves by their voluntary act. There is not, therefore, the least reason to fear a failure in this respect, so long as you are our minister. Besides, there are the fees of marriages, funerals, etc., be the same less or more.

The costs of the call, shipping expenses, assurance of goods, of course come on the congregation. The salary will begin from the day of approval of this call, by the Rev. Classis of Amsterdam. The conclusion follows.

To the Rev. Classis of Amsterdam.

Esteemed Brethren:—

The 9th Article of your meeting, held April 11, 1763, in reference to your view of our purpose to call a minister in the English tongue, to officiate in our congregation, on the same footing as the Dutch (ministers), is very acceptable to us. For we perceive you have obtained some good insight into our affairs; in that we have now for a long time been in condition to maintain our just undertakings, if necessity should demand it against malevolent opposition. We hope, however, this will not be necessary. We do not doubt that you will, toward this result, contribute everything that may serve to maintain our cause, and that you intend nothing else than to help us preserve our privileges sacred and inviolate.

We perceive from all the circumstances that the Rev. Archibald Laidlie is recommended to us as a very fit person to answer all our aims. We have made out a call upon him, not doubting your approbation; nor that, when he comes as one sent by you, all farther opposition will cease and that he will come with the full blessing of the Gospel.

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Herewith we conclude, commending your persons and your worthy Assembly to the protection of the Most High. May you long continue for the good of this our Zion, in this remote part of the world.

We subscribe ourselves with esteem,

Your servants and associates,

The Consistory of the Dutch Congregation in New York.

Lambertus De Ronde, p. t. President.

Actum in our Consistory
in New York, July 20, 1763.

CORRESPONDENCE FROM AMERICA.

The Opponents of Rev. Archibald Laidlie to the Classis of Amsterdam, July 22, 1763. An abstract in Vol. 33, page 65. No. 333. Answer, 134 (334?)

New York, July 22nd, 1763.

Rev. Fathers and Brethren!

Rev. Classis:—

On the 26th of January of this year, we sent you a short account of our present sad condition of affairs; but inasmuch as we have not learned from your Rev. Body, whether or not you have received our communication, we fear that it has not reached you. Our opponents [the lawful Consistory] continue in their course of affairs and proceedings. It has therefore been deemed necessary by some of us to forward to you these few lines, humbly beseeching your Rev. Body, to take our affairs into consideration. Our opponents may represent their case as important, and ours as trivial as they please; but you may rest assured that what we presented in our last letter to you, is true. It is even very probable that they have represented our number by the words—"A few who oppose". But be it known to you that the number of those who signed their petition does not exceed one hundred and ten church-members, counting men and women. But against theirs, a petition signed by two hundred and twenty-six members, including men and women, has been handed in to the consistory beseeching and praying, that no change or intermingling of languages be allowed in their house of worship. But since the majority of the Consistory sided with the other party, no attention was paid to their earnest petition.

Apart from this: The Rules or Church Regulations were offered for their consideration upon this point. These ordain that wherever there are two languages, each shall have its own consistory, etc. But all this was disregarded by them; and they resolved by a majority vote, to force upon us a minister who should preach in the English language, and who should be recognized as in full fellowship with our other ministers. Against all this we, numbering one hundred and eleven members, protested; but all in vain. We have been informed that our Consistory has extended a call to Rev. Archibald Leadly (Laidlie), who was recommended to them by Messrs. James Blanchard and Winuldus Budde. We have also been informed, although we doubt the truth of the information, that all this has been done with the unanimous approbation of the Classis. We suspect that the above mentioned gentlemen little know how we are situated. They may also rest assured that we will protect our church in its doctrine and its language, as far as lies in our power; and if the before mentioned Rev. Leadly should come over here, he may rest assured that all the evil consequences which will ensue, will be charged to his hands.

Some sad consequences have already grown out of this business. A part of these we mentioned in our last letter to you. In case that letter has not reached you, we are prepared to send your Rev. Body a copy of it at the shortest notice. Among other (evil) consequences, there is one which in our judgment is unexampled in all Holland. We refer to that lamentable family-visitation which was made among us. In our last letter, we mentioned circumstantially how our last election was carried on, and we will, therefore, make no further reference to it now. But from that and other circumstances, it can be shown, that our last consistory

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was unlawfully elected. Because of this, some of our members presented themselves at the Consistory-rooms with a few Articles or Propositions. These had in view, if it were possible, the restoration of peace; but, as heretofore, all was in vain. They would not even receive them or hear them read. Finding then, that nothing would move them to renounce their determination, these members handed in to the Consistory a Protest, previously prepared for this purpose. It was signed by one hundred and nine male members of our congregation. It represented to them the illegality of their Acts, as also the rights and privileges granted to our Dutch Church by Charter and otherwise, after which, the Protest closed with these words:—"We therefore again protest in the name and behalf of ourselves and others, against all your proceedings which have reference to what has already been done, and to what may yet be done in that direction. We pray that the God of Peace may enable you by his Spirit to strive for the peace of God's house, that we may all dwell together in the tents of the Lord, unto length of days, etc."

At the same time they were informed that if they were willing to allow matters to stand as they then stood, the Consistory would be acceptable to them. (?) But sad were the consequences of this proposition. For in their family-visitation, which was the first in two years, they went around among the members, and instead of inviting all who had signed the Protest (to the Lord's Supper), or admonishing them, if necessary, they were only asked if they recognized them as the legal Consistory? Those who replied in the Negative were told as follows: To some, that under the circumstances, they had no authority to invite them; others, they absolutely prohibited; to others, when they said that they had no ill feeling against the Consistory because the Consistory was in favor of an English preacher, while they themselves were in favor of a Hollander; and upon this concession requested to be invited to the Lord's Table, they were answered by Rev. De Ronde, "Not this time", etc. Yet there are those who meddled a great deal more with this matter, (against an English preacher) than those referred to above, who nevertheless, were considered as worthy guests, and as such were invited.

Did any one ever hear of such a mode of procedure? Oh! pitiable situation; Oh! oppressed congregation, we may well exclaim in view of this. Whose heart does not chafe when he hears of the humiliation offered to the Dutch in this city? and that too, by our brothers and kinsmen? Even Rev. Ritzema once avowed that, rather than allow an English minister to preach in our (Dutch) church, he would lay his head upon the block, and say, "Cut it off", etc. How shamefully has he broken this solemn promise of his loyalty! For what does sad experience teach? He not only now approves of this very thing, but he himself draws up and signs the call. It was resolved at the same time, that whoever thereafter should be chosen as church officers, should be compelled to subscribe to this contract in reference to the support of the afore mentioned English minister, before he could be installed into his office. Who ever heard of such an unscrupulous procedure? "And if they do these things in a green tree, what shall be done in the dry"? We may well ask, what has become of the rights and privileges, of the Dutch in this City? Oh! lamentable situation.

We conclude with the kind wishes used by St. Paul: "Peace be to the brethren, and love, with faith from God the Father, and the Lord Jesus Christ." "May the God of Peace Himself, give you peace at all times, and in every circumstance." This is the wish of

Your affectionate servants,

Abel Hardenbrook, ex-Elder.
Johannis Alstyne, ex-Deacon.
Petrus Bogert, "
Huibert Van Wagenen, ex-Church-master.
Jacob Roome
Everardus Brouwer
Willem Pearss
Jacobus Stoutenbergh
Ahasuerus Furck
Johannes Roorback
Johannes Tiebout.

Teunis Tiebout and
Johannis Hardenbrook,
Two members of the Ruling Consistory.

ACTS OF THE SYNOD OF NORTH HOLLAND, JULY 26–AUG. 4, 1763.

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ARTICLE 4.

Rev. Jacob Rutse Hardenberg.

Hereupon was allowed to come into the Assembly, Rev. Jacob R. Hardenberg, V. D. M., of Old Raritan, in New Jersey. In the name of the Coetus of New York, which had provided his Rev. with proper credentials, he made a certain request of this High Rev. Assembly. This was urged more particularly in a letter from said Coetus.

The investigation of this matter, was, with the consent of their Honorables, put into the hands of a Committee, consisting of Revs. Van Royen, Van Assen, Van Eyken and Haussen, besides the Elders, in session, from Haarlem and Enkhuysen. This Committee was requested to serve this Assembly with its advice.

ARTICLE 38 AD 36.

Dismissed, as ministers:—To Camp and Rhinebeck, in New York, Rev. Gerardus Daniel Kok (Cock), who had been finally examined and ordained on Oct. 4, 1762.

ARTICLE 47.

.....

The letters showed that the letters from Pennsylvania came in late this year. They showed that the Coetus of Pennsylvania met on June 30, 1762, at New Hanover, Rev. (Jonathan) Du Bois (of the Dutch Church) presiding. And inasmuch as our letters written to Pennsylvania on April 6, 1761, and Feb. 4, 1762—copies of which, for safety's sake we had sent along with Rev. Alzents when he returned thither in July, 1762—after much wandering about had only arrived there after the Coetus had been held; a Committee was, therefore, called, by President Du Bois, at Germantown. This Committee sent us on Oct. 27, 1762, the Acts of their Coetus, and an answer to our letters of April 6, 1761, and Feb. 4, 1762. According to the oral report of Rev. Stoy, the ship with which the Acts of the Coetus had previously been sent, had been taken by the Spaniards and shut up at Bilboa.....No complaints were brought against Rev. Du Bois of North and South Hampton..... Rev. Weiss had died..... Rev. Stapel had arrived in his church in Amwyl, (Amwell), N. J..... Rev. Rothenbuhler had been called from New York to Philadelphia.

.....

There was further sent us a report of the condition of the church at Amwyl, (Amwell), dated Nov. 6, 1762, signed by minister and elder. In this report it is mentioned that this new church covers as much as 30 English miles in circumference; that it has 60 families which gives something each year for the support of the minister and the church. The greater number however, had gone over to the English Church, so that there were scarcely more than 10 members left together. The English had taken a great deal of trouble to make this church entirely English. But when Rev. Stapel came everything had changed for the better. The church has now already three German schoolmasters, and Rev. Stapel has since his arrival, baptized 64 children and administered the Lord's Supper to 84 people. All this is confirmed by a letter, written from Amwyl, Oct. 29, 1762, by a Committee of elders, to the Deputies and the Classis of Amsterdam; and also by a private letter from Rev. Stapel, Nov. 28, 1762. Both the church and himself request that his wife and two children, who remained behind at Meklenburg, be urged by us to come over to him. The church offers to pay the expenses of their transportation. In case she refuses, the request is made that Rev. Stapel be given liberty to make a second marriage. They also give reasons, which they confirmed by examples, to show why it is not good for a minister in that country

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to remain unmarried; or, being married to live without his legal wife. They will give Rev. Stapel 50 pounds sterling, English, annually, not to serve as a precedent, however, for his successors, inasmuch as it comes very hard to them. With Rev. Stapel and his ministry, however, they declare themselves very well satisfied.

.....

Concerning the matter of Rev. Stapel's wife, the Deputies and Commissioners of the Classis of Amsterdam wrote her a hearty letter on April 8, 1763, exhorting her to go with her children to her husband and their father, and offered to pay the expenses of their transportation from Amsterdam to Amwyl. Up to this time no answer has been received. The Rev. Stapel, of the church at Amwyl, has been written to, to the same effect, and that nothing further could be done by us in that matter. It was suggested, however, to Rev. Stapel, that he ought to send to Meklenburg a letter of attorney, properly certified to by the Coetus and his consistory; also, if need be, to obtain, if possible, from the government an order to compel his wife by process of law, either to follow him or to separate from him.

ARTICLE 48.

New York and New Jersey.

The Committee appointed to investigate the matters of the church of New York, reported to the Rev. Church Assembly as follows: That they had read the documents which the Rev. Johannes de Lange, Deputy Extraordinary on this matter from the Classis of Amsterdam, had put into their hands; and that, after having given account of their transactions in this committee, they have the honor to serve this Synod with the following advice:—

I. In the matter touching the proposition of those who still call themselves the Coetus,

1. They were informed, in the name of the Classis of Amsterdam, in accordance with a resolution adopted by the Classis, Oct. 4, 1762 Art. 5, of the outrage and scorn put upon the Classis and the Synod of North Holland by John Leydt, minister at New Brunswick in New York (New Jersey), in a pamphlet entitled—"True Liberty the Way to Peace," published at Philadelphia in 1760. Examined, as it was, according to Church Order, a few leading specimens had been read to them out of the many which the Rev. Classis lays before the Rev. Synod. They leave it entirely to the judgment of the Synod.

2. There was also read to them the advice of the Deputies on Foreign Affairs, of the Classis of Amsterdam, on the matter of Rev. Jacob Rutse Hardenberg, minister at Old Raritan in New Netherland. Their advice in the main comes to this: that the said Rev. Hardenberg appeared before the Deputies on Foreign Affairs, as subsequently also he appeared in the Classis preceding the Synod, commissioned by a letter from those ministers who are still calling themselves the Coetus, signed by Samuel Verbryck, president, and John Leydt, scribe, ministers respectively at Tappan and New Brunswick. By virtue of the commission mentioned, he had proposed to them the question, Whether the Classis of Amsterdam might not agree to change the New York Coetus into a Classis, with power to examine candidates and ordain ministers in that country; and whether it might not advise the Conferentie Assembly to favor a change of the Coetus into a Classis, pretending that this would be the best means to make an end of all the disruptions and divisions there, and to unite the ministers and consistories in that country in one body.

The Deputies, after seriously considering this proposition, came to the conclusion that the above mentioned request could in no wise be granted: because this case is already a *Res Judicata;* for the project, formed by certain ones in New York for changing the Coetus into a Classis, and also for establishing there an Academy, had been rejected both by the Classis of Amsterdam in two forcible letters, the one of Dec. 9, 1755, signed by Revs. W. Peiffers, President and R. Schutte, Scribe; the other of April 5, 1756, signed by Revs. R. Schutte, President, and J. Boskoop, Scribe; and also by the Synod of North Holland, which strongly confirmed the decision of the Classis in 1756 and 1757; also because no change for the better has since occurred, which might move the Classis to change its mind;

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on the contrary, matters have become very much worse, and the disruption and division have rather increased, and the bitterness between the two parties has become greater. Indeed the matter has gone so far, that Rev. Leydt has not hesitated, in public print, by his pamphlet before mentioned, to treat most shamefully and most painfully to injure the Classis of Amsterdam and the Synod of North Holland. He also maintains therein, in every way, that the Coetus has the right of ordination, and aims thereby to detroy all subordination to the Classis, and on the other hand, to introduce a complete independence. To oppose this pamphlet, the Conferentie Assembly has published an answer, in which it not only takes ground contrary to Leydt, but also ascribes the right of examination and ordination for that (American) church to the Classis of Amsterdam alone. It also declares itself perfectly satisfied to remain subordinate to the Classis of Amsterdam, and requests in a letter, that the Classis would give a final decision in this matter; otherwise they would be necessitated to address themselves directly to the Synod.

The Classis after mature deliberation on that matter, had come to a conclusion. She instructed her Deputies to communicate the same, by two letters, one to the Conferentie Assembly and one to those who call themselves the Coetus. The Deputies had followed up this instruction, and in both letters set forth, in detail, that the Classis of Amsterdam alone has the right of promotion (examination and ordination) for the New York churches, and that those churches, as also the Coetus, are legally subordinate to it.

This is proved from the old "constitution" of that region, when it was yet subject to the West India Company. Then, like all other colonies of that Company, it was subordinate to the Classis of Amsterdam and received from it its ministers:—Also from the status in which that region continued, after it had come under the power of Great Britain; for at that transfer of that region, Sept. 8, 1664, the following was expressly stipulated and agreed: Art. 8: "The Dutch here shall retain and enjoy their liberty of consience in Religion and Church Disciplin." Art. 12: "All public documents, and proofs relating to private legacies, or to Church Government, to the Diaconate or Orphans' Court, shall be carefully preserved by those in whose keeping they are." On this same status this region continued, by virtue of the definite Peace Treaty between the King of Great Britain and the States General in 1667, Art. 9.—Also from the Fundamental Articles upon which the Coetus was first allowed and organized. These expressly stipulated that it should remain subordinate to the Classis of Amsterdam: Also from the constant practice and acknowledgement even of those of New York, confirmed by the action of the Synod in 1756, 1757, 1758.

For all these reasons the Deputies decide (salvo meliori) that the Classis, not only must now abide by its former opinion, but also neither can nor may, at any time, depart from it; and that it ought to explain this to Rev. Hardenberg; and also to add that, in case those of the Coetus wanted to go on in the way already taken, the Classis will find itself necessitated to break off all correspondence with them and to leave them to themselves. Should they experience at any time the injurious consequences of their separation, they would have themselves to blame, and would not be able to pretend that they had not been warned. This advice the Classis of Amsterdam had by a unanimous vote accepted and adopted.

The committee on this business then read a letter, under date of June 8, 1763, written by Rev. John Ritzema, minister at New York, in the name also of his colleague, de Ronde, and of two other ministers, Van Sinderen and Rubel. The other members of the Conferentie Assembly had not been notified on account of the great distance of the localities and the shortness of the time. In this letter they make known that, on June 5th (1763) they received the letters sent them by the Classis, and that on the 7th they read the same. They thank the Classis for the advice given in the matter under dispute. Their opinion is that the Rev. Assembly took the matter in its vital spot, and thus opened up the way for the removal of all differences. They declare: "We desire not a yoke of human servitude, but only the maintenance of that good order in accordance with divine and human laws, to which we have obliged and bound ourselves; and if it pleases the Rev. Classis, as a High Assembly, to which we are most nearly subordinated, to hold us in that relationship, it may be assured, not only of our unswerving adher-

ance, but also of the beneficial results which will flow forth therefrom for the churches in these regions. "They conclude with congratulations."

Further: The Committee examined the letter brought by Rev. Hardenberg, and by him presented to this High Church Assembly. The letter contains a proposition that the Rev. Coetus, either under the name of Coetus, or under the name of Classis, corresponding and advising with the Rev. Classis of Amsterdam, be ecclesiastically subordinated to the Rev. Synod of North Holland in the following manner: that the Coetus shall have the right of Appeal and other privileges, just as other bodies of the Rev. Synod, so far as the circumstances of our great remoteness, and the condition of our belonging to another Civil Power, will allow; or possibly until the time when the Lord may have so extended this newly planted vineyard of His in those regions that a Synodical Assembly will necessarily have to be organized.

From that letter the committee it can most clearly see the aim, which has long been feared, and which the members of the so-called Coetus nurture in their bosoms: namely, that of withdrawing themselves gradually from time to time, from the subordinate relation in which they stand, both to this Synod, in general and to the Classis of Amsterdam in particular, and of becoming wholly independent in the end. The committee cannot see that the reasons given in the letter for a Classis deserve any consideration whatever. At this point Rev. Jacob Rutse Hardenberg came in, and was asked certain questions about different things; but he was not able to persuade the Committee to consent to his request. They are, salvo meliori, therefore, of opinion:—

That the resolution of the Rev. Classis of Amsterdam ought to be accepted and adopted by the Synod, and Rev. de Lange thanked for his drawing it up.

That Rev. (Jacob) Rutse Hardenberg ought to be given to understand how indignant this High Church Assembly is, about the outrage and reproach which Rev. Leydt has put upon this Synod, as also upon the Classis of Amsterdam, in more ways than one, in his pamphlet, published by him, and that, after previous examination, according to Church Order.

That the request made by Rev. (Jacob) Rutse Hardenberg must be refused.

The Synod, after mature deliberation on this weighty and far-reaching business, and upon explanations made by their Hon. Mightinesses, agreed to accept, with thanks for their trouble and careful attention, the advice of the committee on this matter, and to adopt the same. The President was requested, in the name of this High Church Assembly, to make known to the commissioner here present, of the so-called Coetus, this, its action, in emphatic terms, and to give him to understand—

That the request, made by letter by those of the Coetus belonging to this Synod, has largely proceeded from ignorance of the real constitution of Ecclesiastical Assemblies, both Classical and Synodical, in this country; that these are inseparably connected with the government of this county. That the Coetus of New York, therefore, belonging, as it does, to another (Civil) Government, can never, no never, as a whole or in part, be a (constituent) member of this Synod. That this Synod feels extremely indignant over the outrage and reproach put upon it, as also upon the Classis of Amsterdam, by John Leydt, in more respects than one in the pamphlet published by him, after previous examination according to Church Order; that those who call themselves that Coetus have thus made themselves guilty of detestable ingratitude toward their Benefactor, who has labored so long for their well-being, and taken so much trouble for the welfare of the churches of New York; and that by acting thus, and persevering therein, they are giving just cause to the Classis of Amsterdam and to the Synod of North Holland to withdraw themselves entirely from them, and to break off all correspondence with them. Nevertheless, they are still earnestly exhorted to consider well what injurious and ruinous consequences must follow therefrom, to the loss, the confusion, the disruption and the destruction of that church. For this they will have themselves to blame. And if they should cut themselves wholly loose from the Netherland churches, they may regret it when it is too late; while now once again the Synod declares that, if they will keep themselves properly subordinate to the Classis of Amsterdam, and through it to this High Church Assembly, it, as well as the Classis of Amsterdam, will, in spite of all that has occurred, remain disposed to employ all endeavors that can be conducive to the welfare of the New York Churches. To that end, it exhorts them once again to lay aside all hatred and enmity, and in love to unite themselves all in one body.

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All of this was by the president made known to Rev. Hardenberg in emphatic terms. There was given him a copy of this Action; similar copies are to be sent to the so-called Coetus and the Conferentie Assembly.

II. Furthermore, the committee had considered also the letter delivered to this Synod, in the name of the Classis of Amsterdam, written by Rev. John Ritzema to the Synod of North Holland on Nov. 8, 1759. It was sent to some one—it not being known to whom—then returned to him; and it is now sent back by him, with a postscript under date of Nov. 21, 1762.

The committee has noticed from this letter that it relates to an accusation, brought by Rev. Leydt against Rev. Ritzema. This was done first, orally, and afterward in public print, in a second pamphlet, published by the same Leydt, under the title, Defense of "True Liberty the Way to Peace," at Philadelphia, 1762. It was intimated that Rev. Ritzema did not act in good faith, because he now denies utterly the right of examination and ordination through the Coetus, whereas he had himself previously requested that the right of promotion might be given to him and a few others, first by the Classis, then by the Coetus, and finally by the Synod of North Holland. This appears from the Synodical Acts of the year 1757. In these, two letters stand recorded; one from the Consistory at Saugerties, requesting that a few of the ministers who had been sent over there from Holland, might be authorized to examine and ordain a certain Van der Swan whom that consistory was said to have called; the other from Rev. Ritzema, urging this request. And yet that Consistory has now declared that it never made such a call and does not even know such a man; and Rev. Ritzema also does not seem to know anything of such a call, or of his making such a request. About this, Rev. Leydt says in that pamphlet; "However, there is no reason to suppose that this is a thing gotten up in Holland. At any rate, whatever its lurking place, there that matter still lies. They are bound to clear it up, or else they must own up." Rev. Ritzema declares in his letter to the Synod, that he never wrote a letter containing such a request, and asks to be cleared of the imputation. He does acknowledge to have written a letter to the Classis of Amsterdam—a copy of which, with the answer of the Classis to it, he herewith sends—requesting that he might be allowed to promote the said Van der Swan as a candidate, and nothing more; and declares that, if a letter has been written in his name to the Synod, it must have been forged—written by another, never by himself.

At the request of the Classis of Amsterdam, Deputy Van Eyken had searched for those letters in the Synodical chest, had found them and sent them to the Classis of Amsterdam. With these letters now again in its hands, the committee found that such a call from the Consistory of Saugerties, or at any rate in its name, had come before the Synod in 1757; and so it must conclude that that call is a forgery, or that that consistory's denial of having written it is contrary to the truth.

A letter was also found bearing the name of Rev. Ritzema, containing such a request as is above mentioned. But by comparing that letter with other letters of Rev. Ritzema in his own hand-writing, it can be clearly seen that it was not written by him. The contents also of this letter differ greatly from what Rev. Ritzema had in his letter written to the Classis about that person. Moreover, from the style, from the spelling, so different to that of Rev. Ritzema, and from the many grammatical errors, one can very clearly discover that that letter could not have been written by a linguist like Rev. Ritzema. It therefore looks to the committee, as it does to the Classis, that that letter was falsely written in Rev. Ritzema's name, and the committee is, salvo meliori, of opinion that Rev. Ritzema ought to be cleared in this matter and receive every possible satisfaction. With the Classis, they are also of opinion that his Rev. should be informed of this finding; and that, at the expense of the Synod, notarial copies ought to be made of those two letters, and the originals sent to his Rev., in order that he may use them as he pleases in ferreting out this fraud over there in a proper way.

See Acts of Classis of Amsterdam, xiv. 10.

REVEREND DR. SAMUEL JOHNSON TO ARCHBISHOP SECKER.

Stratford, August 10, 1763.

May it please Your Grace,

.....

Mr. Beache's Book came to me in the weight of my trouble, otherwise (having his Leave) I should have expunged and altered several things. I hope it may answer some good ends.—He seems to have now fewer complaints than he has had these 20 years. The Author of that ugly piece is not yet known, tho' he is doubtless in this Country. Indeed all deny it and seem ashamed of it, but I believe most of them had some hand in it. It could not be Mayhew for he is censured in it. But he has done a worse thing: my Answer to which, if Your Grace should think fit to order it to be published, or anything else relating to it, perhaps it might be well Dr. Barclay's defence against Smith should be published with it. I question whether any Reply will be made to Mr. Beach. Mr. Apthorpe, (to whom I sent a Copy of Mr. Beache's answer, to transmit to Your Grace) is indeed a very worthy and accomplished young Gentleman, and I hope will be a good writer in the cause of Religion, but he does not seem yet enough used to writing, and is so averse to controversy, that it may be doubted whether he is very suitable to engage with such Antagonists as these. He utterly declines any Reply to Mayhew, but would be glad to have mine printed. I have just heard Mr. Brown of Portsmouth has published a Reply, whom with Aplin, I see in a Newspaper, he treats with the most haughty contempt. Most Dissenters, I believe, do by no means approve of him.

.....

Now must be the time if ever, to be in earnest for Bishops, and I trust all that is possible will be done to gain that point. The Dissenters also, and our Newspapers, are full of the talk: and indeed they know the thing is so reasonable, that we should and ought to be compleat in our kind, as well as they in theirs, that many seem to expect nothing else: and I believe if it was once done, they would generally, soon be easy enough. And I earnestly wish your Grace pray God to bless your endeavors.—They have one story here among them which may possibly have some truth in it. It is said Dr. Chandler was asked by somebody from the Ministry, Whether, if a Bishop were established at Quebec, without any jurisdiction that should relate to the Dissenters, they would have any objection to it? and that he answered, none at all.—And indeed I cannot conceive why they should. Now we should be very glad of such an one rather than none who might visit us once in 4 or 5 years. And I suppose there is already provision made for one there, now come into our hands; and if he had some good Missionaries with him from the Government, he might do much good in converting both papists and Indians.

.....

As to myself, I am very happy here as I am, only as I have never, for almost 50 years been without some public charge or other, it seems somewhat strange now to be without one. However I hope I may live here to some good purpose, by directing Candidates and others to their studies, and preaching frequently for Mr. Winslow, and so enable him often to preach at destitute places.—I hope also, though at this distance to be of some use to the College.—I am much obliged to Mr. Cooper for the kind Report he made of me to Your Grace, so long as providence permitted us to be together, (5 or 6 months) he was with me as a son with a father, and has since, in a vacation, spent a week with me here, besides many letters passing between us: on all which occasions, I have suggested everything I could think of that might be of use, which he has readily received with the best good will: and I have the great pleasure to inform Your Grace from Dr. Barclay and Mr. Auchmuty, that his conduct since I left them has been prudent faithful and diligent, and very acceptable both to the Governors people and Scholars: and they have now at last established a good Grammar School, for want of which the College has much suffered; and the Governours are more in earnest than they have ever been since Mr. Nicoll's Death.—So that I hope the College will not suffer by my leaving it, but rather flourish better than ever it has done, and that he will be a great blessing to it.—I own I much doubted, being so young, how his

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patience would hold out, in the Service of Gentlemen, most of whom care for little else but their Gain and pleasure, and are utter strangers to learning and Colleges: but I hope he will never meet with such severe trials of patience as I have had.

Since I have been here, I have found everything the reverse of what that wicked pamphlet describes, both in Ministers and people. At the request of the Clergy, I attended and preached to them, and a large concourse of people, at their Convention in June. Everything was truly amiable and pleasing, and I must report them a worthy set of faithful and conscientious Clergymen, (and several worthy Lay-Gentlemen from various distant parts were among us.) tho' much learning cannot be expected in their low and laborious circumstances. I discoursed with them freely on many points, and among others on the very subject Your Grace mentions in the close of your Letter, the necessity of using exactness and much Care and Caution in writing their Letters, which I shall further inculcate.—On this occasion, My Lord, give me leave to observe to you, that neither have the abstracts, heretofore, been always made with sufficient care and caution: things of no use have been inserted, and even figures have sometimes been mistaken or misprinted. But I will not enlarge, only, that, humbly begging Your Grace's prayers and blessing, I remain, with the greatest regard,

My Lord,

Your Grace's most obliged and most dutiful and most obedient humble Servant,

(Signed) Samuel Johnson.

—Col. Docs. N. Y. Vol. vii. pp. 536-538.

ACTS OF THE CLASSIS OF AMSTERDAM.

ABOUT NEW YORK.

1763, Sept. 5th. Art. 6 ad Arts. 5, 6 & 7 of the Regular Meeting of July 18, 1763. Rev. de Lange and the other delegates ad Synodum, held at Edam, reported the resolution of that Synod as to the request of the Coetus of New York. They also presented other matters as well as the above mentioned resolution. This resolution is to be found in the Synodical Acta of this year, (1763). The Deputies were heartily thanked for their report. xiii. 373.

LETTERS.

1763, Sept. 5th. Art. 7. The Rev. Deputati ad res Exteras read a letter from the Consistory at Colombo, of January 28, 1763; one from the Cape of Good Hope, of February 18th; one from Paramaribo, of February 9th; and one from New York, of June 8th this same year, in which is reported the state of these churches. xiii. 373.

CALL OF REV. A. LEADLY (LAIDLIE) TO NEW YORK.

1763, Sept. 5th. Art. 8 ad Art. 9 of the Regular Meeting of April 11, 1763. The Rev. Depp. ad res Exteras hand in an instrument of a call by the Consistory of New York, dated July 21, 1763, made out upon Rev. Archibald Leadly (Laidlie), minister of the English church at Flushing, (Zeeland) to exercise the functions of the sacred office in the English language at New York. Against this call, in a letter of July 22, 1763, written to the Deputies, two members of the consistory and many members of the church protest. It was resolved that knowledge of this protest shall be given to the party called, by the English ministers of this city (Amsterdam). This Assembly, however, will approve this call, if he (Mr. Laidlie) himself accepts it and appears in this Assembly, notwithstanding this protest. A friendly letter shall be written by the Deputies ad res Exteras to these protesting parties, to seek to induce them to waive their protest, and to present to them the reasons why the Classis judges it to be expedient to appoint a minister for that church to preach in the English language. xiii. 373.

ARCHBISHOP SECKER TO REVEREND DR. SAMUEL JOHNSON.

Lambeth, Sept. 28, 1763.

Good Dr. Johnson:

I heartily thank you for your letter of August 10 particularly for the Concern which you express about my health. It is frequently disordered; but I can for the most part pay some attention to Business. When I fail, as I am now within a few days of seventy, an abler person in all respects, I hope will succeed me. Mr. Beaches book is not come to my hands: I wish it had received your corrections. I am as desirous that your answer to Dr. Mayhew should be published, as I can be without having seen it: because I dare say it is written with the temper, which I told you I wished Mr. Beach might preserve. But indeed I fear the world will think we have settled too many Missions in New England and New York: and therefore it may be best, not absolutely to justifie, but to excuse ourselves in that respect, as prevailed on by Intreaties hard to be resisted, as having rejected many applications and resolved to be hereafter more sparing in the admission of them; instead of making it our business to *episcopize* New England, as Dr. Mayhew expresses himself. Our adversaries may be asked, whether they have not made as great mistakes in some points as we in this: and whether bitter Invectives against Them would not be unchristian. There was a company incorporated by Car. Q. in 1661 for propagating the Gospel amongst the Heathen Natives of New England and the adjacent parts: which still subsists, and the affairs of it are managed by the Dissenters. Queen Anne in 1709 incorporated the Society for propagating Christian knowledge; and empowered them to propagate it not only there, but in popish and infidel parts of the world. Accordingly they had correspondents and Missionaries in New England above 30 years ago; and in Long Island, Pennsyl-

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vania, North Carolina and Georgia above 20 years ago: and probably they have still. It may be useful to enquire, whether these two Societies have observed their Charters better than ours hath. If not, their friends should think and speak mildly of us. The new projected Society at Boston is about sinking itself into the latter of these, as I am informed. I know nothing of Dr. Barclay's defence against Smith, nor of Aplin. Possibly this last word was a slip of your pen, for Apthorpe.

What will be done about Bishops, I cannot guess. Application for them was made to Lord Egremont, who promised to consult with the other ministers, but died without making any Report from them. His Successor, Lord Halifax, is a friend to the scheme; but I doubt, whether in the present weak state of the ministry he will dare to meddle with what will certainly raise opposition. I believe very little is done or doing yet towards the settlement of America: and I know not, what Disposition will be made of the Lands belonging to the Popish Clergy in the conquered provinces. I am very glad to hear, that the money is paid to Mr. Charlton. I have heard nothing of any Design of a Doctor's Degree for Mr. Chandler, but from You. If any person here is engaged in it, I should know, that we may act in Concert. But I think we should have a more formal recommendation of him from you and Dr. Barclay, and any other principal persons, Clergy or Laity, that we may apply to the University with a better countenance. Your account of Mr. Cooper gives me great pleasure. In a late letter to me, he expresses good hopes about the College: but complains of some disappointment in regard to his income, which I do not distinctly understand. I have written to him, to recommend patience: and to Dr. Barclay, to desire that the Governours will be as kind to him, as with propriety they can.....

Your loving brother,

(Signed) Tho. Cant.

—Col. Docs. N. Y. Vol. vii. pp. 566-567.

REVIEW OF THEIR HISTORY.

Case of the Lutheran Church in the City of New York. (1763)

Many Protestants of this Perswasion emigrated from Europe into this Colony at its first Settlement by the Dutch. When the Country was Surrendered to the Crown of England in 1664, the Articles of Capitulation secured to the Inhabitants their Religious Priviledges, as well as their Possessions; and soon after the Surrender, Colonel Nicholls, Lieutenant Governor under the then Duke of York, by an Act under his Hand and Seal, licenced the Lutherans to send to Europe for a Pastor of their own Perswasion.

In 1668 Mr. Fabricius being then come over as the Pastor, Lovelace, Nicholl's Successor, by a like Act Confirmed that of Nicolls; and gave free liberty to the Congregacon to exercise Divine Worship according to their Profession.

The Dutch in 1673 having reduced the Country, the Lutherans had then a church within the Fortifications of the City, obtained Leave from Colve the Dutch Governor to Erect a Church on the Ground where the present Church stands; the Ground being given in exchange for that whereon their first Church was Erected.

By their own Growth and Foreign Accessions they at this Day form a considerable Congregacon chiefly consisting of industrious Mechanics & Labourers. And within a few years particularly their Number is much augmented; and it is no more than Justice to this People to say, that they have always demeaned themselves quietly and irreproachably; and that their Church is of Publick Utility, as it affords the Means of Worship to multitudes of Foreigners, who are constantly settling among us, and who understanding only the German Language, would otherwise be deprived of that Benefit.

In 1759 the Congregation presented a Petition to be Incorporated, which being referred to a Committee of the Council, was favourably Reported. But for some reasons the then Lieutenant Governour did not chuse to seal the Charter, till his Majesty's Pleasure should be known. For this purpose their Petition with several

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from the Dissenting Congregations for the like Priviledge, were sent to the Ministry; and it was not till lately Lieutenant Governor Colden received Instructions not to grant these Charters, as his Majesty saw no reason which rendered it necessary.

Whatever may have been the case with other Congregations, it is submitted to his Excellency, whether from the peculiar Circumstances of the Lutherans they do not stand in great need of the indulgence they ask, upon these Accounts.

1st. Many years since a Member of their Church gave them two houses and Lots in this City, which tho' of no great value, are the chief Support of the Minister. The Deed is so inartificially drawn that had not that Statute of Mortmain which annuls all Gifts and Grants in favour of Churches, been in the way, it would not nevertheless have Vested the Fee in the Congregation; for it Conveys the Estate to the Elders and Deacons by name, and their Successors; and they for want of Incorporation, have no legal succession, and cannot inherit.

2nd. Some years since the Congregation sent two of their Members into Germany to Sollicit Contributions for their use among their Friends and Countrymen. This was attended with considerable Success. But the Persons intrusted, finding they could not be called to an Account by reason of the Church's not being Incorporated, Embezzled the Money, never accounting for any part of it.

If these Reasons were Represented they might probably have a good Effect, especially as his Excellency can receive good Testimonials of the People, their Poverty, and the Publick Utility of their Church, which could illy be maintained if at all, should they loose their Houses; and this must be the case whenever a legal Enquiry is made into their Title. And indeed it has been already Threatened.

The method to secure them a good Title must be by prosecuting an office thro' the Escheator, as the granter is Dead without Heirs; Incorporating the Church, and then obtaining a grant from the Crown.

One of the Royal Instructions, which requires that no forfeiture or Escheat shall be granted but thro' the Treasury and board of Trade, is no small Embarrassment to such a process, and must often tie up a governor's Hands from doing acts of Justice & Charity; as considering the Important Business of these Boards, it is scarcely possible to attract their Attention to such trivial objects. Two cases have happened in the late Lieutenant Governor De Lancy's Administration. One of Patrick Smith the other of Johannis Maltz, who died without heirs. Offices were prosecuted at a considerable Expence to those were conceived by the Government to have the best Title to the Royal Favour, and upon a promise of a Grant to them. But this Instruction being in the way, the Lieutenant Governor represented their Case to the Treasury and Board of Trade, and asked Leave to make the Grant, and notwithstanding to this Day, no Notice has been taken of the Petitions or his Sollicitations.

This being the State of their Case the Lutheran Congregation most humbly beg his Excellency's Interposition in their Favour.

(Endorsed) Case of the Lutheran Church humbly presented to his Excellency Sir Henry Moore, Bart.

—Doc. Hist. N. Y. Vol. iii, pp. 298, 299.

First Presbyterian Church at Albany, 1763.

In October 1763 the corporation of Albany gave a deed to certain trustees, for ground for a Presbyterian Church. This plot was bounded by Beaver, William, Hudson and Grand streets. A church building was erected on this lot, of frame, and with a tall steeple. It was occupied until 1796. Between 1763 and 1776 the church had only two pastors, viz.,

Rev. William Hanna, 1763-65.

Rev. Andrew Bay, 17..-.. 5 years.

Rev. John Mc. Donald, 1785-95.

Rev. David S. Bogart, supplied, 1795-97.

Rev. Eliphalet Nott, 1798-1804.

A new edifice was completed in 1796, and was the most beautiful church at that time in the city.

—Munsell's Annals, i. 130, 132, 337.

ACTS OF THE DEPUTIES. OCT. ? 1763.

Extract from a letter of the opponents of Rev. A. Laidlie to the Classis of Amsterdam, dated July 22, 1763. Vol. 33, page 65. No. 333. Answer, 134.

Opponents of Rev. Laidlie to the Classis of Amsterdam, July 22, 1763.

A letter from New York, dated, July 22, 1763, signed by Teunis S. Tiebout and Johannes S. Hardenbroek, members of the ruling consistory and Abel Hardenbroek, ex-elder, Johannes A. L. Styne, ex-deacon, Petrus Bogert, ex-deacon, Huybert Wagenen, ex-churchmaster, and seven other members of the church.

1. They complain concerning what the consistory of New York did, in opposition to their wishes and the wishes of other members of the church in calling a minister there to preach in the English language; and in their pressing on, in that matter, notwithstanding their own protest, and that of other members, in calling Rev. Archbald Laidlie to that place.

2. They declare their intention to protect their church in its doctrine and language, so far as God may give them strength; inasmuch as they believe that the rights of the Dutch Church are jeopardized by the calling of an English speaking minister.

3. They say that, in the Family Visitations, and in the invitations to the use of the Lord's Supper, several irregularities have been practiced; and they complain, in particular, about Rev. Ritzema. He formerly very strongly opposed the calling of a minister to preach in the English language; but now, he not only consents thereto, but is even one of the signers of the call.

They conclude with congratulations.

ACTS OF THE CLASSIS OF AMSTERDAM.

LETTERS.

1763, Oct. 3rd. Art. 4 ad 7. The Rev. Deputati ad res Exteras read letters to the so-called Coetus of New York; to the Conferentie-meeting; to Rev. John Ritzema; to those members

(of the church of New York) who had sent a written protest against the call of Rev. Laidlie. These were all approved for forwarding. xiii. 375.

APPROVAL (OF THE CALL) OF REV. LAIDLIE.

Art. 5 ad 8. A letter came in from Rev. Archibald Laidlie, minister of the English church at Flushing, (Zeeland), who had been called as minister to the church of New York, to preach in the English language. Therein he declares that he has accepted this call in the fear of the Lord. The Classis of Amsterdam followed up this call with their approval, and authorized the Rev. Depp. ad res Exteras and the English ministers to install him in the Sacred Office at the earliest opportunity in a *Classis contracta*, because Classis does not meet again before the New York. He may then start thither as speedily as possible. Two copies of this minute which have been asked for, are given. xiii. 375. [See Dec. 5, 1763.]

THE CLASSIS OF AMSTERDAM TO THE COETUS, OCT. 3, 1763. VOL. 31, PAGE 201. NO. 131.

To the Rev. Gentlemen, Ministers in New York, who call themselves the Coetus. Rev. Sirs and Respected Brethren:—

We hope that you understood from our letter of Jan. 11, (1763) that we, having read that book of Rev. Leydt, styled "True Liberty the Way to Peace" and which, although approved by your (portion of) the Church, had refuted the same with sufficiently strong arguments. Nevertheless, subsequently, Rev. Jacob R. Hardenberg, pastor at Old Raritan, appeared in our Assembly with a document from the Coetus, signed by Samuel Verbryck, President, and John Leydt, Scribe, and dated April 6, 1763. This was a formal request to the Classis of Amsterdam to change the New York Coetus into a Classis, and to urge upon the Christian Synod to approve said Act, in order that it (the American Classis) might become endowed with the power and authority of the other Classes of the Netherlands, together with the right to appeal to the Synod of North Holland. They request also that the Classis of Amsterdam would present this whole matter before the Conferentie, advising them to agree to the change of the Coetus into a Classis, as being the only means by which the divided ministers and consistories could be reunited. They desire also that if the Classis approve their request, a Professor of Theology be sent over to them, in order that their young men might be there instructed in theology and so be prepared for the ministry.

The Classis having carefully considered the matter finally concluded that she had no authority to grant such request, and neither were there sufficient reasons for it.

1. Because this is already a *res judicata*. The plan of changing the Coetus into a Classis has been already rejected, as may be seen in the two letters of Dec. 9, 1755 and April 5, 1756, as well as by the Synod of North Holland both in 1756 and 1757.

2. Because, since that time, there has been no change of such a nature, as would constitute a sufficient reason why the Classis should grant it. But on the contrary,

affairs have become worse, the divisions greater, and bitterness and audacity have increased. Things have even gone to such an extremity that Rev. Leydt has published a book, in which he in various ways abuses the Classis; and even the Christian Synod of North Holland is treated with contempt, as can be seen on pages 25-30, 47, etc. He maintains that the Coetus has the right of promotion, thus trying to destroy subordination to the Classis of Amsterdam.

3. Because the Classis, loving truth and righteousness, is unable to give the power of promotion to the brethren who call themselves the Coetus; and especially so, because the Conferentie remain subordinate to the Classis and the Synod. The Classis in a letter of Jan. 11, 1763, clearly showed how she was limited by the (English) government of your country. Your country had formerly been in possession of the West India Company. This state of affairs continued until it came under the rule of Great Britain on Sept. 8, 1664. In addition to this fact we have it (the reference to freedom of religion for the Dutch) stated in the treaty of peace between Great Britain and their High Mightinesses, the States General, 1667, Article 3.

In addition to these proofs we refer to the basis on which the Coetus was established, and which was accepted by the churches of New Netherland, and approved by the Synod. For all these reasons, which make the book of Rev. Leydt powerless, the Classis holds herself to her decision. She moreover declares that if the Coetus continues in the course begun, the Classis will be compelled to break off all correspondence. Indeed, such a resolution was brought before the Synod of North Holland, held at Edam, this year, (1763). To this Assembly, Rev. Hardenbergh also presented a letter, containing a proposition, whether the Rev. Coetus, under the name of a Coetus or Classis, might not have the privilege of appealing on special occasions to the High Rev. Synod, as far as such an act might be permissable, since the Coetus is subordinate to another government (Great Britain), until it might please God in extending his vineyard, to reveal the necessity of even a Synod in our land, (America.)

The High Rev. Assembly, after consideration of the matter, at the hands of a Committee, resolved

(1) That the resolution of the Classis should be approved and changed into a Synodical decree.

(2) That the Rev. Assembly is filled with indignation at the book of Rev. Leydt, which was also published with the approbation of the Church—(that portion of it which adhered to the Coetus.)

(3) That the request of Rev. Hardenbergh is rejected—the letter which speaks of the change of the Coetus into a Classis, being hardly worthy of being read.

The Christian Synod, after careful deliberation of the matter, delivered her resolution in express terms unto the Committee, by the mouth of her President, as follows:—

"That* the request of the Coetus has largely arisen from ignorance of the true constitution of Church Assemblies, both Classical and Synodical, in this country; that these are inseparably connected with the government of the country; and that therefore the Coetus of New York, belonging under another (civil) sovereignty, can never, either wholly or in part, constitute an inherent part of this Synod. Moreover this Synod is affected with very great indignation at the insults and indignities put upon it, as well as upon the Classis of Amsterdam, by Rev. John Leydt in his book, which was also published by him upon Church authority after previous visitation;† that those who called themselves the Coetus, have thus made themselves guilty of base ingratitude toward their benefactors, who have so long labored for their welfare, and have taken so much trouble for the benefit of the church of (the Province of) New York. Acting thus and preserving therein, they give sufficient reason to the Classis of Amsterdam and to the Synod of North Holland, for withdrawing themselves altogether from and refusing to hold any further correspondence with them. They are therefore earnestly admonished carefully to ponder the injurious and ruinous consequences which would arise therefrom, to the general confusion, rending and even destruction of their church. For such results they would have no one but themselves to blame; or if they cut themselves loose entirely

*This is repeated in Doc. 953.
†"The Visitation of Books" refers to their examination by a Committee, before publication. If approved, they were published by Church authority.

from the Netherlands Church, they will mourn over their folly when it is too late. Nevertheless the Synod gladly again declares, that both she and the Classis of Amsterdam, notwithstanding all this, remain inclined, if the Coetus will remain subordinate to the Classis, and thereby to this High Rev. Assembly, to exert themselves to the utmost for the welfare of the New York churches. To this end, we admonish them once more to unite themselves together in love into one body, laying aside all differences and strife."

Now, Brethren, the choice is left to you, to subordinate yourselves, after the old manner, to the Classis of Amsterdam, or to break that relation, a step so often shown to you, as the way to complete ruin. The Synod is yet unselfishly laboring for your prosperity, yet she has more trouble with the churches of New York, than with all the others in the West. Except for the best interests of Zion, the Synod would rather be freed from this trouble. It is exclusively for the glory of the Great King, and for the prosperity of his Church, that we engage in such labors.

If you conclude to withdraw from us, consider well your act, and how you can answer it before God and his holy angels, in that day when all mere excuses are vain, and wickedness stands naked before the Lord. We pray you, brethren, and exhort you in the Lord, for the sake of the love you owe yourselves, as well as his Church; for the sake of the salvation of souls, for the sake of the mercy shown by the lowly Prince of Peace, whose servants you are,—to avoid these evils now menacing the Church. Remain subordinate, in conjunction with the other brethren, who are so inclined, to the Classis of Amsterdam. Live in unity and peace. Labor zealously together in God's vineyard, ye, who are the heralds of peace. Cease your fiery zeal lest ye be consumed. But if our exhortations and counsels are unable to move you to concord, then let those threatened dangers which the wrath of the Divine Majesty is even now sending upon your country, be the means of bringing your discords to an end; for by such things also the Church would be troubled.

The God of peace grant that you may dwell together in beautiful harmony, for therein is God's blessing even Life Eternal. We commend you to God and the Word of his Grace, and sign our names in love,

Rev. Sirs and Much-beloved Brethren,

Your obedient servants,

Johannes de Lange, Depp. Cl. h. t. Praesis.
Winoldus Budde, " " " " Scriba.

In our Classical Assembly,
Amsterdam, Oct. 3, 1763.

THE CLASSIS OF AMSTERDAM TO THE CONFERENTIE, OCTOBER 3, 1763. VOL. 31, PAGE 205. NO. 132.

To the Ministers who call themselves the Conferentie;

Worthy Sirs and Much-beloved Brethren:—

We received the letter sent by Rev. Mr. Ritzema, which was dated June 8, 1763, a few days before the last meeting of the Synod of North Holland, (1763,) and read it with great satisfaction. We learned therefrom that you had joyfully read our elaborate letter of Jan. 11th (1763,) and that the sound sentiments expressed therein on the matters in dispute, between yourselves and those who call themselves the Coetus, were gratifying to you.

We now desire to inform you, as we also inform the so-called Coetus, how the matters respecting the books of Rev. Leydt, and the request of the said Coetus, were treated by the Classis and the Synod, and what conclusions were reached; also the action taken in the Synod about those letters written in the name of Rev. Ritzema and the Consistory of Jagertie (Saugerties). This resulted in the complete justification of Rev. Ritzema in reference to this business, and which fact we have communicated to him in a private letter. [See next letter.]

The Classis of Amsterdam unanimously approved the report of their Committee *ad res exteras*, making it a resolution of Classis, and commissioned their delegates to the Synod to bring it before that body. The result was that that High Ecclesi-

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astical Assembly unanimously adopted the same. Of this action we send you a verbatim copy, whereby you will not only understand the basis on which it rests, but will also the better understand our former letter of Jan. 11th, 1763, as well as the more elaborate treatment of the same in the Minutes of the Synod of this year, [July 26, 1763.]

In reference to the books of Rev. Leydt and published at Philadelphia, by the order of the Church, (the Coetus,) after previous examination, (we remark:) that the Classis informed the Christian Synod that Rev. Leydt had acted very impertinently, by speaking in an insulting manner, in public print, not only of the Classis of Amsterdam, but also of the Synod of North Holland; that he had injured our feelings most keenly thereby, of which we give several examples. We also further informed the Synod that the brethren who styled themselves the Conferentie, had published an answer to said book (of Leyde,) in which they had not only controverted him and those who approved of his writings; but had also ascribed to the Classis of Amsterdam the sole right of promotion in their (American) Church, and had declared themselves perfectly willing to remain subordinate to the Classis of Amsterdam.

In reference to the requests of the so-called Coetus, through their delegate Rev. Jacob Rutze van Hardenberg, which were presented in writing, and advocated orally by him; namely, to change the Coetus into a Classis, with the right of promotion; and, as it is added in their letters to the Christian Synod, that the Coetus (or American Classis) should enjoy the right of appeal and other privileges, like the other members (Classes) of this Synod, even unto that time when the Lord should so extend his Vineyard in your regions, that Synodical Assemblies should also necessarily be constituted there—in reference to these several matters, the Christian Synod unanimously took the following action:—

"That the request of the Coetus has largely arisen from ignorance of the true constitution of Church Assemblies, both Classical and Synodical, in this country; that these are inseparably connected with the government of the country; and that therefore the Coetus of New York belonging under another (civil) sovereignty, can never, either wholly or in part, constitute an inherent part of this Synod. Moreover, this Synod is affected with very great indignation at the insults and indignities put upon it, as well as upon the Classis of Amsterdam, by Rev. John Leydt, in his book, which was also published by him upon Church authority, after previous visitation; that those who call themselves the Coetus have thus made themselves guilty of base ingratitude toward their benefactors, who have so long labored for their welfare, and have taken so much trouble for the benefit of the Church of (the Province of) New York. Acting thus and persevering therein, they give sufficient reason to the Classis of Amsterdam, and to the Synod of North Holland for withdrawing themselves altogether, and refusing to hold any further correspondence with them. They are therefore earnestly admonished carefully to ponder the injurious and ruinous consequences which may arise therefrom, to the general confusion, rending and even destruction of their churches. For such results they would have no one but themselves to blame; or if they cut themselves loose entirely from the Netherland Church, they will mourn over their folly when it is too late. Nevertheless the Synod gladly again declares, that both she and the Classis of Amsterdam, notwithstanding all this, remain inclined, if the Coetus will remain subordinate to the Classis, and thereby to this High Rev. Assembly, to exert themselves to the utmost for the welfare of the New York churches. To this end we admonish them once more, to unite themselves together in love into one body, laying aside all differences and strife."

Behold, then Brethren, those points of dispute which have occasioned so much schism and strife now finally decided by this High Ecclesiastical Assembly. And we now expect of you the fulfillment of your promise, that you will perseveringly maintain good-order, according to both divine and human laws. To this, indeed, you have bound yourselves. You will, therefore, faithfully adhere to the Classis of Amsterdam as a Higher Assembly (than a Coetus or Conferentie), and to her you will be faithfully subordinate in brotherly love. You will also inculcate this on those new brethren who you have recently sought and obtained from the Faculty of Groningen. [Cook, Meyer and Kern.] These gentlemen, although passing through our city (Amsterdam) did not address themselves to us. We also think it highly befitting that you should seek for ministers whom you may require (in

America), through the Classis of Amsterdam, or their Committee *ad res exteras;* or at least through *members* of that Classis to whose care the New York churches are committed. Or if any are sent to you from other quarters, they should refer themselves to us in order to receive our exhortations how to carry themselves properly and in due subordination to our Classis.

Finally, we desire fraternally to admonish you, while we also beseech you in the Lord, to turn to a good use this decision of that High Ecclesiastical Assembly. Let it be of advantage to all the churches of the Western Hemisphere, by the restoration of a brotherly unity among them. May it be directed as much as possible to that end, that you may be reunited in one body in the bonds of genuine brotherly love. By the faithful preaching of the Gospel of the Great Prince of Peace, and the adornment of that Gospel by a holy and devout walk, you may induce others now separated from you, to fulfill their duties more faithfully in the Sacred Ministry by a proper submission to the Classis. Receive those with all friendliness and love in the Lord, who may have some disposition to reunite with you, and who may sooner or later manifest it, and esteem highly. And as we hear of your affairs, may it be that you stand fast together in one spirit, with one mind, and that you are strong together for the faith of the Gospel.

May the Great King of the Church, who has so strongly commended gentleness and humility of heart by his own lovely example, be pleased to fill you with his love, and to gird you with his power, that you may together do battle, under his beautiful Banner of Peace, for Truth, Peace and Godliness, to the glory of his great Name, and to the extention and establishment of his blessed Kingdom.

With all friendliness, we sign ourselves,

Worthy Sirs and Beloved Brethren,
Your servants and brethren,
John de Lange, Depp. Cl. h. t. Praesis.
Winoldus Budde, " " " " Scriba.

Written in the name of, and by
Order of the Rev. Classis of Amsterdam,
Assembled October 3rd, 1763.

THE CLASSIS OF AMSTERDAM TO REV. JOHN RITZEMA, OCT. 3, 1763. VOL. 31, PAGE 207. NO. 133.

To Rev. Johannes Ritzema, Pastor at New York,

Rev. Sir and Beloved Brother:—

We have the honor of being authorized by the Synod of North Holland to write to you in your vindication, because of what the Classis of Amsterdam and the Synod from letters of Rev. Leydt, as mentioned in his book.

Your letter addressed to the North Holland Synod, under date of Nov. 1759, and (having been returned for identification, was) sent back again with a postscript, dated Nov. 21, 1762, has been read, and carefully compared with two letters mentioned in the Synodical Acts of 1757; one being from the Consistory of Jagertie (Saugerties?) concerning a call on one Van der Swan; and the other (purporting to be) from Rev. Ritzema, enclosing a request for the approval of said call.

Those two letters, sent to the North Holland Synod by that Consistory were at first, (being taken out of the Synodical chest), made known to us as Deputati as res Exteras, and were also shown to (by?) the gentlemen of the Committee to the Synod. They and we thus understand the matter:

1. That a letter came, including a call from the Consistory of Jagertie, (Saugerties), addressed to the Synod, 1757. But we must conclude that this call was either fraudulently made out, or that the Consistory, contrary to the truth, denied ever to have written such a letter.

2. That there was also found a letter from Rev. Ritzema, in connection with the above-mentioned request. But upon a comparison of this letter with other communications of Rev. Ritzema, it is evident that said letter is not from him. In addition to this, there is a remarkable difference in the said testimony of said person (the author of the forged letter,) and that given (more recently) by Rev. Ritzema. Then also the difference in spelling and style, shows that it could not

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have come from the hand of a person acquainted with the proprieties of language and composition. All this occasioned suspicion in the Classis of Amsterdam that the letter had been forged in the name of Rev. Ritzema. Pondering this the Assembly resolved to vindicate you, and therefore had the two letters copied at the expense of the Synod, sending the originals to you in order to ferret out this fraud.

This report was changed into a Synodical resolution, and therefore we send the two originals to you to find out about this deception, because of the importance of the business, namely, the calling of a minister. Oh! that such deceivers might fall down under a sense of shame before God, who will punish the liar, and such as turn aside from the way.

Having no more to write you at present, we close, praying for your welfare, as well as that of your family and ministry. We trust also that the arrival of Rev. Leadly (Laidlie) may be a matter of great joy to you all, and a blessing to the congregation. The Classis has just approved the call which he has accepted, and thus silenced the two persons (officers) and eleven members, who, in a letter to the Classis, opposed the call of an English minister. We hope our communication may produce the desired effect.

With fraternal love and affection, we consider ourselves,

Rev. Sir and Brother,

Your obedient servants and brethren,

In the name of the Classis of Amsterdam,

Johannes de Lange, Depp. Cl. h. t. Praesis.

Winoldus Budde, " " " " Scriba.

In our Classical Assembly, October 3, 1763.

THE CLASSIS OF AMSTERDAM TO THE OPPONENTS OF REV. LAIDLIE AS ENGLISH PREACHER, OCTOBER 3, 1763. VOL. 31, PAGE 209. No. 134.

To the Thirteen Members who have declared themselves against the call of the Rev. (Archibald) Leadly,

Honored Sirs and Brethren:—

Although the Classis is not accustomed to answer letters from your country, addressed to her by private parties, yet on this occasion she has directed us to reply to your communication of July 22nd, 1763.—Your note, to which you allude, we have not received. Therefore the contents of your letter seemed somewhat strange to us. The Classis praises your zeal for the preservation of sound doctrine in the Church; but with this you have also joined a special zeal for maintaining the use of the (Dutch) language. This might be praiseworthy too, if one was to understand by it only the retention of the clearness of expression of thought of that language, in reference to that pure Scriptural doctrine, as Christ has given us to understand it, in the Reformed Church. But if you mean only the external utterances of that language,—this is of small consequence indeed, and we are neither against it or in favor of it, except as the particular circumstances of congregations require that their preaching should be in one language or another, in order that they may the better understand it. In such cases the leaders of the church should indeed act carefully; yet they should grant the request of those who desire that the Everlasting Gospel should be preached unto them in their own language. For the inner language of the heart is always the same—the language of Canaan. For these reasons the Classis have granted the request of the New York Consistory, and has allowed them to call a minister, who can preach in the English language, the pure Reformed doctrine, according to the Rules of the National Synod of Dort.

Now the Classis has given her approval to this request in the following way:

1. Because many members of the Church speak the English language, having been brought up in it from their youth. Not understanding, therefore, the Holland language very well, they are prone to go to hear ministers of other denominations who differ in opinion and doctrine from the Dutch Reformed Church.

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2. Because in this way the rights and privileges given to the Dutch Reformed Church by charter, etc., are better protected. Better security is also thus thrown around the property by which the ministers are supported, and the alms collected for the poor.—Under these points of view you should ponder the action of the Classis in this matter, which also exactly corresponds with your own testimony (as to your desires,) namely, The Maintenance of the Rights and Privileges of the Reformed Churches. Our resolution also corresponds with your desires in other respects, namely, that they who hereafter should be chosen to the service of the church, (elders and deacons,) should (not?) subscribe to the salary of the English minister. This is founded on Article 3, in which it is said that such officers of the church shall bind themselves not to use church-property given for the support of Dutch ministers for the salary of English speaking ministers.—We give our consent that there should be in the future two Dutch ministers to preach in the present church-buildings; but no member of the Consistory is obliged to sign his name for the salary of an English minister, except so far as this: that he (the English preacher) shall receive his salary from voluntary gifts which donors may subscribe; and for the payment of such sum, the extra number of members of Consistory shall subscribe their names. They are authorized to pay such sum only out of these voluntary gifts, and not out of the funds for the support of the Dutch ministers, as according to Article 2. Now this matter, looked at in this light, corresponds entirely with your ideas, and ought not to be called "an unheard of oppression of conscience."

3. The Classis finally approves of the resolution of Consistory, because the objections brought in against it concern only the matter of language. They say: "Whose heart will not deeply feel the giving up of the Dutch language?" The Classis, however, thinks that a live member and overseer of the church should have a deeper feeling in reference to the ruin and loss of a whole congregation, which the Lord had gathered together. They should have a profounder interest in the souls of men, who desire the solid food of the Gospel in the English language and from ministers who are able to serve them.

Brethren, just consider with a submissive heart the motives which compelled the New York Consistory to call an English speaking minister. Forget any unduly strong words uttered by any of them on this subject, if, indeed, what you mention of Rev. Ritzema is true. Show, rather, your zeal in extending the Kingdom of Christ and in improving your former methods of work. Dear brethren, if there be any consolation in Christ, if any comfort of love, if any fellowship of spirit, if any bowels and mercies, fulfill ye our joy, by permitting us to hear that ye are of one mind in this matter. May unity and harmony result from this call upon Rev. Leadly (Laidlie), recently pastor at Vlissingen, (Flushing, Holland.) He is an honorable man, well-known in the churches of (the province of) Zeeland, of pious character, and whose whole aim is to build up the Church of Christ on earth. May the admonition to love, given by Paul to the divided church of Corinth, be applied by yourselves (in reference to Rev. Laidlie): "Now if Timothy come, see that he may be with you without fear; for he worketh the work of the Lord, as I also do. Let no man therefore despise him: but conduct him forth in peace." (1 Cor. 16:10, 11.)

May the Lord himself direct him in his way toward you, and make you abound in love toward each other. The Lord of Peace direct your hearts to the love of God and of all the brethren. It is our earnest desire that we may not be disappointed in this our hopes, while we consider ourselves,

Hon. Sirs and Brethren,

Your obedient servants in the Lord,

Johannes de Lange, Depp. Cl. h. t. Praesis.
Winoldus Budde, " " " " Scriba.

In the Name and by Authority of the Classis of Amsterdam,
October 3rd, 1763.

CHURCH OF NEW YORK.

New York, October 6, 1763.

At a meeting of the Consistory, it was resolved that the bonds of the treasurer, Adrain Bancker, be delivered to one of the elders in season that a proper security may be given.

Present: Domines Ritzema and de Ronde.
Elders: P. Lott, Cornelius Bogart, Cornelius Clopper, Simon Johnson, Theodore Van Wyck, J. Bogart, Jr.
Deacons: P. Keteltas, Isaac Roosevelt, Dirk Brinkerhoff, G. Rappelye, Jakobus Roosevelt, Gerard Beekman.

OPPONENTS OF ENGLISH PREACHING.

October 20, the day of election of Consistory.

I, the undersigned, on entering the Consistory Chamber, was accosted by Mr. Jacobus Stoutenberg, who asked if he and his could be admitted to a vote in consistory. I answered that when consistory was opened, I would reply to him in their name. The matter being proposed to the Consistory, they gave answer to him in the Doophuis that they thought his party had no vote according to the Charter.

Whereon a paper was presented by Col. Henry Cuyler, the treasurer De Peyster, Jacobus Roosevelt, Nicholas Bayard, and signed by more than 100 members there present, desiring that the Consistory, in the election, would abide by the old custom now so long in use. This was made known to Stoutenberg and his party with the request that they would yield thereto. This they refused to do.

Whereupon they desired to come into the Consistory Chamber, the consistory having, according to custom, finished the election and gone away. They also requested me to take part with them. This I justly declined, having already, as President, directed the meeting. They pressed into the Consistory Chamber, and finally came to my house, and wished to give up to me the (names of the) persons chosen by them, and certified to by two witnesses. This in like manner I refused. So another day, the persons chosen came to my house and demanded the book in order to put their names therein. Twice, I refused to give it, and they departed. This I certify took place.

J. Ritzema, p. t. President.

On the 21st of November, 1763, order was given to the treasurer, according to the resolution of consistory, to pay to domines Ritzema and De Ronde, each £30. on the interest of £2000. due May 1764, according to what was formerly allowed them at their previous request.

J. Ritzema, p. t. President.

PETITION OF MANY MEMBERS OF THE DUTCH CHURCH OF NEW YORK, TO THE CONSISTORY, TO CONTINUE TO ELECT OFFICERS IN THE OLD WAY, NAMELY, BY THE CHOICE OF THE CONSISTORY ALONE. OCT. 20, 1763.

To the Rev. and Worthy Consistory of the Reformed Protestant Dutch Church of the City of New York:—

The Petition and humble request of us, the underwritten, communicants of the said church, sheweth—That the Petitioners have been credibly informed that several of the communicants of the said church intend, on the day appointed by the Charter of the said church for electing Elders, Deacons and Church Masters, to come and

vote for Elders, Deacons and Church Masters, contrary to the old invariable usage and custom of the said church, before, and since obtaining the said Charter: That we judge an election by the communicants as an infringement on the constitution of our church, and tending to raise heats, controversies and animosities among the members thereof, contrary to that love and esteem which ought to subsist among the professors of Christianity. Our earnest request and desire therefore is, that the Rev. and Worthy Consistory will by no means deviate from the old constitutional methods of electing Elders, Deacons and Church Masters, but proceed therein as usual, notwithstanding any attempt contrary thereto; and we do hereby promise and engage personally to attend on the day aforesaid, at the Dutch Church, there to agree to the election, nomination and appointment that shall be made by you, according to the usage and constitution aforesaid. We pray God to heal the unhappy breech in our church; and are, with great esteem, etc.

Col. Henry Cuyler.
Treasurer De Peyster.
Jakobus Roosevelt.
Nicholas Bayard.
And more than 100 other names.

GERMAN REFORMED CHURCH, NEW YORK.

Rev. John M. Kern.—German Church joins Classis of Amsterdam.

New York, October 28th, 1763.

On the occasion of the arrival of the Reverend Johann Micheal Kern from Germany, as minister of God's word to the German Reformed Congregation in New York, on the 18th inst. the Consistory thought it advisable to meet to consult about the same and other topics; which they did accordingly on the above date.

Present:

Johannes Will, Sebastian Stephung, Johannes Meyer—*Elders.*
Abraham Lung, *Deacon;* with other members of the congregation, as
Heinrich Will, Johannes Reming, Philip Muller.

The following points were discussed, and it was resolved:

1st. That to prevent all contentions, we unite with the Classis of Amsterdam or the Synod of Holland, and that the Low Dutch Ministers, Dom. Ritzema and De Ronde, be conferred with, in order to carry this resolve into execution.

2nd. That Dom. De Ronde prepare a proper report according to the order of the Low Dutch Church, necessary for the above application.

3rd. That the yearly salary of our minister, Rev. Kern, be one hundred pounds, until the outstanding debts of the church are liquidated; when the said salary shall be raised to the same amount paid our last minister, viz. one hundred and fifty pounds.

SIR WILLIAM JOHNSON TO THE LORDS OF TRADE.

Missionaries among the Indians. Indian Prayer Book.

Johnson Hall, November 13, 1763.

My Lords, In obedience to your Lordships commands of the 5th of August last, I now do myself the honour of writing my sentiments concerning Indian affairs and of transmitting the best state I am able at present, of the several Nations within my department, with whom I have hitherto had intercourse.

. . . . . .

Another matter extremely essential, will be a choice of proper Missionaries to reside amongst the Indians in their own Villages; many of the present Missions are established at settlements on the sea-side, where the Nations formerly residing are become extinct, or reduced to an inconsiderable number, whilst other Missionaries are allowed a double cure, or live in our towns; so that two or three visits in a year, are all, that the Indians get, and the Missionaries unable to speak their language, are obliged to have recourse to the very bad Interpreters which the

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Country affords; by which means the worthy design of the Society, is in a great measure defeated. There have been other Missionaries, who have too often used their influence in obtaining grants of Lands, which gives the Indians the most unfavorable opinion of their worldly and interested views. The Mohawks lately told me, that they apprehended the reason, they had not Clergy as formerly amongst them, was, because they had no more land to spare.

The French, who greatly outstripped us in making Proselytes, sent Jesuits and others amongst the Indians, who lived in their Castles, and took care to form them by their immediate example and precept. I fear we shall be unable to procure such persons amongst our Clergy, but I would humbly recommend, the necessity there is for sending some such persons to reside amongst the Mohawks and Oneidaes in particular; these two nations having a very Religious turn, and desire for learning the Christian Religion, in which many of them are become great proficients, reading the Liturgy and preaching amongst themselves, to promote which, I have caused a new edition of the prayer book etc., to be printed in their own language, with some necessary additions. Two youths, a Mohawk and an Oneida, whom I sent to school, being returned, and appearing very zealously and devoutly inclined, deserve the notice of the Society; as from their connection and resdence, they would prove of much use; for I observe with regret, that few of our people can be found, who will sacrifice the advantages and enjoyments of life to reside in their Villages, without which, they are of little utility.

.....

I have the honour to be, with the most profound respect, My Lords, Your Lordships' most obedient and most humble servant,

Wm. Johnson.

—Col. Docs. N. Y. Vol. vii, pp. 572, 579, 580, 581.

CORRESPONDENCE FROM AMERICA.

The Conferentie to the Rev. Classis of Amsterdam, November 17, 1763. Vol. 33, page 69. No. 340.

Reverend Sirs, Fathers and Brethren in Christ:—

We had the honor to announce to you on the 8th of June of this year, that we had received your welcome letter of the 11th of January, on the 5th of June, together with that addressed to the so-called Coetus; and also one to us, a committee of four, on the affairs of Queens County. What has been done in that case we hereby let you know.

We have spoken several times to Mr. Keteltas, and have done all in our power to make his Rev. understand his errors, and to bring him to right views. At times these efforts seemed to bear some good fruit; but at last his stubbornness was fully exhibited, so that we could not escape his misrepresentations; for example, "as if we thought that the truth was simply to be found in the Dutch Reformed Church;" "that we blindly followed those theories with regard to the Eternal Generation of the Son." All this has had such effect upon the congregation, that they have cut loose from his Rev., without its having caused any great division in the congregation. He, however, still lives right among them. Only a few can yet be found who cling to him, as is evident from the Call, which accompanies this letter. This speaks for itself and we have little to say about it.

One thing, however, is desired by us. Inasmuch as the Call has been written by Rev. Ulpianus Van Sinderen, as moderator, and therefore our customs have been observed in the Call itself; yet it is not meant that the whole Classis is authorized to look out for a minister, but that this authority should be simply conferred upon the Deputati ad Res Exteras; that to them full power is given to look around for a qualified man; and when one is found to present him to the Classis, and that the whole Classis then execute it.

Further we must observe that the congregation desires a speedy execution of this call. We are aware also of the difficulties in finding an opportunity to send a minister direct from Amsterdam. If, therefore, it should happen that no fit opportunity should be found at Amsterdam, that then he should be sent *via.* London, because the need of the congregation requires as much speed as possible. We can-

not but hope that God may bless your efforts, and that you may send a worthy person, who shall respond to the pious undertaking of the congregation; and that thereby the way may be further opened, to arouse the desires of other congregations to have ministers sent from the Fatherland.

We announce our intention of meeting in October, with regard to the above named letter of the Rev. Classis. We expected that, in the meantime, we should receive a further reply about the second pamphlet of Rev. (John) Leydt, as well as that of Rev. Ritzema, in answer to it; as also, what has been done by the Commissioner, (of the Coetus) Hardenbergh. But we must say that our expectations hitherto have been disappointed; for Rev. Hardenbergh has given us no information whatever, (about his visit to Holland), not even a single word, although we have been some hours in his company. Only we hear that it was not accordng to his desire. There is a rumor also that Rev. (John) Leydt, who now seems to be done with us, will take up his pen against the Classis. There are still further proofs of their obstinacy of purpose, for, just before the arrival of Hardenbergh, they have again made three candidates; and we are told that they will be installed in the congregation at the first opportunity.

With regard to the church of Fishkill: it has gone to such an extreme that almost the entire congregation is separated from the Consistory. They want a minister from Holland; whilst the majority of the consistory, who can get scarcely ten members of the congregation to agree with them, want to force in one of these newly made ministers. The result will show what such conduct will finally produce.

This much is certain, that the eyes of most of the people are getting opened. We can see no other way, in this affair, but that this clique declare itself independent; and that then the congregations all over the country, be provided with ministers who adhere to the Constitution of the Dutch Reformed Church. One of us went to the trouble, this spring, to attempt to settle the difficulties at Tappan. Indeed, the foundation thereto was settled by a written contract. But after his departure from us, the domine circulated that he had been justified. This upset everything again. The domine there receives little more than half of his salary, and there are still thirty-nine heads of families under discipline.

We are still expecting two vessels from Amsterdam, the Boston and the Smith. By these we hope to receive some tidings; else we must request the Classis to write us *via* London, let it cost what it may. This is in order that we may meet next spring to settle up things here, according to the best we can do. It would also be very kind if the Classis would be pleased to urge those of Albany to do their duty. Domine Westerlo is well inclined that way, but his consistory seems to have no desire for it.

Herewith we must now close, with the hope and expectation that Jehovah God, whose cause we intend to maintain, may strengthen us, to quench all disorders, and to maintain all order in our midst. We also hope that the Rev. Classis will not deny us the needed aid; but that they will assist us with all their might. Then we cannot expect otherwise than that all difficulties with regard to these affairs will soon find an end.

We sign ourselves with the greatest veneration and respect, Rev. Sirs, Fathers and Brethren in Christ,

Your Revs. obedient servants,
Joannes Ritzema
Lambertus de Ronde
U. van Sinderen, V. D. M.
Johannes Casparus Rubel.

Long Island, Nov. 17, 1763.

CORRESPONDENCE FROM AMERICA.

Rev. Lambertus De Ronde to one of the Deputies of the Classis of Amsterdam, Nov. 24, 1763; with a Postscript. Vol. 33, page 72. No. 342.

Right Rev. Sir and Much Esteemed Brother:—

Having heard that your Rev. is one of the Deputati ad Res Exteras, I take the liberty of addressing your Rev. with a friendly and earnest request, and asking your aid in what I shall propose.

Your Rev. must have heard that on account of the increasing use of the English tongue over here, and the decreasing use of the Dutch, our Consistory and congregation generally have found themselves conscientiously compelled, in order to retain sound Evangelical doctrine, to call another minister who shall preach in English, although called according to the (Dutch Church) Constitution. The Call has already been sent to Holland, notwithstanding much trouble already experienced on account of it, and more which we may yet experience from a constant, but unreasonable opposition.

But besides this useful effort of the Consistory, it has also pleased the Disposer of all things, to stimulate me, his unworthy servant, to attempt something, which shortly before, I would hardly have thought possible. I perceive the great need of a translation of the Heidelberg Catechism into English in order that old and young might obtain a correct view, through that language, of our Reformed and consolatory doctrines, and thus, under the influence of the Spirit, be kept from going astray, after the various sects and seducers in our midst. I was, indeed, deeply conscious of my insufficiency in this difficult (English) language. But I implored the Lord's assistance and enlightenment; and after three months labor, by day and often by night, I succeeded in producing a System of Truth, or a Compendium of Divine Truth after the plan of the Heidelberg Catechism. It follows the method of exposition in the Fatherland by orthodox ministers there. It also contains a small treatise for little children who have just begun to pluck the fruit of divine truth by means of the English tongue. Thus also, if the Lord will, we shall soon begin to instruct our grown up people, in the principles of our faith, as it is in Christ, in that same tongue.

The production of this work has been not only of considerable satisfaction to our own congregation, which is greatly pleased thereat, and sees a special Providence in its preparation just now, and is very grateful to Jehovah therefor; but it is also very acceptable to the Professors in the Presbyterian College and to the members of those churches; for it is believed it will be useful to their students and others. Subsequently I also saw more clearly why God called me to this undertaking; for there are many errorists among us, such as Moravians, Anabaptists, Arminians and others. Against these I have always been very zealous in my preaching. But I never knew before, nor could I have imagined what other kinds of errorists dwelt in our very midst, but these have now burst suddenly forth upon my vision, since I have come to understand English and have published my System of Truth in that tongue. These others are Antinomians and Fanatics, who have issued writings prepared in a very subtle way, and under the guise of Gospel truths. They came over from England, that breeding place of heresy, and are not only ministers, but others also. Their doctrines are very easy and pleasant to the flesh, and have been already embraced by many of our own members. There is a so-called minister among them, of the Seceders of the Scotch Church, and who recommends these heretical books.

For such reasons have I published my "System"; and it is by such as these referred to, that our Catechism is so dreadfully slandered. Even I am called an Arminian, because I insist on good works being manifested, and require obedience to the Word of God, as an expression of gratitude (for redemption); but they do not require such things. They want only the act of Faith, founded on a mere persuasion that all one's sins are forgiven, or on One's own full assurance thereof, without any evidence from the Word of God or from personal experience of God's grace. They absolutely forbid any one to have any doubts; although they do not require any previous repentance or humiliation for sin, before hoping for God's favor. But this cannot be. Such is only a make-believe faith. They are not required to care about conviction of sin, nor need they fight against it. They assert that their method is best for believers. That they must simply love God; that they can love him, if they only know that He has loved them in Christ; that otherwise God seems only hateful.

But alas! what wickedness is this! Where is then the love which God is worthy to receive from believers, because he is that Being who ought to be feared from his very nature, because he is so glorious, and holy, and truth-loving. Even if there were no heaven to be hoped for, men ought always to love him with a love at once glowing and ardent. (See Ps. 73 and Canticles 5.) And then on account of the blessings which he bestows on us in Jesus Christ his Son, we should be willing to

suffer condemnation. Such a love is worthy of all thankfulness. Would it not be only a form of self-love to represent it differently. Yet such a love of God (founded on our own self-love) they disgracefully press upon us. They do not properly revere that Exalted Being, (for what He is in Himself); before whom even seraphs veil their faces.

This, with other matters, which I hope will come under the eyes of your Revs., have compelled me thus to write For I hear that my "System" has been greatly depreciated by some of these errorists in our own congregation, and by others outside, though belonging to the Reformed Faith. Yea, it has even been published from the pulpit that if any one has any objections to bring against it, or if it be contrary to our Articles of Faith, that such objectors should be pleased to address themselves to our Consistory, in order that the truth or falsehood of my views might be made manifest; and that the matter might be dealt with according to Church Order. But up to the present time no such objector has appeared. Nevertheless, the misrepresentations continue.

There are also some who formerly attended my church, persons in whom I had had great confidence and who held daily converse with me, but who now come out openly and follow these antinomian ministers; and many do the same among those so-called Coetus brethren. These latter continue to rebel against the Rev. Classis, and are by no means free from the contagion of these same errors, as I shall prove to you with sufficient reasons. But they thereby show what spirit they are possessed of. These things pain me in my heart, and often drive me to the throne of God to pray that he would be gracious to Zion and heal all the wounds. But I consider it an honor to suffer obloquy for Jesus' sake. Oh that God would prepare me to suffer affliction, if need be, as well as all who are called thereto.

Meanwhile I think it to be my duty to use all possible means to try to save many of these poor ignorant souls; to strive to prevent these noxious growths from spreading any further in this field (lit. acre) of God's Church, and, if possible, to extirpate them root and branch. I have, therefore, thought well to send over to you my "System of Truth", for your inspection. It contains (in English) the fundamentals of our Christian religion, according to the teachings of the Heidelberg Catechism, arranged in clear questions and answers. These will be useful in instructing persons (who prefer English) in our pure Confession of Faith, etc. I send it to those Rev. gentlemen, Messrs. Longueville and Blinshall, ministers of the English speaking Church in Amsterdam; (as also a book of a certain man named Marshall, called "Gospel-Mystery"); I send it to them, because they understand English, and, according to directions given, they will report on it to the Rev. Classis, and secure an expression of opinion on my publication. I trust that the Rev. Classis will be pleased to send their approbation by the first opportunity, written both in Dutch and in English, that I may be relieved from the painful obloques and slanderings uttered against me; and that my labors, done in all sincerity for thirteen years past, as the Judge of hearts knows, and as my congregation can also testify, may not be impeded.

I also make request, if the High Rev. Assembly think well of it, that the Rev. Classis would express their disapprobation of that erroneous, soul-destroying book, (Marshall, above alluded to, generally styled "Marshall on Sanctification") also sent over. This, instead of inciting a person to real holiness, which is so beautiful in the eyes of the Holy One of Israel, rather leads him into greater self-security and carelessness. Will not the Rev. Classis also be pleased to send over orders, that all Reformed ministers subject to the Rev. Classis of Amsterdam, and all others who are one with us in doctrine, warn their congregations against such teachings, and to withdraw themselves from such ministers who dare recommend such books. This is the only way, according to my way of thinking, and with God's blessing, to resist these errors, and to bring the erring ones back again; better than all preaching against such errors, for some are prejudiced against such preaching.

And it is not only among our (Dutch) congregations, Worthy Sirs, that these errors prevail, but also among the orthodox Presbyterians, who preach according to the Westminster Catechism and Confession of Faith, and who agree with us in doctrine. The danger among them is also all the greater, because their very respectable congregation (the Wall St. Presbyterian Church, New York) was a few days ago deprived by death of their much beloved, highly educated, godly and faithful pastor, a beloved and intimate friend of mine, David Bostwick. To him,

during three years past, these errors have been a great sorrow. He expressed himself freely on this matter, even on his death-bed. During my absence, he recommended my "System of Truth" to many, as being conformable in all respects to the "Confession of Faith" of the pure Protestant Church.

I pray you, therefore, Rev. gentlemen, to come to my help, who am your brother, but despised by certain ones for the cause of truth; come to my help, in order to maintain willingly the cause of Christ, and to defend it. May your Revs. be pleased to enter into dispute with the minister already mentioned, and may the Rev. Classis do her duty, that the Word of Truth may have free course, and the Church of God be built up on her eternal foundation, Jesus Christ. To this end, I earnestly wish for your entire Rev. Assembly, the enlightening and qualifying Spirit of the Lord.

I would have sent my "System" to you before this, in writing; but, in the first place, it would have delayed the publication too long a time to do this, for the necessities of the Church required it as soon as possible; and secondly, there was the danger of losing it, (if the original manuscript were sent): and the cost of duplicating it over here would have been very great.

It will be a special satisfaction to me if your Rev. will speedily honor me with a letter. I request an interest in your prayers, even as I earnestly desire the Lord's blessing upon the person of your Rev., upon your holy work and upon your family. May the gracious God cause us all to experience more fully the power of his precious truth, that in the consciousness of this, we may ever become more steadfast, and may abound in the truth. May we be of those who know that, by the grace of God, our work shall not be in vain in the Lord; but that of his free mercy, and according to the riches of his loving-kindness, it shall be made manifest.

I am, Right Rev. Sir, and Much Esteemed Brother,

Your Revs. D. W. (?) servant and brother,

Lambertus De Ronde.

New York, Nov. 24, 1763.

P. S. If your Revs. (the Deputati) know of any other ministers, besides those above mentioned, lovers of the truth and godly livers, men who understand English, of sound judgment, and who are capable of detecting the poison (of false doctrine): it would be well to hand over to them also that book of Marshall. But I leave this to the judgment of your Revs., hoping, however that those gentlemen (of the English-speaking church in Amsterdam), preach in conformity with our doctrine, for their Revs. are unknown to me. If your Revs. (the Deputati) think proper, hand over to them both letter and book; otherwise give them to those whom you think best, so that the Rev. Classis may gain a clear insight of its significance. Great care, however, must be taken, in reference to this matter; because even in English printed letters, I find the names of English-speaking ministers in Rotterdam and other places, concerning whom, I know not whether they go astray or not.

Above all, do not take it amiss that I thus express my thoughts to your Revs. It is only my anxiety for the Truth that weighs upon me, and not in the least any doubts about the discretion of your Revs. But because it is about an English book that I am speaking, it seemed well to add one thing to another. I have requested a merchant living here to look after the postage, or other expenses, so that your Revs. will incur no personal costs.

Your Revs. will probably ask, Are there no men here (in America) who are able to reply to such erroneous books? O yes, Rev. Sir. The highly educated Mr. Edward Dickson has done that very thing; and lately especially, Mr. Bellamy, by means of a "Dialogue", has exhibited their errors to the full light of day, and refuted them with most powerful arguments. But to these they pay no attention.

I am also at present writing little Tracts in the English language, whose titles will be as follows:

"The Pearl and Ornament of True Christianity.—The Fountain of Spiritual Activity.—The Beginning of the Service of God.—The Life of the Soul.—The Sinew of our Strength.—The Bond of our Union with Christ, the Chiefest Glory of Christians, as well as of our Most Holy Faith."—Explained, Established, Defended, and applied.

I pray the Lord that the works of those men (Dickson and Bellamy?) may be blessed, as well as the similar work of others. But such works are not like the decision of such a body as the entire Classis of Amsterdam. Methinks that this, with God's blessing, will bring them to sober reflections.

I also request you not to take it amiss, if I ask your Rev. to hand the letter enclosed to my mother.

(For a reference to this English work of De Ronde on the Catechism, and other of his published works, see Corwin's Manual, 4th ed. 1901, pages 417, 418. The Tracts above alluded to were probably never published.)

ACTS OF THE CLASSIS OF AMSTERDAM.

REV. ARCHIBALD LAIDLIE.

1763, Dec. 5th. The English minister Rev. Longueville, and his colleague (James Blinshall, D. D.) after the exhibition (unbosoming) of the facts of the case to this Assembly, gave the papers concerning the separation of Rev. Leadly (Laidlie) from the English Consistory at Flushing, (Zeeland), and from the Classis of Walcheren. These are all in good order and very laudable. They request accordingly that Rev. Archibald Leadley (Laidlie) aforesaid may now be installed here for the Holy Office in the church of New York. This Assembly gladly grants this request in pursuance of their resolution at the regular meeting of Classis of October 3, 1763, Art. 5. This installation was now performed by the Rev. President. Thereupon the installed one signed the Formulae of Concord, and promised to maintain the correspondence with the Classis of Amsterdam. xiii. 379.

(ANOTHER ACCOUNT FROM THE VOLUME OF LETTERS.)

Dismission of Rev. (Archibald) Laidlie from Vlissingen (Flushing) to go to New York, Dec. 5, 1763. Vol. 31, page 223. No. 147.

The record of the Classical Assembly held at Amsterdam Dec. 5, 1763, Rev. de Lange, President, contains the following minute:

The English minister, de Longueville, together with his colleague, after congratulations, presented to this Assembly the documents, dissolving the relation of Rev. Laidlie, (with his church). They also showed his collegiate qualification. These documents were from the English Consistory at Vlissingen, and from the Classis of Walcheren. These were all found to be in regular order and were praiseworthy. They thereupon requested that the said Rev. Archibald Laidlie may be installed here, into the service of the divine ministry into the Church of New York.

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The Assembly, pursuant to the action of the Classis, on October 3, 1763, section 5, performed this act most willingly, as is testified by the President. Whereupon the now installed minister, signed the Formulas of Unity, and promised to maintain the correspondence with the Classis of Amsterdam.

Sic testor,

Johannes Kalkoen, V. D. M. Amst. and Rev. Cl.
Dep. ad Res Exteras, h. t. Scriba.

LIEUTENANT-GOVERNOR COLDEN TO THE LORDS OF TRADE.

[Church Charters.]

New York, December 7, 1763.

My Lords,

In the year 1759, the Lutheran Congregation in this Citty, encouraged by their constant & uniform good behaviour, whence they hoped to receive the indulgence of the Crown, warmly sollicited the Late Lieutenant Governor De Lancey, for the Royal grant or Charter of Incorporation, with the usual powers to their Minister, Elders and Deacons. The petition which they then preferred having been discussed in Council, was advised to be granted, but Mr. De Lancey finding a like application from the principal dissenting Congregation in the City, and apprehending others would follow the example, declined giving any Charter, until he should have laid the matter before your Lordshipps' predecessors in office, and have received their sentiments on the point, that appeared to him of too much importance to be determined by the authority of the Government here. Mr. De Lancey's death happening shortly after, the parties interested dropt their solicitations until lately, the Lutherans thought proper to renew theirs, by a Petition they presented to me, which I layd before His Majesty's Council; who foreseeing the variety of applications that would necessarily follow the granting of this, declined entering any further into the consideration of the matter, than to advise me to lay the Petition before your Lordshipps.

The papers on this subject your Lordshipps have enclosed. Except the Established Church, here are only four instances of the grant of such Charters, which were made to the Dutch Church. By one of the Articles, on the surrender of the Province in the year 1664. The Rights of that Church are expressly reserved, which is probably the reason why the Government thought fit to favour the Dutch Congregations beyond those of other Denominations; but it may be questioned whether these articles are not confined personally to the then Inhabitants; and it is further to be observed, that the Dutch reconquered this Province in the year 1674, and the states of Holland surrendered it by the Treaty of Breda without any conditions. [?]

On perusal of His Majesty's instructions, I find, a particular attention to the interests & advancement of the Church of England; and that the strictest regard is to be paid to the Act of Toleration. But there is nothing in them so explicit, as I think will justify me in extending to the other Religious Denominations the ample privileges and indulgencies, which in this Province have hitherto been confined to the Established Church, except the few instances above cited.

As the Dissenters in this and the neighboring Colonies are more numerous, than those of the Church of England, Your Lordshipps will judge how far it is consistent with good policy and the English Constitution, to put the Dissenters, in respect to the point in question, upon an equality with the Established Church—Your Lordshipps determination shall be received with the greatest submission by,

My Lords,

Your most obedient & faithful servant,
Cadwallader Colden.

—Col. Docs. N. Y. Vol. vii, pp. 585, 586.

CHURCH OF NEW YORK.

Call of Rev. Laidlie. Increased accommodations needed.

New York, December 7, 1763.

Consistory held after calling on God's name.

It was represented that inasmuch as domine Laidly had accepted the call to be English preacher, it was necessary that the proposed gallery should be constructed. This was taken into consideration and plans were presented by Mr. Hardenbrock and Mr. Brestede.

It was resolved, That the gallery opposite the pulpit should be twenty-one feet deep; the south gallery .... feet deep. The construction of it was committed to the aforesaid carpenters. The posts supporting the gallery shall be of red cedar and be ordered from Georgia. The carpenters will make out the statement and Mr. Byvank will give the order.

A building committee was appointed of Theodore van Wyck, Isaac Roosevelt, Abram P. Lott, Dirk Brinkerhoff and Anthony Ten Eyck, a majority of whom should be able to act. This committee shall at once request the able men of the Ruling and of the Great Consistory, to disburse the necessary money freely for a year, so as to delay the longer the payment of interest.

Resolved, That the seats in the gallery be not sold, but rented, and that the rent be paid yearly; otherwise the places to be rented again.

The same committee as before was appointed to answer the letter last received from Amsterdam. They should especially request Mr. Daniel Crommelin, in Amsterdam, and also Mr. Liebenrood, in London, to forward the account of moneys expended by them.

REVEREND DR. SAMUEL JOHNSON TO ARCHBISHOP SECKER. KINGS COLLEGE. NECESSITY OF BISHOPS. EVILS OF CHARTER GOVERNMENTS.

Stratford, December 20, 1763.

May it please Your Grace,

I humbly ask your Grace's pardon for troubling you so soon again, which I hope you will excuse, as I should be extremely wanting in my duty to Your Grace, if I did not most gratefully acknowledge your very kind letter of September 28.—I am very glad and thank God, that your health is not so much impaired as to forbid your giving some attention to business, and I earnestly pray that it may be yet again confirmed and lengthened out to the utmost, and the rather, as I am extremely afraid that no gentleman can, or may, be found, that will go near to make good your Grace's ground, in these times!

I am surprized Mr. Beache's Book is not come to your hand: I sent a Copy, which was promised me to be sent you from Boston, six months ago, and have again urged it, and Aplin's (a Lawyer) for so is his name—Mr. Apthorp declined answering.—Mr. Caner, (as it is privately said) has made (I think) a pretty good answer to Mayhew, with which mine, such as it is, is printed (but I hear Mayhew has already replied, still in his own way.) I trust it will soon come to you, and that you will not dislike it: He has remarked on their Societies much as your Grace mentions. I know of but two or three little Clans of a kind of Christian Indians they have, not many more, I believe than Dr. Barclay had. One Mr. Wheelock is training up some lads, perhaps to good purpose, and I wish the Society would prosecute the Design they once mentioned of training up some Indian Lads at King's College.—But I apprehend nothing of much consequence can be done without making a Government Affair of it, with a wise Bishop and a worthy Clergyman of spirit, who understands French placed at Canada and other places: a thing which the sorrowful present depredations loudly call for, that, if possible, they may be civilized and converted.

Did our Benefactors know the real State of things in New England, they would allow that Missionaries are as much needed here as in other parts of America: the

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wildest notions are propagated here, both on the side of Enthusiasm and Infidelity. The letters of one Sandeman, on Theron and Aspatia are much in vogue with many and tend to much mischief on the one hand, and such creatures as Mayhew, no less on the other: but I wish more could be done in the other provinces as well as here. Dr. Barclay's defence was sent to the Society, and I have advised him to send Your Grace a Copy; and also to write in behalf of Mr. Chandler, whose character truly is, that of a very faithful Missionary, and one that hath made much proficiency in learning and especially in Divinity: I know of none so much to my mind, that loves books and reads as much as he.—It would be much for the honour of the Church and the Interest of true Religion, if there were at least one Doctor in each Province, and he should be a Commissary. I wish Mr. Caner had a Doctor's Degree, who well deserves it, and the rather as the dissenters have three in that province and the Church none but Dr. Cutler and he has done.—By a letter lately to me from Mr. Cooper, it appears that the Governors of the College have enlarged his Salary to his Content.

It is truly a miserable thing, My Lord, that we no sooner leave fighting our neighbours, the French, but we must fall to quarrelling among ourselves: I fear the present state of the Ministry is indeed, very feeble; so that I doubt we must, after all our hopes, loose the present juncture also, for gaining the point we have long had so much at heart, and I believe must never expect another.—Is there then nothing more that can be done, either for obtaining Bishops, or demolishing these pernicious charter Governments, and reducing them all to one form, in immediate dependence on the King? I can't help calling them pernicious, for they are indeed so, as well to the best good of the people themselves, as to the interest of true Religion, as Your Grace remembers I formerly intimated in some Queries and Letters. I would hope Providence may some how bring it about that things may be compromised respecting the Ministry, and would it not now be a proper juncture for some such general address from the Clergy of these Provinces to the King, as I once mentioned to Your Grace? or is there not probability enough of success yet, with regard both to Bishops and Governours, to make it worth while for a Gentleman or two, (who I believe might be procured) to go from hence, to solicit the gaining these points? for I doubt nothing will do without solicitation from hence. I should be greatly obliged to Your Grace for your Judgment and Direction with Regard to these things, as soon as may be.—It is indeed too much to trouble Your Grace with these affairs, in your present infirm state: I therefore humbly beg your pardon that I am thus importunate.—I remember you once mentioned his Grace of York, as having an extraordinary Talent for Business, could not he be engaged to be active in these affairs?—

I am much obliged to the Society that they are very desirous to restore me to this Mission: Mr. Winslow is gone to Braintree to see whether it will do for him to accept it.—If he does, I shall do my best, but it cannot be long before I shall need some Assistance.—I am with the greatest Veneration,

My Lord,

Your Grace's most obliged most dutiful and obedient humble Servant,

(signed) Samuel Johnson.

P. S. December 22.

Since writing, a sensible good gentleman, has been with me, who has been in all the parts of Canada, and a prisoner among the remotest Indians. He speaks highly of Mr. Ogilvie at Montreal, and is persuaded with me, that (politically speaking) nothing could be of so much consequence to the purpose of civilizing and gaining the friendship of the Indians, as well as converting the French, as for such a Bishop and Clergy, as above mentioned to be sent thither by the King, and the rather, as they have been used to a Bishop of their own.—It would be well Hartford, (who desire it, and is but 12 miles off) should be joyned with Middletown under the care of Mr. Jarvice, lately gone for orders.

To his Grace of Canterbury.

—Col. Docs. N. Y. Vol. vii. pp. 591-3.

ORIGIN OF ST. PAUL'S CHURCH, NEW YORK CITY. 1763.

On the 5th of April, 1763, we find the first mention of the proceedings which resulted in the erection of the second Chapel of Ease, subsequently known as St.

Paul's, and still standing, the sole surviving ecclesiastical building of the colonial period in this city. A committee consisting of Mr. Reade, Mr. Marston, Mr. Horsmanden, Mr. Harison, and Mr. Desbrosses, or any two of them, was authorized "to enquire and look out for a proper and convenient Lott of ground in this City whereon to erect a New Church and report their opinion to this board with all convenient speed".

Records of Trinity, i. 309.

"This movement", observes Da Costa, "may have been and probably was encouraged by the state of things existing in the Dutch congregation. Already preaching in the Dutch language had become unpopular among the younger portion of the Dutch congregation, which, it was thought by not a few showed signs of diminution. The better portion of the people were now familiar, in some fair measure, with both English and Dutch, and intermarriages were also doing their peculiar work. The young people improved every opportunity of worshiping at Trinity, the 'English Church', and there was a loud call for a minister in the Dutch Church who could preach in both languages. Finally it was resolved to supply the deficiency, and the Rev. Archibald Laidlie, a Scotchman, was called, through the agency of the Amsterdam Classis from Zeeland. He arrived early in 1764 when new life sprang up in the Dutch congregation. Some, however, were dissatisfied, and wanted all the services in Dutch. Accordingly they commenced a suit in the Courts against the Dutch Corporation. This failing they said that they would have either all Dutch or all English. Hence there was a renewed movement in the direction of Trinity Church with which body the Dutch had been on the kindest terms from its foundation. An established Church, too, was in accordance with all their ideas, their own Corporation having been recognized as the establishment down to the occupation of New Netherlands by the English. Therefore the defection could not be stayed, and Peter Van Brugh Livingston said that if the change in the Dutch Church had been made thirty years earlier they would not have met with such losses, but, as it stood, the greater half of Trinity consisted of accessions from the Dutch Church. April 15 of this year, (1764,) the first English sermon was heard in the Middle Dutch Church, but the unwillingness of the Dutch to recognize the necessity of English preaching had already gone far, though not, perhaps, so far as indicated by Mr. Livingston. Nevertheless the growth of Trinity parish was rapid, and the third edifice was not commenced any too soon".

From a manuscript in possession of Dr. Dix. **Dix's Hist. Trinity, i, 302-3.**

OTHER ITEMS IN 1763.

Collections ordered in Presbyterian churches for evangelizing the Indians.

Jan. 18. Schoolteacher Smith to Sir Wm. Johnson. Doc. Hist. N. Y. 4to. ed. IV. 208.

Jan. 20. Rev. Wheelock to Sir Wm. Johnson. Doc. Hist. N. Y. IV. 207.

April 2. Mr. Weyman, (printer of the Indian Prayer Book), to Rev. Barclay. Doc. Hist. N. Y. IV. 209.

April 2. Rev. Wheelock to Gen. Amherst. Doc. Hist. N. Y. IV. 210.

April 29. Sir Wm. Johnson to Rev. Barclay. Doc. Hist. N. Y. IV. 211.

May 16. Rev. Wheelock to Sir Wm. Johnson. Doc. Hist. N. Y. IV. 211.

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May. 23. Gen. Amherst to Rev. Wheelock. Doc. Hist. N. Y. IV. 212.

Aug. 8. Rev. Dr. Barclay to Rev. S. Johnson. Doc. Hist. N. Y. IV. 212.

Oct. 20. Mr. Weyman, (printer of Indian Prayer Book) to Rev. Dr. Barclay. Doc. Hist. N. Y. IV. 213.

Dec. 29. Rev. Lappius (Loppius or Lupp?) to Sir Wm. Johnson. Doc. Hist. N. Y. IV. 214.

CHURCH OF NEW YORK.

New Church. Increased Accomodations.

New York, January 8, 1764.

Consistory held—the two ministers being sick.

There were present; Elders: S. Johnson, Jakobus Roosevelt, Joris Brinkerhoff, Theodore Van Wyck, J. Bogart, Jr., William de Peyster. Deacons: Isaac Roosevelt, P. Keteltas, D. Brinkerhoff, J. Hardenbrock, Gerard Duyking, Jacobus Bogart.

The building of the gallery in the New Church being taken into further consideration, it was Resolved, That opposite the pulpit it shall be twenty-one feet deep, and not less than eleven feet high. The South gallery to be fifteen feet deep and of the same height; and that Messrs. Hardenbrock and Brestede with the committee appointed in the previous Consistory, provide such posts for the gallery as they shall deem best, also further to provide all the other materials necessary; and for this the Consistory will furnish the required funds.

Messrs. W. de Peyster, P. Keteltas and Isaac Roosevelt or any two of them, were appointed to rent the church house and grounds; also to sell at public vendue by March 22nd at the Coffee House in New York, the place on the Manor where Jakob Lent lives, and the other lands belonging to the church, there, except the church; and that they give notice thereof by advertisement in the newspapers.

SIR WILLIAM JOHNSON TO THE LORDS OF TRADE.

Missionaries to the Indians. American Bishopric. Jesuit Missions.

Johnson Hall, January 20th, 1764.

My Lords,

I had the honour of writing to your Lordshipps on the 18th of last November, by Mr. Croghan, one of my deputys, wherein I represented the state of my Department, with the sentiments, claims, numbers etc. of the several Indian Nations in obedience to your letter of the 5th of August last.

. . . . . .

And that for our further security, they consent that the several Jesuit Missions, those fountains of discord, be abolished, which may be the readier effected, as that Society is no longer tolerated in France. The Lands, which will revert to the Crown by their abolition will endow a Bishoprick in Canada, as well as provide for a number of inferior Clergy, who might be employed greatly to the advantage of His Majesty's interest, and I cannot help observing that the establishment of Episcopacy there, under a Resident Bishop, would not only generally strengthen the Church of England, but prove a means of adding in a few years a

number of faithful subjects to the Crown, who can not at present be considered in that light.

.....

My Lords,

Your Lordshipps most obedient and most humble servant,

Wm. Johnson.

—Col. Docs. N. Y. Vol. vii. pp. 599, 600, 602.

GERMAN REFORMED CHURCH, NEW YORK.

Call of the Rev. Johann Michael Kern.

New York, January 25th, 1764.

Reverend Sir,

The German Reformed Congregation in New York having written to Germany for a minister to come over, and you having, by the goodness of God, arrived on the 18th of October, 1763, and having preached to us several times, to our great edification; the Consistory of the above named church, with the consent of the undersigned members of the congregation, have resolved to call, according to the regulations of the church, you, the Rev. Johann Micheal Kern, to be a shepherd and teacher of the above named German Reformed Congregation in New York.

We, the undersigned, members of the Consistory for this purpose assembled, in the name of the whole congregation, and in the presence of the Rev. Lambeth De Ronde, minister of the Dutch Reformed Church here, after prayer to God, do call you, the Rev. Johann Micheal Kern, to be a shepherd and teacher of the German Reformed Church here, in New York, to preach God's word truly and faithfully, to administer his holy sacraments, to explain the Heidelberg Catechism, to administer the discipline of the church, in one word, do all that becomes the office of a faithful servant of Jesus Christ, according to his holy word and as the order of the church may demand. Also, for the regularity of the public worship, we require you to preach on every Sunday two sermons, and when the Consistory may think right, and your health permit, also once during the week, viz: Wednesday evening during the winter season.

We further require you to administer the holy sacrament after a suitable preparatory lecture, four times a year, viz: the last of every third month, according to the custom of the Low Dutch Church here. And we, in consideration of the above, promise to pay you the yearly sum of one hundred pounds, New York currency, in four quarterly payments, so long as you shall, being spared in good health, conduct the service in the above manner. We further promise to pay the sum of twenty-five pounds for house rent. These sums to be paid until the church shall be able to increase the amount.

This we, the undersigned, promise to do with the understanding that in undersigning, we will do our best not only to hand our minister what is or may be subscribed, but also what may be wanting from the treasury of the church, which shall also be agreed to by the elders and deacons who may be chosen from time to time, hereafter.

We present this call for you, the Rev. Johann Micheal Kern's, consideration, in the hopes that in the fear of the Lord you will accept it, not doubting but that the Lord will crown all with his blessing. Lastly, we promise to love and honor you with the honor and love due to a faithful teacher, praying the great shepherd Jesus Christ to bless this act to the glory of his holy name and the saving of souls.

Done in Consistory meeting, New York, 26th January, 1764.

In the presence of

Lambertus De Ronde, V. D. M.

Johannes Will, Sebastian Stephany, Johannes Meyer—Elders.
Abram Lung, Hans Zurcher—Elders.
Heinrich Croo, Heinrich Will—Deacons.
Johann Muller, M. H. W. Hauswick—Church Masters.

I promise to fulfil faithfully the conditions of the above call according to the best of my power through the strength, that God shall give me.

John Micheal Kern, V. D. M.

CHURCH OF NEW YORK.

Salary lists. Adrian Van der Sman discharged.

New York, February 16, 1764.

Consistory held after calling on God's name.

1. John Montanye delivered various lists of names. These began with the year 1744 and ran to 1763, inclusive; but of these years, four were wanting. Those which were found were also in many respects defective; for Montagne had received nearly £400. more than he had, from time to time, given over to the Consistory. The Consistory, having considered the matter, condemned Montagne to pay the sum of £200. for which he should give a bond payable in a year; but as he refused to accept that favorable resolution, he shall be responsible for the whole.

2. It came before the Consistory that some members refused to pay the full subscription on the ministers' lists. Thereupon it was Resolved, That from no one should less be taken than they had subscribed, except only those who from lack of means were unable.

In name etc.,

L. de Ronde, p. t. President.

(No date; but February 1764.)

Consistory held after calling on God's name.

Mr. Adrianus Van der Sman was summoned before the Consistory. When he appeared there were shown to him two documents sent from Amsterdam by the Deputies of the Classis, in the name of the Synod of North Holland, to dominie Ritzema, that he might defend himself. These he confessed to have written with his own hand; the one in the name of dominie Ritzema, the other, in that of the Consistory of Sagertje. Thereupon, the Consistory felt bound in conscience before God to discharge him from service in this congregation as Visitor of the Sick and Catechist, and also to require him to give up the house which he occupied, to the Consistory by the first of May next.

Signed etc.

J. Ritzema, p. t. President.

THE CHURCH OF NEW YORK TO THE CLASSIS OF AMSTERDAM.

MARCH 8, 1764.

ADRAIN VAN DER SMAN. REV. LAIDLIE EXPECTED.

Reverend Fathers and Brethren in Christ:—

The Consistory of the Dutch Church of New York, find themselves under the greatest obligations to you. The bundle of letters sent on the third of October last, (1763) by way of Philadelphia, to domine Ritzema, was received here on the eighteenth of February, (1764) and the contents have been noted. We are especially concerned to apprize you, that we perceived to our sorrow concerning the letters to the Christian Synod of North Holland, received back by dominie Ritzema, that the person guilty of this extreme act of deception, is our Visitor of the Sick and Catechist, Adrianus Van der Sman. He sought by letters, forged in the name of dominie Ritzema and the congregation of Sagertje, to intrude into the ministry. Wherefore we felt ourselves bound, not only to suspend him from the Lord's Table, till his proper repentance, but also to dismiss him from the office he had hitherto held among us. The offence he has committed is so great that his confusion and avowal, are not judged sufficient to allow his restoration.

As to your letter to the two old Consistories and the other members, that they should submit to the resolution of the Consistory—this is very acceptable to us. It could be wished that it would have the proper influence upon parties hitherto immovable, who appear to be amenable to no power of reason. But they are stiffnecked and adhere to a course so destructive of our peace. There appears to be no settlement attainable except by the civil law.

Domine Laidly is eagerly expected and we doubt not he is now upon the great ocean, although we are not sure just when he embarked. His coming is the only hope we have of attaining the desired issue. We shall make known our affairs to you by the first opportunity after his arrival.

We subscribe ourselves with esteem,
Your servants, etc.,
In name etc.,

J. Ritzema, p. t. President.

N. B. There being no opportunity of writing from here, we have written thus briefly, that the letter may go in the paquet, (packet.)

GALLERY IN NEW CHURCH.

New York, March 8, 1764.

Consistory held etc.

Resolved, That the committee on the building of the Gallery in the New Church shall collect the materials therefor, according to the newly approved plan thereof.

That the Deacons shall collect the bond of Joseph Forman & Co., for £600., and use the money for the building of the gallery.

That the sum of three Hundred Pounds now in the hands of the Treasurer, shall not be put out. The committee shall have power to use so much as is needed of it, until the money appointed for them comes in.

Signed etc.,

J. Ritzema, p. t. President.

New York, March 14, 1764.

Great Consistory held after calling on God's name.

The plan of alterations in the New Church was presented and unanimously approved by them. The consistory requested to go on with it.

Messrs. Cornelius Clopper, Evert Bancker and Abram Lott were appointed to arrange the benches in the order they now are in relation to the pulpit, with the approbation of the consistory.

Signed etc.,

J. Ritzema, p. t. President.

VAN DER SMAN.

New York, March 18, 1764.

Consistory held after calling on God's name.

A request was presented from some catechumens of Mr. Adrianus Van der Sman, desiring his restoration to the office of Catechist.

The Consistory, after consideration unanimously replied that they adhered to their former resolution in relation to Van der Sman. Meanwhile the ministers offered to do the catechizing, and those who desired to be catechized by Mr. Welp could have him provisionally appointed for that purpose.

In name etc.

J. Ritzema, p. t. President.

CLASSIS OF AMSTERDAM.

Acts of the Deputies, March 19, 1764. (See April 2, 1764.)

Replies to letters from abroad.

Rev. De Ronde's Translation of the Catechism.

Some replies were read to letters from abroad, and these were approved by the Assembly:

To Rev. George van Essen, minister at St. Eustatius; to be found in Record Book, Vol. 2, No. 140.*

To Rev. Barak Honvink, minister on the island of St. Martin; to be found in Record Book, Vol. 2, No. 141.*

To the ministers in New York, who are called the Conferentie Brethren. See Record Book, Vol. 2, No. 142.*

A letter was read by the Deputies from Rev. de Ronde, minister at New York. This was accompanied with a report, on a pamphlet which he had written on the Heidelberg Catechism, in the English language, with the request that Classis should approve it. With it came a book, styled, "Marshall on Gospel-Sanctification." This he considered harmful, and would gladly see that Classis disapproved it.

The Classis allowed the same to be examined by the English minister and Colleague, Buurt. Classis approves his book (De Ronde's) on condition that in the Preface, or at the conclusion, he express himself clearly and soundly on the mystery of the "Procession of the Holy Spirit." On this he has said nothing.

But Classis is of opinion that Marshall (on Sanctification), having been already published in Dutch with the approval of the Classis of Leyden, does not now come under its jurisdiction; but will upon this matter ....., each one until the next meeting. (See Bibliography, under De Ronde, in Corwin's Manual, p. 418; 4th ed. 1902). Vol. xxiv. 95.

CHURCH OF NEW YORK.

SEATS IN THE NEW CHURCH.

New York, March 23, 1764.

There was laid before the Consistory an improved plan of arranging the seats in the New Church, prepared by Messrs. C. Clopper, Evert Bancker and Abram Lott, Jr., which was approved.

Signed etc.

J. Ritzema, p. t. President.

ARRIVAL OF REV. ARCHIBALD LAIDLIE.

New York, April 1, 1764.

Consistory held after calling on God's name.

Domine Archibald Laidlie delivered the evidences of his call to be Teacher in this congregation. These were read with much satisfaction. Whereupon he was intro-

*Vol. 2, here, evidently means Part II. See Introduction of these "Ecclesiastical Records of New York," Vol. 1, page 21. The reference is to Vol. 31, as the books in the Archives of Classis of Amsterdam are now numbered.

duced into the consistory and received as such, with prayers for his person and work.

Signed etc.

J. Ritzema, p. t. President.

Rev. Samuel Seabury to the Society for Propagating the Gospel. Prayer Books. Infidelity. Quakerism.

Jamaica, March 26, 1764.

Reverend Sir:—

My last letter to the Honorable Society bore date October 4, 1763 wherein I acknowledged receipt of the Prayer books & pious tracts they were pleased to order for this Mission, most of which I have now carefully dispersed in such a manner as I thought would best promote the pious end proposed by them.

From an acquaintance of more than Six years with the people of this Parish, I find that their backwardness to attend the Public Worship & to comply with the Christian Sacraments, is not entirely the consequence of want of thought and earnestness which I at first apprehended to be the case, but am convinced is owing chiefly to the Influence of Infidelity and Quakerism which have spread their corrupt Principles to a surprising degree. The cause of Infidelity in this Country seems to have had some early & zealous advocates & the conduct of the Quakers has very much favoured its increase—They trusting only to their Light within and neglecting to give their children any religious education expose them unguarded to the allurements of Vice & Sensual pleasure & they of course embrace the Principles that lay them under the least restraint, hence it comes to pass that in those villages where the Quakers were formerly most numerous, there is now the least appearance of any Religion at all.

From this view of things I am sometimes almost discouraged & fear it will not be in my power to do them any effectual service. It is with great difficulty that many are brought to attend divine Service, with still greater to submit to Baptism, because they think that they can do as good without it, & as profitably empowered at home as at Church—And if one is prevailed upon to receive the holy Communion once or twice it is much if he comes again.

—Doc. Hist. N. Y. Vol. iii. pp. 198, 199.

Acts of the Classis of Amsterdam.

Report of the Deputies ad res Exteras.

English, in the Church at St. Martins.

1764, April 2nd. Art. 4. The Deputies report in the case of Rev. Barch (or Bach) Honwink, that in compliance with the resolution of Classis, they conferred first with Rev. Longeville, because he had received several letters about this matter from the island of St. Maartens from the father of Rev. Runnels, written in the English language, and thus was in a condition to give further information in this affair to the Depp.; and subsequently they conferred also with the Messrs. Directors. From the latter they understood that these gentlemen had resolved to write to the Governor, etc., on St. Maartens, and to declare that they did not

pronounce themselves in the judicature upon the orthodoxy or unorthodoxy of Rev. Runnels; also that they did not wish to rob the inhabitants of that colony of the free exercise of their religion, provided this did not run counter to the police [or good order] and to good morals; but that in the reformed churches, subordinate to the Synod of North Holland and the Classis of Amsterdam, the Reformed doctrines, in accordance with the decision of the Synod of Dort, must be taught; furthermore that they are surprised that without the knowledge and consent of the Messrs. Directors, an attempt had been made to build a new church for the English, and to call a minister thereto. It was ordered that the affair be restored *in integrum*, and to take care, that the Dutch minister sent thither by the Directors, suffer no loss in his emoluments, until this affair be further determined on by the Assembly of Ten. With this report the Rev. Classis is content, and further recommends the case to the Messrs. Depp. The Depp. also read the letter in reply to Rev. Honwink, which was approved, with the thanks of Classis. xiii. 382, 383.

LETTERS.

Art. 5. There were read and approved, letters from the Rev. Deputies ad res Exteras, written to Rev. George van Essen V. D. M., at St. Eustatius; also to the preachers who constitute the so-called Conferentie-meeting of New York. The Depp. with the thanks of the Classis were requested to forward them.

There was also read a letter from Rev. Lambertus de Ronde, minister at New York. Therewith he had sent a little book* to the Messrs. Depp. composed by him on the Heidelberg Catechism, in the English language, which he wished to be approved by our Classis. This booklet having been examined by the English min-

*The full title of this book is as follows. "A system containing the principles of the Christian Religion, suitable to the Heidelberg Catechism, by plain questions and answers, useful for the information of all persons in the true Confession of Faith; and necessary towards their preparation for that awful and solemn ordinance, The Lord's Supper.—To which is prefixed a particular address to parents in general, showing the relation they stand under to their children, to instruct them in the principles of the Christian Religion. And to which is added an application upon the whole system. 16 mo. pp. 185. New York 1763".

This is the first book in the English language, published by a member of the Reformed Dutch Church in America. It was prepared a short time before the call of Laidlie, to meet the growing necessity of instruction in English. De Ronde himself had offered to preach in English, if his consistory thought him qualified. But they did not think him capable.

isters and Rev. Budde, they reported that they had found nothing unorthodox in it; only not a word was said in it of the "Procession of the Holy Spirit." (See Acts, Feb. 4, 1765.) Also in one place he speaks obscurely of the immediate imputation of Adam's guilt, although this is treated more clearly in another place. The Classis takes much pleasure in the advice of the Messrs. Depp., and requests that an answer be written to the above effect; also at the same time that it be suggested to him, that if it be printed again, it should be issued in purer English by persons who are better acquainted with the English tongue. The Classis approves of the book on condition that in the Preface, or at the close, he express himself clearly and in an orthodox manner upon the "Procession of the Holy Ghost."

The Depp. also received from this same Rev. de Ronde a book by Rev. Marshal on Sanctification written in English. He asked to have this disapproved, after examination.

Having asked the advice of the Rev. Classis on this matter, the Rev. Classis judged that it did not belong under our jurisdiction, for the same book had been translated into Dutch, and approved by the Classis of Leyden. The Rev. Classis will postpone this matter until the next meeting. xiii. 383, 384. (See March 19, 1764.)

(JAKSON.)

Art. 6. A letter was read from Rev. Jakson to the Depp. ad res Exteras. It was resolved to answer him briefly, that we neither can nor will bother ourselves about him any more. We therefore earnestly request him to write no more letters of such contents, as he has done, that we need not be compelled to send them back unopened. xiii. 384.

PENNSYLVANIA.

Art. 8. There were read extracts from a letter from Rev. Stapel; also from a letter from two elders of Amwyl, (Amwell, N. J.) These may be seen more at length in the Acta Deputatorum.

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Also extracts from the Coetus of Pennsylvania.

The letters of Rev. Stapel, and of the two elders of Amwyl, were answered by a letter prepared by the Rev. Depp., which, having been read, was approved by the Classis for forwarding. xiii. 384.

THE CLASSIS OF AMSTERDAM TO THE CONFERENTIE, APRIL 2, 1764. VOL. 31, PAGE 219. NO. 142.

To the Rev. Gentlemen who call themselves the Conferentie,

Rev. Sirs and Brethren:—

In our letter of Oct. 3, 1763, we gave the action of the Christian Synod of North Holland in the case between the so-called Coetus and yourselves, together with the opinion of the Classis of Amsterdam. We now send you a copy of the Acts of the recent Synod of North Holland, (1763), in which you will find the basis on which their action rests. We request that these Acts be sent around to all the brethren who remain subordinate to the Classis, and to such alone; for the Classis cannot keep up correspondence with those who cut themselves off by withdrawing from the subordination formerly established. A copy of the Article referring to the so-called Coetus brethren has been given to Rev. (Jacob R.) Hardenbergh, to be delivered to them, as well as another message from us on this matter. It would be very agreeable to us to learn that some good effect were produced thereby, and that subordination to the Classis were re-established. For such reasons is it that we desire the said Acts to be circulated. Now the God of Peace himself give you peace always by all means, and make us glad by seeing your good order. May the salvation of his right hand be under you with power.

We remain,
Yours with esteem and brotherly love,
Rev. Sirs and Brethren,
In the name of the Classis,
Johannes de Lange, Depp. Cl. h. t. Praesis.
Winoldus Budde " " " " Scriba.

In our Classical Assembly,
Amsterdam, April 2, 1764.

In addition we send also herewith the Acts (of the Synod of North Holland) of 1762, which, for certain reasons we could not send last year. We have received the call from Queens County, together with a letter of Rev. Ritzema, at only slight expense. Yesterday, we heard of one candidate, (Boelen?) and next week we expect to hear of another. According to our opinion, each of these can be introduced into some field.

CHURCH OF NEW YORK.

The Dutch Party *versus* English Preaching.

New York, April 4, 1764.

Consistory held after calling on God's name.

Mr. Abel Hardenbrook, John Tiebout, etc., made a proposal of peace to the Consistory. They said this was done in the name of the Dutch Party. It amounted, in short, to this: That the Consistory should be so chosen in future, that the Consistory under the English minister should be limited to the New Church, and the Consistory for the Dutch ministers, to the Old Church; that those for the New Church should provide for the payment of the English minister, and those for the Old Church should do this for the Dutch ministers; both should constitute one Congregation and Consistory, and no independence should be allowed in our pulpit; that this proposition should be added to the Eight Articles and sealed

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with the Church Seal, and deposited with the oldest Dutch minister as an agreement between the Consistory and the Congregation, (that part) which hitherto had been against an English minister, and this should be a complete satisfaction of the same.

The Reply: 1. That the resolution of the Consistory was to allow no one, of whatever persuasion, in our pulpit, but to keep it for those only who had been ordained by the Classis of Amsterdam, or by their order, or, who at least stood in the communion of our church and had subscribed the Standards of Doctrine.

2. That the Consistory thought that the preservation of the Dutch Church and its privileges was secured more surely by the Eight Articles than by what was now proposed.

3. That as to those who on the Dutch side should be chosen to office, and were disinclined to subscribe for the security of the salary of domine Laidlie, the Consistory would release them from the obligation. This, therefore, could be no hindrance in the way of their being chosen and ordained.

4. That the Consistory was not disinclined to seal the Eight Articles, with the addition proposed, if it did not conflict with the Call already made on domine Laidlie. Therefore a document should be drawn up with a slight change or further explanation which it was hoped would satisfy them. And so they separated, well contented.

Signed etc.,

J. Ritzema, p. t. President.

New York, April 9th, 1764.

Consistory held after calling on God's name.

Mr. Jakobus Stoutenburg, William Elswout and Teunis Tiebout appeared, and proposed to reason with the Consistory on various matters relative to the dispute; and how they were inclined to peace and harmony. It was judged, that this could not be regularly done, before and until Mr. Stoutenburg and they in whose name he spoke, regularly recognized the Consistory. Then they would be in a condition to answer him.

Signed etc.,

J. Ritzema, p. t. President.

CHURCH OF NEW YORK.

Translation of the Catechism. Type for the Psalm Book, etc.

New York, May 1st, 1764.

Consistory held after calling on God's name.

1. A request was presented for the appointment of a committee to revise some proofs of the Heidelberg Catechism, Confession, Formularies, etc. Consent was given that domine Laidlie should call such a committee as often as was judged proper, and should summon Messrs. Theodore van Wyck, Isaac Roosevelt, D. Brinckerhoff, and others whom they should please to call in.

2. The same committee was directed to examine the accounts of domine Laidlie in reference to the expenses of his call, and to repay to Mr. Daniel Crommelin the money he had expended.

3. It was resolved, to send to Holland, to Messrs. Longueville and Blinshall for type for the Psalm Book, and that to each of these gentlemen £25., New York currency, should be given, in acknowledgement of their trouble in furthering the call on domine Laidlie, and that this sum should be laid out on a piece of silver, such as would best please these parties, with the "Arms" of our corporation on the same.

4. Resolve, That the pillars of the gallery be carried through to the roof of the church to support the same. The above mentioned committee will attend to this.

5. That a letter of thanks be sent to the Classis for their trouble, in this matter, domine Ritzema will compose it. And also a letter to the same effect to Messrs. Schelluyne, Winoldus Budde and Dr. Kennedy.

6. That Mr. J. de Peyster be directed to rent out for one year the house which Mr. Adrian Van der Sman has hitherto occupied.

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7. That Mr. John Montanye, Jr., be ordered to pay the moneys collected to Mr. Jakobus Roosevelt.

8. It was proposed to build a small chamber in the New Church, to serve as a room in which the minister can refresh himself before and after preaching. This was reserved for further consideration.

9. Alderman Bogart, Abram Lott, Peter Keteltas and Jacob Le Roy were appointed to look over the vacant seats in both churches and report concerning them to the Consistory, that they may be disposed of to the satisfaction of the persons interested.

Signed etc.,

J. Ritzema, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

LETTERS.

1764, May 7th. Art. 3. The Messrs. Deputies ad res Exteras read 1. A letter from New York of John Ritzema, dated March 8, 1764; 2. A letter from John Ritzema as President of the consistory, to our Classis; 3. Also one from George van Essen, V. D. M. at St. Eustatius, of February 18, 1764. xiii. 385.

REV. JAKSON.

Art. 4 ad 6. Regarding the answer to the letter of Rev. Jakson, the Messrs. Deputies reported that they themselves had not written, but they had requested a certain gentleman to do so. He had agreed thereto. With this the Classis is content. xiii. 385.

CHURCH OF NEW YORK.

REPAIRS.

New York, May 14th, 1764.

Consistory held after calling on God's name.

1. There came up a dispute about certain seats in the New Church. Recorder Johnson, Jakobus Roosevelt, Alderman Bogart, Mr. Keteltas, Abram Lott and Jacob Le Roy were appointed a committee to take action.

2. Since the consistory at present has no money in hand to complete the New Church, six hundred pounds shall be taken on interest from Gerardus W. Beekman and a bond given therefor.

Signed etc.,

J. Ritzema, p. t. President.

VERSIFICATION OF THE PSALMS IN ENGLISH.

New York, May 22nd, 1764.

1. On the 17th of May a bond for £600 was given to James Jauncey at seven per cent, in place of the one given to Beekman.

2. That Mr. Evert Byvank be released from his engagement to versify the Psalms in English in the same manner as they are versified in Dutch; and that the committee, with Mr. Hopkins, inquire in reference to the best method of doing this according to the genius of the English tongue, and that the versifying be done accordingly.

Signed etc.,

J. Ritzema, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters to the Consistory of New York, and to Lambertus de Ronde.

1764, June 4th. Art. 5. The Messrs. Deputies read a letter to the Consistory of New York, and also a letter to Rev. Lambertus de Ronde, minister at New York. Both of these the Classis approved, and directed them to be forwarded. xiii. 387.

THE CLASSIS OF AMSTERDAM TO REV. DE RONDE, JUNE 4, 1764. VOL. 31, PAGE 220. NO. 143.

To Rev. Lambertus De Ronde, pastor at New York,

Rev. Sir and Beloved Brother:—

According to our letter of April 2, 1764, you have learned that your English Catechism was approved by the Classis upon condition that you expressed yourself clearly and soundly, either in the Preface or in the Conclusion upon the mystery of the Procession of the Holy Ghost. In reference to the book of Marshall (on Sanctification) the Classis was of opinion that it was beyond her jurisdiction, but the matter would be considered in another Assembly. Subsequently on March 7, 1764, this matter was brought up. We accordingly notify you that the Classis, upon further information, still holds to her former resolution, that Marshall's book lies outside of her jurisdiction. Having nothing more to write, we commit you to God and the Word of his Grace, while we remain, affectionately,

Rev. Sir and Brother,

Your obedient servants and brethren,

In the name of the Classis of Amsterdam,

Winoldus Budde, Depp. Cl. h. t. Praesis.

John Kalkoen " " " " Scriba.

In our Classical Assembly, Amsterdam, June 4, 1764.

THE CLASSIS OF AMSTERDAM TO THE CONSISTORY OF NEW YORK, JUNE 4, 1764. VOL. 31, PAGE 220. NO. 144.

To the Rev. Consistory of New York,

Rev. Sirs and Beloved Brethren:—

It was with satisfaction that we received your letter of March 8, 1764. It came to us by means of the packet-boat not only quickly, but also with little expense. What has been to you a matter of trouble, has been to us far from a matter of joy; namely, that the Catechist and Visitor of the Sick, Adrian Van der Swan, had practised such deception on us, forging letters in the name of Rev. Ritzema and of the congregation of Jagertie (Saugerties), and had thus attempted to force himself into the ministry. It is a great satisfaction to us that you have suspended him, and deprived him of every office. This, of course, we unanimously approve. We do not suppose that the Lord Mayor of New York is a man who will now give him a license to preach and catechise elsewhere, or encourage him in any way. We advise you, if the Lord Mayor should encourage him in his disorderly conduct, that you oppose it in as kind a way as possible.

It will be a matter of great satisfaction to us to hear of harmony restored among the members of your Consistory. Did our former letter produce any effect? We hope that the God of Peace may bind these brethren together again,

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and that our exhortations have been blessed to this end. We also hope that Rev. Mr. Leadly, (Laidlie), who, we trust, has already arrived, may become a great instrument of good among you, and that the blessing of the Lord may rest upon him. May the Great King, who reigns over his Church by his Son, be your wisdom and strength in all your ministry. May his grace be sufficient for you, and his power sustain you in your weakness.

We remain affectionately yours,

Rev. Sirs and Beloved Brethren.
Your servants and brethren,
In the name of the Classis of Amsterdam,
Winoldus Budde, Depp. Cl. h. t. Praesis.
Joh. Kalkoen, " " " " Scriba.

In our Classical Assembly,
Amsterdam, June 4, 1764.

CHURCH OF NEW YORK.

Translation of the Catechism Completed.

New York, June 5th, 1764.

Consistory held after calling on God's name.

1. The Heidelberg Catechism in English was presented by the committee. It had been prepared by them from translations already existing. This translation, having been compared by the consistory with the Dutch, to their satisfaction, was approved and ordered to be printed.
2. It was stated to be necessary to take off the roof of the New Church. This was unanimously agreed to.
3. That Mr. Amthony ten Eyck shall from this time on, receive proper interest for his disbursements.

Signed etc.,
J. Ritzema, p. t. President.

GERMAN REFORMED CHURCH, NEW YORK.

New York, June 18th, 1764.

Present all the members of the Consistory.

Domine Kern informed the meeting that he had been invited by the two Dutch Ministers, the Rev. Dms. Ritzema and De Ronde, to attend a Conferentie meeting, to be held the following day. Dm. Kern further stated that according to the church records, dated 28th October, 1763, it had been resolved "that this church, for the better preservation of the same, attach themselves to the Classis of Amsterdam, and that now was the time for them, according to their knowledge and conscience to give their votes upon the subject.

Resolved, Unanimously, That subordination to the Classis of Amsterdam is for the good of the Church, better than it, in an independent state, can be kept. That the necessary credentials shall be prepared ready for signature. At the same time the credentials were prepared, read and signed as per copy page, 9.

Copy.

Most honorable and much esteemed Brethren.

We the undersigned, duly elected members of the Consistory of the German Reformed Church here, were minded for some time past, for the better providing for the good of our church to unite with the honorable Classis of Amsterdam. And our Minister having been invited by the Rev. Dms. Ritzema and de Ronde to be present at a meeting of the honorable Synod of North Holland, on the 19th inst., at the taking of the final vote. We have taken the matter again into consideration, and find no reason for altering our previous determination.

We therefore deputise by this writing not only our much beloved Pastor the Rev. Johan Micheal Kern, but also our christian brother Sebasti Stephany as elder, to appear in our behalf before the honorable Classis of Amsterdam to deliberate and advise, and conclude with the assembled Ministers and Elders, that the word of God and the regulations of our dearly beloved church may recommend for the present as well as for the future welfare of the whole Low Reformed Dutch Church in this Province, and ours in particular.

May the Spirit of Wisdom and Peace be with the assembled Ministers and Elders in all their deliberations and actions, and may all redound to the glory of his holy name and the extension of the kingdom of Jesus.

With the greatest respect.

Johannes Zurcher, Abraham Lung } Elders.
Johannes Meyer, Heinrich Croo } Deacons.
Heinrich Will

New York, 18th June, 1764.

To the Assembled Churches of the honorable Classis of Amsterdam.

EFFORTS FOR UNION.

Acts of the Assembly of Ministers and Elders of the so-called Coetus and Conferentie, June 19 and 20, 1764.

June 19, 1764—Forenoon.

The Assembly was opened with prayer by Dom. Ritzema; and the following were found to be the

Members Present.

Ministers.	Elders.
John Ritzema	Jacobus Roosevelt
Lambertus de Ronde	Thos. Van Wyck
Arch. Laidlie	Jno. Bogert, Jun.
Ulpianus Van Sinderen	Rem Remsen
John C. Rubel	Andies Stockholm
John C. Fryenmoet	Jacob Dekker
H. Meyer	John Wynkoop
John Leydt	Hendrik Fisher
J. Rutzen Hardenberg	Teunis Post
D. Marinus	John Paulisen
W. Jackson	John Gerritse
G. D. Cock	Hendrik Benner
J. M. Kern	J. S. Stephany
John H. Goetschius	Gerrit Leydekker
Mart. Van Harlingen	John Montfort
John Schuneman	
Maurice Goetschius	Jonas Freer
S. Verbryck	John Blauvelt
H. Schoonmaker	John Brinckerhoff
	Bernaardus Ryder
	Isaac Brinkerhoff
	Benj. Van Metre

The Fundamental Articles of the Coetus, and the letters of the Rev. Classis of Amsterdam, dated January 11 and October 30, 1763, were read to the Assembly. Various discussions followed, in which the brethren, not coming to an understanding, agreed to a postponement until the next day.

Separated with thanksgiving to God.

June 20, 1764.

Opened with prayer, by Dom. Ritzema. The following additional members appeared:

Dom John Schuyler
" Benj. Van Der Linde
Elder, Rynear Giessen
" Stephen Zabrisko
" Peter Roome.

The brethren of the so-called Coetus stated, as their final answer upon the papers read yesterday, that they found in the decision of the Rev. Classis some difficulties which must first be removed; and as we could give no explanations of it, they desired to lay their *gravamina* before the Rev. Synod or Classis itself.* We could not but cordially assent to this, in the expectation that the Rev. Assemblies will make further definite statements, which will be plain to us.

Whereupon the brethren of the Coetus departed, and those of the CONFERENTIE ORGANIZED THEMSELVES ANEW; and the joint meeting was closed with thanksgiving.

ACTS OF "THE ASSEMBLY SUBORDINATE TO THE REV. CLASSIS," (OR THE CONFERENTIE, NOW FOR THE FIRST FORMALLY ORGANIZED, WITH ELDERS), JUNE 20, 1764.

The Subordinate Assembly, under the Classis and Synod, was opened with prayer by Dom. Ritzema.

Members Present.

Ministers	Elders.
J. Ritzema	Jacobus Roosevelt
L. De Ronde	John Bogert, Jun'r.
Ulpi. Van Sinderen	Rem. Remsen
J. C. Rubel	Andrew Stockholm
John Schuyler	Rynier Van Giessen
John C. Fryenmoet	Jacob Dekker
B. Van Der Linde	Stephen Sabrisko
G. D. Kock	Hendrik Benner
J. M. Kern	John S. Stephany

Peter Roome, of Pompton
Nicholas Wyckoff, of North Branch.
Isaac Brinckerhoff, of Fishkill.

1. *Poughkeepsie.*—Peter Van Kleek, Elder, and John Conklin, Deacon, of Poughkeepsie, appeared before the Assembly with a complaint against the ruling Consistory of the congregation, for making a call upon one Schoonmaker, without recognizing them therein in their official Character. Further, that their church maintained the Church Order of the Synod of Dort, and their building was erected upon that condition, as appears from a copy of the deed of sale, which was exhibited; yet the Consistory, when asked whether they remained under the Classis of Amsterdam, said that they adhered to the Coetus; and one said that he adhered to God's Word. Besides, they had let Schoonmaker preach, against the prohibition of the elder, who objected because he was not regularly ordained. On the ground of these complaints, it was requested that a minister should be sent to appoint a Consistory according to the Constitution of our Church. After a conscientious consideration of the case, the request was granted.

2. *The Student Leydekker.*—Gerrit Leydekker, a student in theology, requested the Assembly to write on his behalf to the Classis for liberty to admit him to the preparatory examination for a candidate; which the Assembly, knowing him to be properly qualified, undertook to do.

3. *Tappan.*—Cornelius Abraham Heering, representing thirty-nine heads of families of the congregation of Tappan, presented various severe charges against the minister,

*See June 3, 1765.

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Sam'l Verbryck, both in doctrine and life. They had desired him to resign, otherwise they would withdraw their obligation for his salary; whereupon he put them all under censure, and excluded them from the Lord's table, and they still remain in that state, without any care being taken of them, although they are members of his congregation; wherefore they request to be released by the Assembly from such a minister. It was resolved to present their case to the Rev. Classis, and urge it with strong arguments.

June 21, 1764—Forenoon.

Opened with prayer by the President.

1. *Fishkill.*—The advice of the Rev. Messrs. Ritzema, De Ronde, Van Sinderen, and Rubel, respecting the election and ordination of a Consistory at Fishkill, and the proceedings of Dom. Verbryck in carrying out the same, were read to the Assembly and approved; and Dom. Verbryck was heartily thanked for his pains in the matter.

2. *The Same.*—The congregation of Fishkill having called Dom. Blauw, (before the unlawfully ordained Schoonmaker came there), and it being still uncertain whether he will come, Schoonmaker seeks to strengthen his party, and thus to divide the lawful subordinated congregation. So the elder, Isaac Brinckerhoff, stated, and requested the aid of the Assembly in supplying them with the preaching of the Gospel. This the brethren promised to render, each according to his ability.

3. *Letter to the Classis.*—It was resolved that a letter be prepared to the Rev. Classis; and Dom. Ritzema, Pres., and Dom. De Ronde, Clerk, were appointed a committee for the purpose.

June 21—Afternoon Session.

Opened with prayer. The proceedings of the neighboring ministers, *scil.*, J. C. Fryenmoet, H. Meyer, and J. D. Kock, with their elders, who, in the case of Dom. E. T. Van Hoevenberg, found themselves constrained in conscience, by his high-handed sins, uncleanness, drunkenness, contention, ill treatment of his wife, and persistent contempt and scorn of all ecclesiastical admonitions, to lay him under censure, were laid before the Assembly, with a request for advice how to deal with him further, in case he continued obstinate in his sins. The Assembly advised them to keep Dom. Van Hoevenberg still under censure, until the reply of the Rev. Classis should be received.

The Assembly separated in love and peace, with thanksgiving.

J. Ritzema, p. t. Pres.
L. De Ronde, p. t. Clerk.

"THE ASSEMBLY SUBORDINATES TO THE CLASSIS," [OR THE CONFERENTIE], TO THE CLASSIS OF AMSTERDAM, JUNE 21, 1764. VOL. 33, PAGE 80. NO. 349.

To the Rev. Classis of Amsterdam:—

It is already known to you that your letters of January 11, 1763, and October 3, of the same year, have been received in due season, and we hereby express our thanks to you for them. But the Acts of the Synod of North Holland, containing that acceptable decision, which we think so necessary for the security of the doctrine and discipline of our Church in this distant part of the world, (if we mean to uphold our doctrine by discipline, and not fall into all sorts of errors, through the pretended freedom of living under an English government,) still remain behind, although we never had more need of them than now.

On the 19th of June we met in the Consistory Chamber, at New York, and affectionately besought our brethren to unite with us on the basis of the decision of the Classis and Synod; but nothing was less in their minds than submission. They showed their usual censoriousness, and Dom. Leydt, speaking in the name of the others, sought to confirm their Church Order, by citing and explaining various passages of Scripture, and thus to make the impression on every one that our Church Order was contrary to the Scriptures, and in conflict with English freedom. Still,

we kept our purpose not to enter into dispute with them, although some expressions were so piercing that we could scarcely keep silent. To him and the others who assisted him we maintained that they must submit, or else make their case clear to the Classis and Synod; for we could not undo what had been determined by the highest judicatories; the more especially, since we conscientiously acquiesced in that determination, as appears from the brief notice in our minutes.

Should they now write, we still hope that the Rev. Classis will take care that the determination already made be not altered, for we are firmly convinced that in that case the existing confusions, instead of being ended, would commence anew.

After the departure of the brethren, we formed ourselves into "AN ASSEMBLY, SUBORDINATE TO THE REV. CLASSIS"—a name which we gladly appropriate to ourselves; and as such, we considered the matters brought up by those who are willing to continue with us in subordination to you.

Article 1 states the case of Poughkeepsie, where the congregation is under the tyranny of some consistorial persons, who were picked out of the congregation by the Coetus ministers, to serve the ends of the Coetus, by unlawfully thrusting (ten to one in the congregation being opposed) upon Poughkeepsie and Fishkill that (Henricus) Schoonmaker whom they last autumn made a candidate, and have now made a minister. He was brought into our Assembly with his bands on, for which reason he stands on the list of ministers present the first day; and we did not expel him, because we were unwilling to commence a strife with them. We have now permitted the petitioners to choose a Consistory, which will serve, not only to hinder in his disorderly course this young man, ordained against the will of the Classis, (as they very well knew,) but also to put the congregation in a condition to unite with some other settlements near by, in calling a lawfully ordained minister from this country or from Holland.

The second article concerns the request of Mr. Gerrit Leydekker, to be examined for a candidate, and without doubt, if he shall be called by any congregation, for a minister. We recommend him in the strongest terms, not only as one whom we know to have been taught from his youth in Latin and Greek, but also as having studied for four years at the College of New Jersey under President Burr, so diligently, as to receive the degree of Bachelor of Arts; after which he spent a year and a half in divinity under Dom. Ritzema, and in Hebrew under Dom. Kals. His maturity of mind and piety of life confirm us the more in this desire, as also does his weakness of body, which has always kept him from undertaking the voyage to Holland. Being convinced that the irregular ordination of the Coetus ministers was inconsistent with our constitution, he has never been able to unite with them; yet he has spent six or seven years in the exercises mentioned, without any prospect what the issue of his course would be; and he has a true desire to edify his neighbors.

Article 3 relates the sad condition of the congregation of Tappan, which at different times has been brought before the Rev. Classis, and which we have promised to urge in serious terms.

The dispute is principally about some silly speeches of the minister from the pulpit, as e. g.: The forms of prayer must be cast away, and we must pray by the Spirit. Those who attend church in the forenoon and not in the afternoon, are on the direct road to hell, etc. And though he is bound, by the terms of his call, to preach on the festival days, he does not refrain from deriding the custom, as when once officiating on Pass-day, (Easter,) he preached upon the crucifixion. Besides, he, along with other ministers, desired a charter for an academy from the Governor of New Jersey, although he lives under the government of New York. These things greatly excited the congregation, yet each held firmly to his own way; the minister deeming himself more bound to maintain his fancy of having an academy or a Classis, than to feed the souls intrusted to him; and the congregation thinking that they were not bound to a minister who was not willing to abide by what had always been taught and practiced, nor to unite with us, who maintain due subordination. Long since would we have done something, had we not feared the unavoidable wasting of the church. Therefore, we hope that the Classis will issue the case, for the relief of these long-oppressed heads of families. And since this matter of an academy is that which is so sadly disputed in the congregations of New Jersey, and those adjoining, we cannot omit mentioning that, notwithstanding two governors have refused their request, they mean to try it with the third;

whence men justly expect that if it is granted, they must contribute to the erection of such a school, and that in order to increase yet more the number of that kind of ministers.

The transactions recorded in the minutes of June 21 are of the same nature as those of Poughkeepsie already mentioned. The encounters Dom. Fryenmoet has had with the adherents of Schoonmaker are so unchristian and indecent, that it is improper to repeat them; yet we must say, that the rights of congregations, according to our constitution, will perish, unless this case is strictly handled, be the consequences what they may.

The last case in the minutes, that of E. T. Van Hoevenberg, was supported by so many testimonies that the brethren could not do otherwise than lay him under censure, and continue him there, unless he should soon show repentance, and the giving up of his sins. We can do nothing in such an important matter without the knowledge of the Classis; so we trust that the Rev. Classis, without requiring us to send over the sworn testimony, will confirm our action, in insisting, according to God's Word and the Constitution of the Church, upon the deposition of such an open sinner going on in his sins; so that he may be taken out of the way, and the congregation be enabled to provide itself with a suitable minister. We could say much of this unhappy man, but he is personally known to many members of the Rev. Classis, and now, by domestic circumstances, he is become still more unhappy. By the abuse of an expression in his call, as if he were under the Synod of Dort, which all the world knows to be no longer in existence, he conceived himself subject to no church judicature, and on this his obstinacy was based. Therefore, we separated from him.

Not to delay you longer, we must still mention, in few words, that the strength of our opponents lies partly in the abuse of God's Word, with which they go around in the congregations, saying that it gives the right of ordination to them equally with the Classis, and that the Classis, in appropriating that right to themselves, are in conflict with the Word of God: partly that, as they say, being subjects of the King of Great Britain, it is not allowed them to acknowledge a foreign power, yet the civic oath is only political, and has reference merely to the supremacy of the Pope in the Church of England; partly because Dom. Hardenberg spread it abroad that although the Classis and Synod had thus written, yet many ministers and professors were of a contrary opinion, especially Professors Burman and Bonnet, who had approved the erection of an academy here, and would send to it a suitable person for professor of divinity. So the name of the Rev. Winoldus Budde, who, as one of the *Deputati ad res Externas*, and the writer of the last Classical Letter, is very generally known, is abused by the report that he lifted his hands to heaven over the sins of those who opposed the Coetus, especially in the matter of calling Dom. Fryenmoet to the North Branch, at Raritan; as to which, if proof were demanded, we think the balance would incline to the other side.

The Rev. Arch. Laidlie and H. Meyer having been present in the Assembly at first, each with an elder, the Classis will be surprised to observe that they did not unite with us in the subordinate Assembly. As to the former we would gladly be silent, yet we cannot wholly forbear to say, though he desired that men should not speak of him, that if he did not propose to maintain such a subordination, he should not have accepted the call to New York. The latter, having married a sister of Dom. Hardenberg, appears, by the force of this alliance, to have brought things so far with his congregation, that they having deprived him of authority to subject them to the Coetus, afterwards postponed the matter; still, the elder thinks that it will be accomplished, since he was assured that his associates were inclined thereto. Dom. Blauw, although he did not appear himself, yet made known by his elder the subordination of himself and his congregation. Dom. Westerlo gave us to understand the same thing, yet he could not appear with the requisite authority, because his Consistory, out of regard to their internal harmony and peace, was not inclined to act with us. Although the matters of the aged Erickson came before us, we could not take them in hand, because he was deprived of the witnesses for his defence; for which reason his case is omitted from our minutes, yet his narrative related proceedings altogether unchristian.

Dom. J. M. Kern, a High Dutch minister of the Reformed congregation of that nation in New York, has united with us. We mention him because he is doubtless unknown to the Rev. Classis, having been called from the congregation of Heidel-

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berg, and provided with a commendatory testimonial by that Consistory. He came before us desiring, with his congregation, to come under our Assembly, and with us under the Rev. Classis of Amsterdam, as next judge in ecclesiastical matters; which we gladly granted, and received him and his people into our brotherhood.

With respect, Rev. Fathers and Brethren in Christ, as those who entreat the blessing of the God of all grace and blessing upon your persons and your work, we subscribe ourselves,

In the name and by the authority of the Rev. Assembly of Ministers and Elders, subordinate to the Rev. Classis of Amsterdam,

J. Ritzema, President.
L. De Ronde, Clerk.

New York, June 21, 1764.

REVS. RITZEMA AND DE RONDE TO THE CONSISTORY OF KINGSTON.

JULY ? 1764.

To the Rev. Consistory of Kingston:—

We find ourselves, however unwillingly, bound in conscience to reply to your request. Dom. Meyer is certainly bound by the call upon which he came over, to be under the Church Order of the Netherlands, which he subscribed at his installation, the Rev. Synod of North Holland having unanimously concluded that the churches here should be in becoming subordination to the Classis of Amsterdam, and through it to the higher judicatories. Now, it behooves a minister to know what he subscribes by the acceptance of a call. It behooves him to know what is the force of a decree of a Synod, in which six other corresponding Synods are represented, besides all the members of every Classis where the Synod is held; that such a decree is the highest ecclesiastical authority in the Netherlands, and that it has the same force over the churches here under another jurisdiction, as in the East Indies or the West under the national government; there being only this difference, that the States of Holland in their dominions enforce these decrees upon the disobedient by the civil power, which they neither can nor pretend to do here, even if it should be attempted to have these laws executed by the temporal rulers by virtue of the Articles of Surrender. We say that a minister ought to know this, and it astonishes us that Dom. Meyer should, in answering the Consistory, have written, notwithstanding that decree, that he found some difficulty in allowing that subordination, etc., and yet say, on the contrary, that he had no objection to a Christian and brotherly correspondence, etc.; which, however, all the different communions here might hold, although they have no ties binding them to the Netherlandish Church; not to say that such a speech is a declaration that the decree alluded to is unchristian and tyrannical; and whoever says that, ought *de facto* to be deposed.

Notwithstanding, we advise you to use all possible forbearance, in order that Dom. Meyer, who is worthy of all praise on account of his qualifications and fidelity, may have time for reflection; but if he still continues to refuse, then to call in a neighboring Consistory, and proceed to a complete removal, according to the Church Order.

We pray, brethren, that you do nothing in strife or partisanship; that you strive, if possible, to retain your minister, and that he may be found a useful instrument in God's hand for the salvation of many souls.

We subscribe ourselves, respectfully,

Your servants and fellow-laborers,

J. Ritzema
Lamb. De Ronde.

CHURCH OF NEW YORK.

Manor of Fordham. Versifing the Psalms in English.

New York, June 29, 1764.

Consistory held after calling on God's name.

1. The selling of the farm, formerly in possession of Jacob Lent, to Theophilus Hunt, for £6:10 per acre was approved, on condition that he shall pay upon the delivery of the papers, one third of the whole sum; and that for the remaining two-thirds, he shall give three bonds with sufficient securities, to pay the same in three successive years: viz., one third in the year 1765, and the rest in the two following years. Mr. John Van Cortland was appointed to prepare the writings.

2. Theodore Van Wyck, J. Le Roy, P. Keteltas, D. Brinkerhoff and Isaac Roosevelt were appointed a committee, a majority to act, to see by the books what amounts have been paid, from time to time, to free the Manor of Fordham. The Treasurer shall then strike off the same from the whole amount received for the sale of said Manor, so that we may know the exact sum, net, which the Manor has produced.

3. A letter was read from Mr. Francis Hopkinson, dated June 11th, 1764, concerning the versifying of the Psalms of David, in English, in the manner proposed. The consistory agreed to pay him for revising what has already been done, forty pistoles; and for completing the whole, one hundred pistoles. Of this amount, fifty pistoles shall be paid when the work, according to the new plan, shall be half done, if Hopkinson asks it. And inasmuch as certain members are to pay the first mentioned forty pistoles, the consistory agrees to pay them out of the first printed Psalm books, or out of other funds. They shall also make the necessary arrangements for paying the last named one hundred pistoles, and other necessary expenses of versifying the Psalms.

4. Domine Laidlie, Theodore Van Wyck, D. Brinkerhoff, Isaac Roosevelt and Cornelius Clopper were appointed a committee to receive the Psalms, from time to time, from Mr. Hopkinson and revise the same, and to uphold him in his work.

5. Mr. Recorder Alderman Bogart and Jakobus Roosevelt were appointed and requested to make inquiry into the general report that Jacobus Stoutenburg has gone round with the Devil's workmen in order to discover hidden treasures, and to make report.

6. It was agreed to sell the vacant pews in the New Church for life, [or the life time of the buyer], on Tuesday, July 10th at 10 A. M. at public vendue to the highest bidder for cash; and that before that day comes, the consistory shall take into farther consideration how it will be proper to sell the same, and to make a draught of all the conditions to be imposed.

Signed etc.,

L. De Ronde, p. t. President.

CORRESPONDENCE FROM AMERICA.

Rev. Joannes Ritzema to Rev. Winoldus Budde, July 5, 1764. With Postscript of September 7, 1764. Vol. xiv. 20.

Right Reverend and Very Much Esteemed Brother!

Sir:—

The minutes of the Subordinate Assembly, [the Conferentie] with the accompanying letter, will, I hope, sufficiently enlighten your Revs., together with the members of the Right Rev. Classis, so that it is not necessary for me to add anything to them. Nevertheless, I cannot refrain from calling your attention to the action of our new minister, (Laidlie). I wish he would conduct himself differently in respect to church matters. Our Coetus brethren also make themselves very familiar with him. He says nothing to us, but holds himself aloof; so that his friendliness does not seem to be very decided, and he seems even to turn it aside, by mere compliments. Thus he begins to draw considerable suspicion upon him-

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self, as if he did not want to remain subordinate. The schism made about the Academy and the Classis seems rather to please him. He does not seem to stand high enough, but would strive after still higher things. Yet, he must acknowledge with me that, if this thing goes on, the land will be filled with beggars. For I cannot see where, in our two provinces, six (new) ministers can be conveniently located; and then where shall those poor sufferers go who have left the drag and the plow. They have lost all desire of labor, and they want to wander up and down through the land, and be addressed as Mynheer, although without support; or they are intending to drive the older ones away, or are awaiting their departure to the other world, and then their places will quickly be filled.

I would be glad to report better things of Domine (Cornelius) Blauw, than I can truthfully do. Last fall, he accepted a call to Fishkill (and Poughkeepsie); and to this day he leaves those two churches in doubt whether he will remain or go. This circumstance will, I fear, cause him trouble. At any rate, he acts very faithlessly towards his own beloved congregations (in New Jersey) which have, indeed, above measure, shown their love toward him. They have increased his salary from eighty pounds to one hundred and twenty pounds. Such a thing has never before happened in this country to any minister. Moreover, some say, that he gives himself up to greediness, and serves his own belly. He preaches only once during the week, closing with one catechetical sermon. He has become so fat that he is almost too lazy to move himself.

In order to bring our church matters into order, and to cause that restlessness which wants "to make ministers" to cease, we suggest to you Revs. to consider such a plan as this: Whether it would not be best for the Classis to qualify two or three candidates for the New Netherland churches, just as they do for the East Indies, without determining their location, and without a previous call to any particular church. I do not doubt but that those who would come over under such an arrangement, would be helped to a settlement immediately. I know, indeed, that under such circumstances, the expenses of his ordination and journey would fall upon himself, and that that would not be very easy for him to bear. But I also know this: that if they did not make such exhorbitant charges as the two last who came over have done, and which it is impossible for new and feeble churches to bear, they would get their expenses repaid when they presented their bills. This item of expense, is one of the principle reasons why they want to make ministers here. It costs too much to get them from Holland, and even then, we do not know what we are going to get. There may be certain people here, in each congregation in this country, who are in favor of the operations of the Coetus brethren; but, by far, the majority of them want a minister from their Fatherland; and this would be the universal desire of all, if those who are sent over only had a desire to show themselves good workers, and were not willing to be put to shame.

I and mine, God be praised, are in tolerably good health, and, by God's grace, I find myself prepared better than ever before to meet all the wickedness that here abounds; so that I perform my work, although with increasing weakness, yet with pleasure, and it is not without a blessing. I sign my name with the utmost respect, and am, my dear and Rev. Sir,

Your very much obliged servant and brother,
Johannes Ritzema.

New York, July 5th, 1764.

P. S. That poor idler, domine Erickzon, has dictated the accompanying letter to me, which he thinks to present for his defense; with the request to send it to the Reverend Classis with the other letters. [See July 16th 1764.] I wish I was able to do more for him, on account of the old respect I used to have for his Rev., and on account of his age, being now nearly seventy. But I have had no familiar converse with him for five or six years. All I know concerning him is through reports; and I dare not write to the Rev. Classis even that which is in his favor, though he desired this of me, on the ground of my former acquaintance and intercourse with him. That the party spirit rules also in his congregation is plain, since they desire to have a minister of their own make, let it go with the old man as it may. Can anything be done to avert this dishonor of the (ministerial) office, so that this old father may not go down with shame to the grave? This, if possible, would be most pleasing to me, because he has here served three congregations with much

blessing and with great respect. He was heard here in New York, surely with much satisfaction, although he followed an orderly and very peculiar style of preaching, after the fashion of Professor Driessen.

N. B. The longer I keep this letter, the more it grows. I must yet mention this: I cannot understand how it can be, that we have not yet received a minister for Queens County, Long Island; and have not even received the least report concerning this matter since the call was sent to the Rev. Classis. The execution of this business was entrusted to the Rev. Deputati, with the earnest request, that if there should be no opportunity to send the minister direct from Amsterdam to New York, then to send such gentleman by way of England. And since there was no fear that these letters would be lost, it made us negligent in sending a duplicate, not to speak of the unnecessary expense. The letters, with the call, were already sent away from here to London, with a certain Captain Davids, in November 1763. And then the care of the same was further given to Mr. Siebenrood, who has heretofore served us faithfully in such matters. The call is the most remunerative that has yet gone from Long Island. Those congregations, which have been long in discord are now very closely united. But I fear that if something is not soon done, that the evil one will again sow tares. Will your Revs. be so kind as to send me news concerning this matter at the earliest opportunity, let it cost what it will.

The acts of Synod of last year have not yet arrived. And since I find that it is almost impossible to receive at present anything directly from Amsterdam, I must kindly desire of you, that those things which we need, and which cannot be sent in a package, be sent to us by way of Curacoa, addressed to Mr. David Menshart who will forward them to me. And this may also be the best way to send a minister, if there is no opportunity direct from Amsterdam. On this we surely expected the minister for Long Island, but we have not even received a single letter on the subject.

Domine Blaauw, to my joy remains (In New Jersey), and I hope that the dissatisfaction which was caused, may yet turn out for the best.

Father Schelluyne with whom my colleague de Ronde corresponds, has lately written to his Rev. Receive my sincere greetings.

Vale, J. R.

New York, Sept. 7, 1764. It being the day in which I enter the 56th year of my age.

J. Ritzema.

To the Right Reverend Sir Winoldus Budde, etc.

CHURCH OF NEW YORK.

New York July 12, 1764.

Consistory held after calling on God's name.

1. The conditions under which the seats on the Gallery, as well as below, should be sold, were presented and approved by a majority. It was agreed that some limitations should be added to the conditions. Alderman Bogart, T. Van Wyck, D. Brinkerhoff and I. Roosvelt were appointed to do this and report to-morrow at 11 A. M. when the consistory shall meet again.

Sale of Pews in New Church—Cedar st.

July 13, 1764.

Consistory held after calling on God's name.

The committee reported the conditions with some further limitations. These were read and unanimously approved. They are as follows:

The conditions agreed upon by the Consistory for selling the vacant pews in the New Dutch Church:

1. That the sale thereof shall be confined to such persons as have always adhered to and been looked upon as belonging to, the Dutch Congregation, whether communicants or not. Likewise to such as have heretofore belonged to our congregation but have left us on account of the language only, and are desirous to join us again; that is, such of them as have made their intentions appear, by having already subscribed and paid toward the support of our ministers. All the persons

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comprehended in the above class shall have liberty to purchase seats for themselves and their families, or such friends as are within the above description. And as it is but equitable that those persons of our own denomination should first be supplied with seats, we hope no umbrage will be given to those who are not in the above limitations. We are willing and desirous to help all other persons without distinction as soon as those above mentoned, who may desire seats, are supplied.

2. That every pew be struck off to the highest bidder, for the use of only such persons as aforesaid; and such bidder shall give up the names of the persons that are to occupy the seats therein. They must be such as have no seat already in the church. Names shall be given within ten days, to the committee appointed for selling the pews; but they shall, at or before any such names are entered, pay unto the said committee, or to their order, the purchase money thereof. Unless this be performed by them the sale of such pews shall be void, and may be sold again.

That every name thus entered shall entitle that person to the privilege of using and enjoying such seat for the purpose intended, during his or her natural life; but they are subjected to the same plans and regulations as the pews heretofore sold in said church, with this further condition; viz., that every owner or proprietor of a seat or seats, being a master or mistress of a family, or a single person who subsists in livelihood of himself, that every such owner, who doth not yearly and every year pay toward the support of our minister or ministers, shall, in failure of such payment, forfeit the property and privilege to said seat or seats: which seat or seats shall, upon such failure devolve upon and be invested again in the Minister, Elders and Deacons, to be disposed of, as they shall be pleased to order and direct, any custom or usage to the contrary thereof notwithstanding. And likewise that all seats which hereafter shall become vacant, by death or otherwise, shall descend to the nearest in blood living in the city, agreeably to the church rules, upon their paying the rates to be paid on such vacant seats, and complying with all conditions that other possessors of seats in this church are obliged to do; and upon their not applying for such vacant seats within one year and six weeks, all further claim to such seat shall be void, and it shall be disposed of, as is usual in such cases, to the first proper person that applies for the same.

3. That all disputes respecting the present sale of pews, or bidders or persons entitled thereto, shall be decided by the majority of the committee aforesaid, whose determination shall be final; unless said committee desire the advice of the whole consistory thereon.

4. That the committee appointed for the purpose aforesaid, be Simon Johnson, Jacobus Roosevelt, Peter Keteltas, Abram P. Lott and Isaac Roosevelt, or any three of them; who are hereby empowered by order of the consistory to sell and dispose of the pews and seats according to the before mentioned conditions, and to begin the sale of them at 10 o'clock on Monday morning of this instant July in the said New Dutch Church.

The first pew in the gallery, from the Tower to the North-west side, is to be left unsold, for the use of the ministers children.

Signed etc.,

J. Ritzema, p. t. President.

REV. HERMANUS MEYER TO REV. JOHN RITZEMA, JULY 12, 1764.

No. 7.

To Mr. Ritzema:—

I have the honor to inform you that I with our Elder Johannes Wynkoop arrived at our residence in safety. We have laid the acts and resolutions of the Convention held at New York on the 19th of June, before our Consistory. Whereupon they after some time spent in deliberation and consultation with some members of the preceding Consistory, have resolved, in accordance with the resolution of the Classis and the Synod to acknowledge the subordination to the Classis of Amsterdam, kindly requesting at the same time that our Church may be considered as one of the Convention subordinate to the Amsterdam Classis, and received within the same, not doubting, that if this shall be permitted by the Rev. Convention, you will have the goodness to communicate the same to us, together with the necessary

information as to the manner in which the Convention is Constituted and how it shall be held, with all that it becomes us to know on the subject. This communication is made at the request and in the name of the Consistory of Kingston by him who has the honor with all respect and affection to subscribe himself,

Yours,

Hermanus Meyer,
Minister of the Church of Kingston.

Kingston July 12, 1764.

LORDS OF TRADE TO LIEUTENANT-GOVERNOR COLDEN. CHARTER FOR LUTHERAN CHURCH DENIED.

Whitehall, July 13, 1764.

To Cadwallader Colden, Esq., Lieutenant Governor of New York.

Sir,

.....

We have attentively considered the petition of the Ministers Elders and Deacons of the Lutheran Church, praying for a Charter of Incorporation, and though we shall be at all times desirous of concurring in any measure that may contribute to the satisfaction of every pious community, the principles of which are not adverse to the religious constitution of these kingdoms; yet it does not appear to us from any thing set forth in their petition that such incorporation is at present either necessary or expedient.

.....

Sir,
Your very loving friends,
Hillsborough
Geo. Rice
Bamber Gascoyne
J. Dyson.

—Col. Docs. N. Y. Vol. vii, pp. 642, 643.

CORRESPONDENCE FROM AMERICA.

Rev. Rhinehardt Erickzon to the Rev. Classis of Amsterdam, July 16, 1764. [See Sept. 7, 1764, P. S.]

Right Reverend and Very Learned Gentlemen and Brethren in Christ, composing the Classical Assembly of Amsterdam:—

I am grieved to think that I am obliged to trouble you, Right, Reverend Sirs, with my complaint concerning the ill treatment which I received at the hands of Rev. Leydt and his party, who claim to be the Coetus.

I was called as pastor of the church at Hackensack, by Revs. Junius, Vos and Van Der Wall, in 1725. These gentlemen were fully authorized by the church at Hackensack to call a pastor for them.

I was examined and considered qualified by your venerable body on the third of September of the same year, and I went there immediately as you will see by consulting the Minutes of your Classis.

In 1728 I was called to Schooneghtade, (Schenectady), and from thence, in 1736, to Middletown and Freehold, N. J. To the latter call, after serious consideration, I was constrained to give ear. That people had called me in 1735, but, after having declined the call, they called me again in 1736. The latter call inspired me with the hope that I might do much there for Jesus. I therefore used all diligence to instruct the people, both publicly and privately, in the catechism. The opportunity for catechising and my success therein, would have been much better, if the Dutch language had been spoken more generally, and if the Dutch schools had not ignored

it as they did; and above all, if the parents had more generally spoken it at home, and had taught the children to read Dutch, so as to enable them to read the Bible in Dutch and their catechism in the same.

This negligence of theirs, was the cause of much apathy, in reference to catechising and preaching in Dutch, especially as regards the youth. They preferred to attend English services, whether it were with the Mennonites, with the Church of England, or with the Independents. The latter however, are generally considered to adhere to one and the same system of doctrines as ourselves. They profess to hold and defend, with Professor Roel, the doctrine concerning the Eternal Generation of the Son.

I have spent my time in this country in preaching the Gospel of Jesus Christ with much pleasure, and generally with the esteem of the congregations in which I have labored. I doubt not but that Rev. Ritzema has informed your Revs. to the same effect, in his letters to you. On this account, I consider it unnecessary to have this, my letter, signed by John, Peter, and Nicholas, with whom, and to whose truthfulness, you, Rev. Sirs, are entire strangers.

Solomon says in Proverbs, 14, "Fools make a mock of sin; but among the righteous there is favour." Now I do not want to be considered a fool. I would much rather, If I have given any offense, or been the occasion of offense to any church of God, publicly to confess my disgraceful sins, and ask forgiveness at the throne of grace, where pardon can ever be obtained, to the glory of God the Father.

It was about the middle of December, 1762, that, about eventide, I went to one of our neighboring merchants to purchase some of the necessaries of life for my family. After I had finished my business I sat down by the fire to warm myself. I found that there were many of my bitter enemies under the same roof. They watched me very closely. The weather being very cold, they ordered the grocer to give them a glass of brandy. One after another of these enemies of mine drank very freely from the intoxicating cup; and I, by not being closely on my guard, became somewhat intoxicated through their influence. This of course, was an occasion sought by them for slander and calumny. They immediately spread the report throughout my congregation. Thereupon my Consistory convened, and passed a resolution to the effect that Rev. Leydt, a pastor of a neighboring church, (New Brunswick) should be invited to be present. The Rev. Leydt accepted the invitation from my consistory. He brought with him Rev. Van Harlingen (of Neshanic), and each took an elder with him, for the purpose of convening with my consistory. Rev. Leydt presided on this occasion.

I having been summoned to appear before this body, came unhesitatingly. Rev. Leydt opened the meeting with prayer, in which he addressed God as righteous and holy, one who could not in the least have anything to do with sin. And furthermore, he referred to me as pastor of a church. He also said, in his prayer, that I was a pastor, called according to the Rules of the Church, but that I had never had the internal call, nor a commission from God to that office. And therefore, said he, that God, by virtue of his holiness and his righteousness, could not suffer me to retain this my holy office. This gave me no little perplexity. Thereupon, I requested the Consistory to restore me to my office and duties, (after I had been denied these privileges for six weeks), and I would make an humble confession of this my grevious offense, in one of my sermons. My request was not granted. Moreover I was informed by the President, that I should abstain from preaching the Gospel and administering the sacraments, for an unlimited time.

I besought them to limit the time of this my punishment, and informed them that there was a difference between my case and that of habitual drunkenness, according to Art. 80* of the Church Disciplin. But my proposition and information were disregarded and they were not to be moved in their decision.

Revs. Leydt and Van Harlingen, by consent of my consistory, occupied my pulpit in turn. They came in turn once every month to preach and to administer the holy sacrament of baptism.

Rev. (Jacob R.) Hardenberg, meanwhile had made a proposition before the Classis (to go to Holland) to visit his mother-in-law and other friends, in the Spring

*In Article 80 of the Rules of the Synod of Dort, "habitual drunkenness" was one of the sins worthy of discipline. It was not until 1832 that "habitual" was stricken out.

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of 1763, in Amsterdam, for the purpose of bringing them over to this side. A special meeting of the Coetus was called in April to consider this proposition (of his trip to Holland.) Rev. Hardenberg was appointed and requested to use all his influence while there, to have the Coetus changed into a formal Classis, so that they could have the authority of holding examinations. You, Rev. Sirs, are aware, whether he performed this, his commission.

At this special meeting of the Coetus, Rev. Leydt with Revs. Jackson and Van Harlingen, each with one of his elders, were appointed a committee to take action, at my place, concerning my trouble. Rev. Jackson and his elder did not make their appearance. They excused themselves from acting as part of the committee, on the ground of indisposition. Revs. Leydt and Van Harlingen with their elders were present at the appointed hour.

I was summoned to appear before this Committee. I then requested them to release me from this my suspension. My consistory was unwilling to give their consent to their granting my request. They also had, without my knowledge, provided three witnesses against me. These three witnesses were my relatives; viz. Christian Cretzinger and his wife, and Elizabeth Killum, a young girl of 16 or 17 years of age. These testified, in favor of the censure. They said that there had been a half gallon of rum in my house; that I was very restless during the night; and in the morning, it appeared to them that I had drunk too much.

When I wanted to defend myself against this charge, the Rev. Leydt, who was President of the meeting, answered me, that these people had made the accusation; that it was sufficient, and that I was not permitted to defend myself.

The suspension under which I was held, continued. These Rev. gentlemen still came once a month to preach in my pulpit, and to administer the sacred rite of baptism. This they could easily do. Financially, it brought them considerable gain; for my Consistory defrayed their traveling expenses, and remunerated them well for their services.

Finally, in the month of August, the above mentioned pastors, in connection with my Consistory, held another consistorial meeting. They invited a Justice of the Peace who was not a member of our church, nor indeed of any other, but who was accustomed to attend the Independent church services rather than ours, to take the testimony of persons against me, who were not church members. These witnesses were the above named persons, together with another young woman, Annie Walker, by name. They testified that they had not seen me drunk, but that I was quite far gone.

The regular session of the Coetus was held the first Tuesday of the following October. They met a little above Kingston. The witnesses, and the testimony of the witnesses, were brought before this Coetus by these Rev. gentlemen. I was unable to attend this session because of the distance from my home. My Consistory also sent them a communication by letter, the tenor of which I do not know, neither was I permitted to know it. Of this latter assertion of mine, I am certain, for the following reasons: One of my friends offered one of my elders a Spanish dollar for the privilege of looking over the letter, whereupon he received the answer, that neither he, nor any one else should ever see nor read the letter. I was condemned by this so-called Coetus without having had the opportunity of defending myself. The verdict passed by the Coetus was sent to my house by the Rev. Leydt, who was the Scribe Extraordinary.

The principle contents of the verdict were as follows: The Coetus, so-called, dissolves the pastoral relation between my congregation and myself, and authorizes my people to call another pastor in my place.

The Coetus appointed three different candidates for the ministry. One of them, who needed a new coat and a piece of bread, was invited by the Coetus to preach in my church, which now had had no regular preaching for some time, for the purpose of showing his talents and to gain the favor of the church. This young candidate had preached only once every Sabbath, since last December, because he was unable to preach twice a day. And even by preaching but once on the Lord's day he was obliged to read his sermon from a manuscript. I was not at all surprised at this. If a man can acquire the necessary knowledge, and a suitable familiarity with the languages which a minister needs, in three or four years, I appeal to your honors to decide.

And further, if this pretended Coetus has the power and authority to depose and install ministers according to their pleasure, then I must openly confess that I do not understand Article 79 of church government. This Article plainly declares that no minister can be deposed without the advice of the venerable Classis. Nor does the letter, which was written to us by the Classis on Jan. 13, 1763, which says, that matters of difference must be decided by a majority of the members in any ecclesiastical body, allow any such thing. (Article 31.)* It only makes the provision for a majority vote, by the members present in any such body, in order that the accused person may have an opportunity to appeal to a higher court—the Classis. This privilege was denied me. I doubt not but that your honors will receive further information concerning that Assembly, which styles itself "A Convention", and which has caused such a dreadful schism and alienations among and in the churches of this country. They claim the power of ordaining whom they please. Rev. Leydt claims authority also—in direct opposition to the Classis and the Synod of North Holland—that such right is inherent in the Coetus. Your honors have, no doubt, received his pamphlets, in which he claims this right.

Having now given you a full account, and also in their regular order, of the proceedings (acts) of Rev. Leydt and his party, who call themselves the Coetus, I will also, for this is proper, describe to you the characters of those who have come up against me as accusers:

The first named, Christian Critzengen, is a High Dutchman by birth, from northern Germany. He was sold, a few years ago, for a single fare from Holland to Pennsylvania. Having served his time as a sort of slave, he went to sea as a privateersman, in the war of Spain and France, against England. He was engaged in sinking the vessels of the enemy. When the war was ended he came to reside in my neighborhood. He considered himself a respectable man. He married a woman, who had engaged herself as a servant for eight years to a certain Joseph Van Mettere. This Joseph Van Mettere was grievously provoked at me, because I had, contrary to his wishes, performed the marriage ceremony for his father-in-law, in a second marriage. This union also proved to be unfortunate; it caused much trouble in the family and dissension in the church. Joseph Van Mettere attempted to show that this woman was of a bad character. He would have moved heaven and earth, if it could have been done, to have accomplished his object. He even went so far as to try to make the children of his father-in-law to say all manner of evil and to slander their step-mother, in order, if possible, to dissolve the marriage.

These people lived in one of the back rooms of my house. I had them live there in order to work my land on shares. The mother of the family was frequently invited to make visits, by the daughters of her former master. She was constantly questioned about the news of the day and especially of affairs in my house. And as is usually the case, many lies were mixed in with the truth. This was true in a special manner in our case; for when the woman had recited all the news about me and my family she could think of, to her former master, she was obliged to stick to everything she had said, in order not to be looked upon and called a liar.

How much I am disappointed in her husband, I can hardly express. My experience with him has clearly proved to me that he is not the man I took him to be. I always thought him to be an honest and moral man, but I have found him to be a blasphemer, etc., the like of which I have not often seen. He evidently cared not for God nor man.

The other two witnesses were young servant girls, both of whom had been employed by my wife. Their services came to an end, not being any longer satisfactory to my wife. My wife paid them all that she owed them and let them go. At this they were greatly enraged and felt very bitterly towards her.

These servant girls after they had left my house were welcomed by the man and woman who lived in the back rooms of the building. Here they remained all night. In the morning the lady of the house went with one of the girls to her parents, and in the afternoon her husband followed. Here the conspiracy against

*Article 31. "If any person conceive himself aggrieved by the decision of a lesser Assembly, he shall have the liberty and right of appealing to a higher, and that which is determined by a majority of voices in such Assembly, shall be held decisive and binding, unless it can be demonstrated to be contrary to the Word of God and these Articles."

me was formed. To me this is very clear, in that they not only agree in facts, but also in the very words. This certainly would not have been the case, nor would it be probable, if they had not recited this lesson over so often as to enable them to remember and repeat it verbally.

Still, I am not the first minister of the Gospel who, through false accusations and perjuries has been tried as I am now. The Revs. Beis, (Beys) Slater, Gutzius, (J. H. Goetschius), and others have passed through similar ordeals. And this is not to be wondered at, for the servant is not better than his Lord, and He experienced the same treatment which I have of late experienced.

Concerning the testimony of these witnesses I have this to say: I do not deny that my wife, who at the time was ill and had a severe cough, ordered half a gallon of rum by this Christian Critzengen, who was about to go to town with grain. One half of this rum was set aside to be used afterwards as medicine, and the other half was mixed with water and drunk, just before we retired that evening. Part of the last half, however, was boiled with butter and milk, which I used to cure my hoarseness. From this, Rev. gentlemen, you will clearly perceive that the cause of my restlessness that night was not owing to strong drink. If you, dear Sirs, should look at my condition deliberately, could you not account for my restlessness upon other grounds than drunkenness? I have been obliged to pass the greater part of the nights of the past winter, even on my own hearth-stone, in trouble and sorrow.

Concerning the second part of the testimony from these people, given under oath, I have the following to say: It came to pass, after this man had finished mowing his grain, that he came home, and having a little rum left in his bottle, my wife took it and mixed it with water, butter, and sugar, boiled it, poured it in a cup and brought it to me, requesting me to drink of it. Twice I refused to take it, saying that I did not feel well, that I disliked it, and that it nauseated me. My wife, however, persisted in having me drink of it. After still further resistance I finally consented to use a little so as to satisfy her. Shortly after this, one of my domestics, a relative I suppose, testified under oath, that I had not been drunk but under the influence of strong drink. This was her positive testimony. Now, dearly honored Sirs, even had this testimony been true, do you consider it right for these, my domestics, to inspect my house and then thus expose matters? You can easily infer what sort of people they were who rose up against me as accusers.

And further concerning the causes of this trouble in my church: besides the above mentioned marriage, there was another marriage which was an additional cause. It was that of a widow. She has six children. They were very much opposed to have their mother marry a second time. They succeeded in their opposition for five or six years. Finally, the widow came to me and requested me to unite her in marriage with her suitor. I took it for granted that she had received the consent of her children. I therefore united her in wedlock. This enraged the children against me exceedingly. They declared that they would give me plenty of trouble. They swore that they would endeavor to excite the feelings of each and every one of my people against me. This is not a very difficult task to accomplish, especially in the country, where they are nearly all related to one another, either by marriage or as blood relatives.

I consider myself in duty bound, since I have been a minister of the Gospel for more than forty three years, and have had much success, to lay these my complaints before your venerable body, that I may not be obliged, at the age of sixty eight, to sink into the grave as a deposed minister of the Gospel.

Living in the hope that your honors will consider my case as though it were your own, and that you will restore me to my pastoral office, in opposition to this so-called Coetus, I remain while praying for your prosperity, for your persons and families, and also for your office, Highly Honored Sirs and Brethren in the Lord—
Your loving and kindly disposed brother,

Reinhardt Erickzon.

Freehold, July 16, 1764.

PETITION OF SIR JAMES JAY TO THE KING, JULY 17, 1764, FOR A GRANT OF LAND FOR KINGS COLLEGE. (SEE JULY 23).

To the King's Most Excellent Majesty in Council.

The Memorial and humble Petition of Sir James Jay, Knight, in behalf of the Governors of King's College in the City of New York in America.
Sheweth.

That although the said Seminary Hath been honoured with the most distinguishing Mark of Your Majesty's Royal favour, yet the superior importance it is become of to your Majesty's American Dominions in consequence of the acquisition of Canada and its dependance encourages him to hope that his present application in favour of it will meet with your Majesty's gracious approbation.

That in order that the necessity and importance of the said Seminary may be rightly understood he begs leave to mention its origin, progress and present situation.

The several Gentlemen in the Province of New York, observing the many inconveniences and Disorders that prevailed in America in General, and that Colony in particular from the different opinions, manner and customs of the Inhabitants, and apprehending that more fatal evils would arise among a people, composed of various Nations, differing in language and in their principles of Religion and Government if left destitute of the proper means of Education endeavoured to establish a seminary for their instruction.

That it was also observed that many of those evils, were in a great measure owing to the want of proper Ministers and Teachers, and that it was impossible to obtain a sufficient supply of able Instructors unless opportunities were provided for educating them there, as few men of proper qualifications here could be induced to quit their hopes in these Kingdoms, for a laborious employment in a remote wilderness where they are to expect but small secular advantage to reward their toil.

That sundry circumstances rendered these considerations the more immediately interesting and particularly the amazing pains, which your Majesty's Popish Enemies were every where perceived to take for the propagation of their peculiar Tenents and the many Establishments they were making for that purpose in all the Countrys of America subjected to them, while your Majesty's numerous subjects there, remained too liable to their corruptions by being spread abroad on a wide frontier without a sufficient number of Protestant Ministers among them.

That from a just sence of these growing evils a College was erected in New York, not indeed to aim at any high improvements in literature but to guard against total ignorance to instill into the minds of Youth true principles of Religion, a veneration for the British Constitution, and a grateful sence of the many Blessings we enjoy under your Majesty's auspitious Government, to instruct them in such useful Arts and branches of knowledge as are necessary to Trade Agriculture and the due improvement of your valuable Colonys there, and lastly, to assist in raising up a succession of faithful Instructors to be sent forth among our own people and the Indians in alliance with us, in order to teach them the ways of truth to save them from the corruptions of the Enemy and wipe away the reproach of suffering the Emissaries of a false Religion to be more zealous in propagating their slavish and destructive Tenets, than we are in promoting the glorious plan of public Liberty and happiness committed to us.

That with these generous views, the said Seminary was begun about Ten years ago, and is placed under the inspection of the Government and Established Church. The Lord Archbishop of Canterbury and the first Lord of Trade and Plantations, and the Chief Officers in the Government of the Colony, being by the Charter of incorporation, Governours of it in virtue of their Offices—That besides a sum of Money granted by the Assembly it has been chiefly supported, by the liberal contributions of Individuals, excepting that the venerable Society in London for Propagating the Gospel, being sensible how much the undertaking would contribute to the extension of Religion and virtue assisted them with a donation of 500 pounds.

But, as undertakings of such an extensive nature even in the most wealthy king-

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doms, have seldom been compleated, unless by the united generosity of many private benefactors, and often by the bounty of Sovereign princes, it cannot be thought strange that all the resources in the power of individuals in a young Colony should be found insufficient for the purpose, and that the Governors of the College should be reduced to the necessity of soliciting the assistance of their mother Country to enable them to carry on this useful work.—

That your petitioner was accordingly appointed to represent the design and state of the undertaking, and to solicit and to receive the benefactions of pious and well disposed people in Brittain, and that he has so far succeeded in his endeavours as that including Your Majesty's Gracious Donation of 400 pounds; the private benefactions of many of the Nobility, Gentry and Clergy, and the sum collected on your Majesty's Royal Brief, he will be enabled to remit on the whole about five thousand pounds clear of all expences.

That as there is little, or no prospect of obtaining further assistance in the Province, and as the sum of five thousand pounds is insufficient to carry on the design even in its present confined manner much less to render it of more extensive and general utility, your petitioners, considering that the Universities in Brittain and Ireland were liberally endowed with lands, by your Majesty's Illustrous Predecessors and relying on your Majesty's known regard for the advancement of Religion and useful knowledge is encouraged to pray that your Majesty will be pleased to grant a Tract of Land in the Province of New York, to the aforesaid Seminary, but as the unappropriated lands in that Province are in a remote wilderness at a great distance from the improved parts of the Colony; that as it must be a long time before they can be cultivated or rendered of any advantage and as the profits that will arise from them are to be applied for the public benefit, he for these reasons, without adducing as precedents the great privileges, exemptions and indulgencies, that were granted to similar Institutions in Brittain & Ireland by former Princes, hopes, that it will seem reasonable that the usual terms of Cultivation and Quit Rent, on which lands are granted to private persons, should be dispensed with on this occasion and therefore particularly prays:

That your Majesty will be pleased to grant twenty thousand Acres of land in the Province of New York, free of the conditions of cultivation and Quit Rents to the Governors of the College of the Province of New York, in the City of New York in America, for the use and behoof of the said College, and that the said Governors have leave to locate the quantity of lands allowed the said College out of any of the Crown Lands in the said province before any person or persons who have obtained orders for lands in the said province, are permitted to locate the same.

And your Majesty's Petitioner, as in duty bound shall ever pray etc.

(signed) James Jay.

London, 17 July, 1764. —Col. Docs. N. Y. Vol. vii, pp. 643-5.

CHURCH OF NEW YORK.

Repairs. Manor of Fordham.

New York, July 18, 1764.

Consistory held after calling on God's name.

1. Resolved, That the front of the New Church be furnished with new sash windows, because the old panes are so broken as to be not worth renewal; the few panes remaining unbroken may serve for mending others.

2. That a Balcony be made on the New Church such as is on the Old English Church.

3. That the cost of the three pieces of silver, which have been made into tankards, to be sent as a present to Amsterdam, be paid for out of the sale of the pews; and that the committee send the same by the first opportunity.

4. It was further agreed that the arrears of rent due on the pews in the New Church shall not be demanded, for certain reasons; but henceforth payment shall be exacted.

5. A deed was given to Theophilus Hunt, of Westchester, for a farm in the Manor of Fordham, marked on the map as No. 10; sold to him for £938:17:8¼; and

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another deed, signed and sealed, to Benjamin Corson, for a piece of land in the same Manor, sold to him for £157:7:4½. For these four bonds are given by the said Theophilus Hunt, Aaron Hunt, and Abram Leggett, which are taken in place of the payment of the first installment in ready money, according to the first agreement.

Signed etc.,

J. Ritzema, p. t. President.

LORDS OF TRADE TO THE LORDS OF THE PRIVY COUNCIL. JULY 23, 1764. KINGS COLLEGE RECEIVES (GRANT OF LAND. (SEE JULY 17.)

To the Right Honorable the Lords of the Committee of His Majesty's Most Honorable Privy Council for Plantation Affairs.

My Lords.

In pursuance of your Lordships Order of the 17th inst., we have taken into our consideration the memorial and humble petition of Sir James Jay, Knight, in behalf of the Governors of King's College in the City of New York in America humbly praying "That his Majesty will be pleased to grant twenty thousand acres of land in the Province of New York, free of the conditions of cultivation and Quit Rent, to the Governors of the College of the Province of New York in the City of New York in America, for the use and behoof of the said College, and that the said Governors may have leave to locate the quantity of land allowed the said college out of any of the Crown lands in the said Province, before any person or persons who have obtained orders for Lands in the said Province are permitted to locate the same."

Whereupon we beg leave to report to your Lordships, that as this new established Seminary for the encouragement of Religion and useful learning appears to us to be a laudable Institution and as such has already been favoured with his Majesty's countenance and protection: we see no reason why your Lordships may not advise His Majesty to endow it with such a landed property as the Petitioner requests, which will give it a greater respect and stability, and will under proper restrictions and prudent management be no inconsiderable addition to its present slender and precarious support; and therefore we beg leave to recommend that his Majesty's orders may be given to the Governor of New York to cause twenty thousand acres of land to be surveyed and laid out for this purpose in one continuous tract, in such part of the Province as the acting and resident Governors of the College shall choose, and upon a return of such survey to pass a Patent for the same to the Governors of the said College as named in the Charter & their successors forever, for the use and benefit of the said College, with a power to the said Governors to grant leases of the premises for three lives or any term not exceeding ninety-nine years; reserving a rent to the College of at least one third of the improved value.

As to the request of the Petitioner that these lands may be granted free of Quit Rent, if His Majesty shall be pleased as a mark of his royal Grace and Favour to approve of such remission of the usual Quit Rent, we humbly recommend that an annual rent of 6|8, should be reserved to be paid by the President and Fellows of the College to the Governor or Commander in Chief of the Province sitting in Council in the Council Chamber on every Monday after Easter in each year; but we do not think it either expedient, or for the interest or advantage of the College, that this grant should be made free from the conditions of cultivation prescribed in His Majesty's instructions, or that it is either just or equitable to allow that priority of location of the lands desired by the Petitioner.

We are etc.,

Hillsborough
Geo. Rice
J. Dyson.

Whitehall, July 23, 1764.

—Col. Docs. N. Y. Vol. vii, pp. 645-6.

CORRESPONDENCE FROM AMERICA.

Revs. Freyenmoet, Meyer and Cock, to the Classis of Amsterdam, July 25, 1764. Vol. 33, page 81. No. 351.

A letter from three neighboring ministers of the Flats, Revs. Freyenmoet, Meyer and Cock, dated, The Flats July 25, 1764, with some voluminous documents.

I. The letter itself contains a statement of the cause for which, and the manner in which, these three ministers and their elders, at the request of the Rev. Consistory of the Flats, (Rhinebeck), came together there, and took action, on the case of Rev. E. T. Van Hoevenberg, minister at the Flats. They resolved, on account of his impenitence and stubbornness, for his many sins and misdemeanors, base and offensive as they were, to keep him under censure, until the Classis or the Synod of North Holland shall pronounce sentence upon him, for to these bodies he has appealed.

II. The accompanying documents contain the account

1. Of the Acts of the neighboring ministers and elders, Jan. 18, 1764, in the case of Rev. Van Hoevenberg. For very grave misdemeanors, they had judged him to be worthy of censure, without, however, dealing with him at once, because they wanted first to get the opinion of the ministers of New York and Albany.

2. Of the Acts of these same ministers and elders, who at the same place, on May 5, 1764, censured and suspended Rev. Van Hoevenberg for ten weeks. Against this sentence, as well as against all that was done, he had already protested the day before.

3. Finally: Of the conclusions of that Ecclesiastical Assembly, keeping Rev. Van Hoevenberg, under censure, because he showed no penitence during the term of censure, and was unwilling to make any confession or to preach a Penitential Sermon at its close. He was therefore continued under censure, until the Rev. Classis, before which they openly place this entire matter, shall have passed its sentence thereon.

This provisional and continued censure was approved by the subordinated Ecclesiastical Assembly at New York.

ACTS OF THE CLASSIS OF AMSTERDAM.

Report of Committee on the Affairs of New York and New Jersey.

Ritzema and Van der Sman.

Synodalia. 1764. Art. 48. The Classis report that its Deputati ad res Exteras, in pursuance of the resolution of the Synod of last year, (1763) caused to be made notarial (certified by oath before a notary) copies of the two letters addressed to the Synod; the one in the name of John Ritzema, and the other in the name of the consistory of the Jagertje (Saugerties) church. These, our delegates to this Synod placed upon the table of Synod, while the originals were forwarded to New York, whence tidings have been received that the writer of these forged letters has been discovered. He is the Catechiser and Kranken-bezoeker, A. van der Sman, who in this way had sought to intrude himself, as pastor, into the church of 't Jagertje. For this he was not only censured, but also suspended and deposed from his office.

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(See Minutes of Synod, July-Aug. 1763; March 8, 1764.)

ACTS OF THE SYNOD OF NORTH HOLLAND, JULY 31–AUG. 8, 1764; VOL. 65.

ARTICLE 47.

New York and New Jersey.

The Rev. Classis of Amsterdam reports that its Deputies on Foreign Affairs have, pursuant to last year's resolution, had notarial copies made of the two letters

written to the Synod; one in name of Rev. John Ritzema, the other in the name of the Consistory of Saugerties. These the Deputies to this Synod lay on the Synod's table, the originals having been sent to New York. News has been received from there, to the effect that the writer of those forged letters had been discovered, and that he is the Catechizer and Visitor of the Sick, A. Van der Sman, who had thereby sought to crowd himself as minister into the church at Saugerties. Wherefore he has not only been censured, but also suspended and deposed from his services.

Their Hon. Mightinesses, the Corresponding Delegates, the moderators and all the Classis thank the Rev. Classis of Amsterdam for thus clearing up matters.

REV. RITZEMA TO MR. JOHN WYNKOOP, OF KINGSTON, AUG. 8, 1764. (COPY ALSO SENT TO CLASSIS OF AMSTERDAM WITH CONFERENTIE LETTER OF JUNE 21.)

Advice from Kingston have compelled us to forward the following to the Rev. Classis of Amsterdam:

To Mr. John Wynkoop, Elder at Kingston:

I have received your letter by the hands of Mr. Cranner, as I had also some days before received one from Dom. Meyer. To the latter I had prepared an answer, but had not yet sent it, so that there was an opportunity to read it to Mr. Cranner. He approved it, but desired me to add something which might be more satisfactory to the Domine; this I have done, and now dispatch it, hoping that you will see it. Otherwise I would communicate it to you *verbatim*, while it is in my power; but it is too burdensome for me to make copies of my domestic correspondence, it being trouble enough to do that with letters to foreign parts.

I mourn your condition and that of the other congregations, among which such a spirit of domination prevails that men will not be subject to a lawful subordination, but seek to impose an unlawful subordination upon others. For they have set up, and mean still further to carry, the rule of the majority, by which they will be able to manage everything their own way; and, for my part, I think I have satisfactory reasons for believing that, if they succeed, they will so play the master (*spelen den baas*) in all our congregations, that we shall get into a state of confusion from which there will be no recovery. Yet we do not desire, neither does the Classis, any such subordination as would conflict with the freedom which a subject of Great Britain has. Our subordination to the Classis means only and simply that we govern our churches here according to the ecclesiastical constitution of the Netherlands, on which they are founded; and in consequence of which we are not a tolerated Church, as all dissenters are, but an established Church, according to the Articles of Surrender, when this country, which before was Dutch, became English. If, then, we withdraw ourselves from Holland, which we certainly do by refusing to be in becoming subordination, I expect that in time we shall be considered dissenters, and lose our privileges as an established Church, and perhaps incur the danger of forfeiting our charters. For these were given to us as a Netherlandish Church; and how can we remain such, when we will not be governed by the Netherlandish Church rules, but will make ministers here of whomsoever we please, which is, indeed, the principal thing aimed at?

On this account, I am resolved to add to the letter already written to the Classis a copy of the oath which all functionaries here are required to take; and to ask the Classis to say that they wish no subordination inconsistent with that oath.

Further, brethren, be united with each other, and stand as one man against the schismatics; for the least indulgence you grant will eat like a canker, to your ruin. Be the opposer who he may, he must yield, or all is lost. The Lord unite your hearts hereto in love.

With due salutations,

I am your friend and servant,

J. Ritzema.

New York, August 8, 1764.

Dr. Meyer was not kind enough to make known all my letter to him, but read only parts of it, whereupon the Consistory resolved to read to him my letter to

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Mr. John Wynkoop, and requested him to become subordinate to the Classis of Amsterdam, on the grounds stated in my letter. He replied according to their request, in writing, a copy of which here follows:

Dominie Meyer's Position.

"Being requested by the Consistory, consisting of the elders and deacons of the congregation, to give my opinion as to the propriety of yielding or refusing subordination to the Rev. Classis of Amsterdam, my reply is this: For the satisfaction of my conscience in regard to the oath by which I adjured all foreign power and authority, etc., over things ecclesiastical or spiritual in this realm, my purpose was to consent no further personally to the subordination to the Classis of Amsterdam, before I received the explanation of the Conferentie, wherein this subordination is stated to be such as may consist with the oath which is already taken by some, and may be taken by more. And still, to bring no bonds on my conscience concerning that oath, and out of fear of acting faithlessly, I find some difficulty in conceding to the Classis the right and power over our spiritual things, so long adjudged them, by which the right of ordination is denied to our ministers and congregations, and the sole decision of questions concerning ecclesiastical persons and assemblies here is given to the Classis. For the rest, I have no objection to a Christian and brotherly correspondence; on the contrary, I desire in this way to be united with the Classis."

Ritzema's Remarks on Meyer's Position.

See there, Rev. Brethren, what troubles again befall us! We are asked not only to communicate these things to you, but also whether the people may not with the greatest propriety be released from such a minister—one whose course violates his call, and puts them in danger of forfeiting their charter if they keep him; since they hold their church building and property, not as an independent church, but as standing under the Church Order of the Netherlands, determined in the Synod of Dort, 1618, 1619.

Since my letter to Mr. Wynkoop expresses the true condition of our Church and the subordination we hold, and since we send the answer of Dom. Meyer to the Rev. Assembly for its judgment, we add only these observations: Dom. Meyer appears to make conscience of an oath which he took freely and without necessity, but not of his signing the Formulas at his ordination when called to Kingston, which pledged him expressly to the Church of the Netherlands and its Orders. Now, not only has he long known the unanimous decision of the Synod, in which the Synods of all the provinces were represented, that the churches here should be subordinate to the Classis of Amsterdam, but he has had copies of the last two letters in which the Rev. Classis defends its ancient right. We cannot, therefore, conclude otherwise than that he has a determined purpose either to destroy the peaceful and united congregation of Kingston, or else be driven out himself.

As to the request of the Consistory, it has been difficult for us to reply. Yet, being assured of his obstinacy, and also of the unanimous purpose of the Consistory, yes, of the whole congregation, to have no minister who did not stand in due subordination to the Classis of Amsterdam, we resolved to advise them to warn him once again, and set before him the danger of refusing; but if all proved vain, to strengthen themselves with a neighboring Consistory, so as to put him under censure, and in the end remove him from the congregation.

On one of the pages of our letter to the Classis, reference is made to the oath of allegiance, which was already copied on an additional note to be sent to you as a P. S.; but, as we now shall probably have an opportunity to send direct to Amsterdam, and therefore need not be so precise about increasing the weight of our letters, we attach it here, in order that the Classis may see the needless, if not wicked, notion of the Coetus brotherhood. It thus reads in the original tongue:

THE CIVIL OATH.

I, A. B., do sincerely promise and swear that I will be faithful and bear true allegiance to his Majesty King George the Third. So help me God.

I, A. B., do swear that I do from my heart abhor, detest, and abjure, as impious and heretical, that damnable doctrine and position, that princes excommunicated or deprived by the Pope, or any other authority of the See of Rome, may be deposed or murdered by their subjects, or any other whatsoever; and I do declare that no foreign prince, person, prelate, State, or potentate, hath, or ought to have, any jurisdiction, power, superiority, dominion, or authority, ecclesiastical or spiritual, within this realm. So help me God.

This is the oath about which so much excitement has been raised, yet every one sees that it has no reference to our Church state, but only to the preservation of the King against the power of Rome, etc. We humbly desire, therefore, that the Rev. Classis would please insert these words in their answer to us—that they desire no other subordination that such as may consist with the oath of allegiance. This will strengthen the weak and stop the mouths of the malicious.

Herewith we conclude, and subscribe ourselves, Rev. Fathers and Brethren in Christ, with the utmost respect,

Your servants and brethren,

J. Ritzema
L. De Ronde.

CHURCH OF NEW YORK.

German Church. Catechist. Rev. Laidlie.

New York, August 20, 1764.

1. A plan of the ground of the High Dutch Church was shown. By this, it was found that that church stood for some feet upon our ground.

Resolved that these feet be leased to them for fifteen years for a compensation of a shilling a year.

2. That Mr. Van der Sman be relieved from censure.

3. Mr. Jakobus Van Antwerp was appointed Catechist in the English language. He is to receive from the church £15. yearly, and from each catechuman two shillings per quarter; and for this, he is to provide fire and light.

4. That domine Laidlie henceforth shall render the communion service, with the preparatory and the thanksgiving sermons, in the New Church; because the English members derive little or no profit from the service in Dutch.

5. That £7:10 received from the seats bought for the children of Mr. Welp, be presented to him, in recognition of his trouble, in examining the accounts of Jan Montanye.

Signed etc.,

J. Ritzema, p. t. President.

CHURCH OF KINGSTON.

Request of the Elders of Kingston to Rev. Hermanus Meyer to Acknowledge Subordination to Classis of Amsterdam, nothwithstanding the Civil Oath. Aug. 23, 1764.

No. 10.

The Elders and Deacons for weighty reasons unanimously agreed to ask our Minister if he had any cause for objecting to acknowledge on our behalf subordination to the Classis of Amsterdam, in accordance with the proposal made in a letter addressed by him to Do. Ritzema some time before. His answer was—that he found himself prevented from so doing by the oath of allegiance which he had taken. To this the Consistory replied: That they had no thought of acknowledging any

subordination which should be inconsistent with this oath, or trench upon any freedom which a subject of Great Britain might enjoy under that government, since we were certain that the Classis demanded nothing of this kind; nor did the Consistory intend any other subordination than that only which consisted in the regulation of our Churches here by the Constitution of the Church of the Netherlands. To this there could be no objection for our Churches were based upon this Constitution and likely to adhere to it is secured to us by the Charter of the Crown of Great Britain.

Being further desirous to understand accurately from the Dominie whether there was anything in our proposal disadvantageous to ourselves and to remedy it to the best of our ability if there were, after much reasoning we at length received at our request an answer from him in writing which is given below verbatim.

CHURCH OF NEW YORK.

Letters received. Renting Seats. More Deacons.

New York, September 27, 1764.

Consistory held after calling on God's name.

1. Three letters from Amsterdam were delivered: viz., one from the Rev. Classis; one from Messrs. Longueville and Blenshall; and one from Mr. Daniel Crommelin. These having been read, the consistory laid them on the table to be answered at another time.

2. A plan was presented by Mr. Recorder for selling and renting the twenty-four last made seats in the New Church; and the same was approved.

3. It was agreed that the two seats which Mr. Mathews van Aalsteim has rented for many years, and which formerly were inscribed to some of the family of Jas. Ranaudet, shall be set over to the said van Aalsteim, provided he pays the church's price for them, and holds them under these conditions: of giving up one or both of them in case the widow Ranaudet or her son, the Doctor, should return here to live; to be used by her or him, should they attend our congregation, and otherwise not; and also repay the money expended to the said van Aalsteim.

4. That the seat of Christoffel Bancker which has become vacant shall be allowed to the next of his family according to the old rule.

5. Lastly, it was agreed that at the next election, two more deacons, than usual, shall be chosen, in order to lighten the service in the New Church of those who there are to officiate in their turn; so that the number of deacons hereafter shall be ten; and all to be of like authority and dignity.

Signed etc.,

A. Laidlie, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

LETTERS.

1764, Oct. 1st. Art. 8. The Rev. Depp. ad res Exteras have received letters—

From Colombo, dated January 25, 1764.

From the Consistory of New York, dated May 12, 1764. Whereof the extracts are to be found in the Acta Deputatorum.

They read to the Assembly a letter to the Consistory of Batavia, and a letter to the Consistory of Colombo. Both of these were approved for forwarding.

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ACTS OF THE DEPUTIES, OCT. 1, 1764.

Extract from a letter of the Consistory of New York, per Rev. Ritzema, dated May 12, 1764. Vol. 33, p. 79. No. 347.

ARRIVAL OF REV. LAIDLIE.

A letter from the Consistory of New York, dated May 12, 1764, signed by Johannes Ritzema, Syn. h. t. Praeses.

1. They inform us of the safe arrival of Rev. Laidlie at New York on March 29, (1764); and that his Rev., (after that Rev. De Ronde had preached on April 1st.

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from 2 Thess. 3: 16, "Now the Lord of peace himself give you peace always by all means;" and Rev. Ritzema had preached on April 15th, from Obadiah, vs. 21, "And saviours shall come up on mount Zion, to judge the mount of Esau; and the kingdom shall be the Lord's;") in the afternoon preached his inaugural from 2 Cor. 5: 11, *a*, "knowing therefore the terror of the Lord, we persuade men;" to the great satisfaction of a large congregation. He gave by his edifying teachings much hope of blessed fruit.

2. They thank the Lord of the harvest for sending them such a faithful laborer; and express also their gratitude and obligation to the Rev. Classis for doing its part, and that so speedily, in sending them this man, whose ministry along with that of the other ministers, they pray, may be blest to many.

After assuring the Classis of their high regard, they close with congratulations.

CORRESPONDENCE FROM AMERICA.

Rev. Joannes Ritzema to Rev. Winoldus Budde, Oct. 3, 1764. Vol. 33, P. 82. Letter 352.

Reverend Sir and Much-Esteemed Brother:

Sir:—

My letter to your Rev. on the 5th of July, having been despatched from here only last month on account of want of opportunity to send it, explained my difficulty, on account of my not having received the Acts of Synod, nor any answer to the call of Queens County. Now, however, through the goodness of God, we are enabled to rejoice in the receipt of the Acts of Synod, with the accompanying letters, and the minister for Queens County is eagerly expected. On this account, further information thereon becomes unnecessary.

In my letter I made a suggestion that the Classis should qualify three or four candidates, and send them over without definite settlements. This is a thing of such eminent importance, on account of the decision of Classis and Synod (about the Acts of the Coetus), that if the Rev. Classis desires to free our Church from Independence, and to make her decision available, and to lead some of our Coetus-brethren to return to proper subordination, it will not only strengthen us, but compel them to obedience. If I had now three or four such qualified individuals at hand, I would be able to provide them with places, as good as any in this country, all of them situated on our beautiful North River, between New York and Albany, in the heart of the country. They are congregations, also, which are able to bear the expenses of a call, and among which are found only a few who are in favor of the Coetus. Perhaps two of these churches will even resolve to send a call at once.

The place of the aged Erickson, whom the Coetus has deposed, will now be filled again by a young man. Those ministers will in this very month, again ordain, according to their right of Independency, and that, as I am told, against the sentiment of the greatest part of the Congregation, who, nevertheless, will have to foot the bills. If we now had had such a man, it would never have come to that. And we further hear that they have several more in readiness, whom they will press in, here and there, as soon as the way is opened to the least extent. From this, I think, will appear the necessity of my suggestion, even if the Rev. Classes should be obliged for a while to loan some small amounts for the furtherance of such objects. For one, I will be good for the repayment, if the individuals are provided with the necessary qualifications. I will also receive and care for them.

I desire one other thing in respect to this matter, viz., that the names of those ministers who do not stand with us in subordination (to the Classis) be omitted from the Ministerial Register. According to my view of the case, the Rev. Classis has nothing else to do than to declare, in her letters, that she recognizes none as Brethren, who withdraw their subordination. This business of subordination, that is allegiance to the Church of Holland or non-allegiance, has in this English country now such an importance, that the church of Kingstown, if she has not already done so, is on the point of deposing her minister, (Hermanus Meyer.) He was sent by the Faculty of Groningen (University) and came over with (Jacob R.) Hardenbergh whose sister he has now married. They depose him because they will not recognize

any one as their minister, except one who is subordinate to the Classis. Therefore I expect nothing else but to hear shortly that his Rev. will have to seek another place where they desire such ministers.

That I did not feel much like writing in behalf of domine Erickson is plain enough from my last letter to your Revs. But I knew nothing by myself, with any certainty, to his detriment; but my colleague, De Ronde, who has recently come from there, tells me to-day that Erickson's conduct has been very offensive. He has become so fond of strong drink, that it is all the same to him what company he may be in, if only he can regale himself with an abundance of it. On this account, I would rather that my name should not be mentioned with reference to him, because I neither can nor ought to speak in their behalf, who live unworthy the Gospel.

On some future occasion, I hope I may be honored again with a letter from your Rev. I handed yours. this morning, to my colleague, De Ronde. I might tell you something more about our present condition, but I prefer to use the utmost prudence, until I can communicate to you with greater certainty. Everything is yet incipient, but time will soon reveal it.

I wish your Revs. all needed grace, and the blessing of the God of all grace, for the important duties of the ministry, and for a rich harvest, that many may be justified. Would that such a blessing might be seen once again among us, who are being consumed by quarrels and with desires for the mastery; and that King Jesus would raise the banner of peace among us also! I fear, however, a sad winter; for already polemical letters are beginning to pass between the Presbyterians and Episcopalians; and we have just now received such, from one who will probably join the former. And however careful we may be, we will be, more or less, drawn into the discussion. They are even now endeavoring to draw me into it, although I have always maintained a neutral attitude in this strife, and this attitude I hope still to maintain. I remember that golden maxim, "If it be possible, live peaceably with all men." Indeed I find that best in reference to others, having enough to do with mine own.

Dear Sir, and Highly Esteemed Brother, I sign myself, with the greatest respect,
Your Rev.' willing servant and brother,

Joannes Ritzema.

New York, Oct. 3, 1764.

Addressed:

To the Right Reverend, and very learned Mr. Winoldus Budde, worthy and faithful minister of the Holy Gospel in the flourishing Congregation of Jesus Christ, at Amsterdam.

CORRESPONDENCE FROM AMERICA.

Rev. John C. Fryenmoet to the Classis of Amsterdam, October 3, 1764. Vol. 33, page 81. No. 350.

Very Reverend Fathers and Brethren in Christ constituting the Classis of Amsterdam:—

In the name, and by the order of the Rev. Consistories of the Four Combined Congregations of Poughkeepsie, Fishkill, New Hackensack and Hopewell, I have the honor, to convey to your Revs. the enclosed letter, with their humble request that you will please supply them, as soon as possible, with an orthodox, learned and pious minister. He must be one who will faithfully and constantly maintain the good order of the church according to divine and human law; he must regard your Revs. as a High Assembly, and, therefore, with us subordinate himself to you, adhering with us, steadily and faithfully, to your Revs. in brotherly love. By such a man, with the assistance and blessing of God, the delaying condition of these congregations which call him, may be arrested, and the truth of our sound Confession of Faith, and our pure discipline, according to our laudable Church Rules may be protected and defended against so many errors which interfere with doctrine and discipline. Such errors also flood the Church not only with all kinds of erring spirits from the outside, but also with such men as the promoters of the present

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Coetus from the inside. Undoubtedly you have already seen examples of this, in the complaints preferred to our subordinate Meeting (the Conferentie) at New York on the 20th of June, against Domine Samuel Verbryk, Minister at Tappan. May the kingdom of the great and powerful Prince Jesus be gloriously extended in this land and established.

I consider it desirable in this letter to lay before your Revs. a faithful report of the present condition of these congregations. Thus you may not only perceive therefrom the necessity and importance of this call, but also be the better prepared to send an able man to these churches. I desire further to make you understand the groundlessness of the false and lying accusations against my proceedings in these congregations, which some of the Coetus brethren have threatened to prefer before you.

Poughkeepsie and Fishkill are two large congregations, from which the other two, Hackensack and Hopewell, have sprung. It was with the consent and approval of the Consistories of Fishkill and Poughkeepsie that they were organized as separate congregations. The growth of the two large congregations was, however, much retarded, by the grevious misunderstandings and dissensions which arose between their pastor, Domine B. Minema, (Meynema), and the Consistory and congregations of Poughkeepsie and later, also, of Fishkill. These rose so high, that finally for the sum of £300 of our money, ($750.) Domine Meynema was compelled to cease his services among them.

This made an opening for the call of a poorly educated Coetus youth, named Jacobus van Nest. But the breach among them was not thereby healed. It became only greater; for, during his ministry, which was cut short by an early death, the Consistories of both congregations wholly surrendered themselves to the present Coetus; that is, they withdrew from the jurisdiction of your Revs. They bragged and boasted, that now they were delivered from the Papal yoke of subordination to the Classis; for such, and much worse, is their constant and foul language. They say that they have as good a right to examine and ordain as the Classis has; and that, therefore, it was (not) to be endured that any other persons should ever again come among them for church service except those who are fully subordinate to the present Coetus; that no others shall be allowed to preach in their churches except Coetus preachers. For this reason, and for lack of (new) members, their number in each congregation is very small. There is only the Consistory with a very few adherents, and the same men are re-elected yearly into the Consistory. Also I have been forbidden the church at Poughkeepsie because I am not a minister who belongs to the Coetus.

Now all this embitters the congregations against their Consistories not only, but also against the Coetus. They are also grieved and distressed as to how to extricate themselves from such a miserable condition. For they are destitute of the ministry of the Word as well as of the seals of the covenant, except by ministers of the Coetus; but with these, the congregations will have nothing to do. Therefore they finally addressed themselves to me and asked me to conduct the services occasionally among them. This invitation I accepted; first, in the congregations of New Hackensack and Hopewell which were more peaceable, for their Consistories did not belong to the Coetus; and subsequently at Fishkill, but only with the consent of the Consistory. I have now served these congregations for three or four years, although I live between 70 and 80 miles from them. During this time I have taken trouble to be very careful to reconcile the dissenting parties, and to have them call an orthodox pastor, subordinate to your Revs. But all my efforts were in vain, because the Consistory of Fishkill obstinately stood to their resolution not to have anything further to do with the Classis or Synod, but only with the Coetus. They were, therefore, determined to call, contrary to the will and wish of the congregation, a young man who was to be examined and promoted (by the Coetus) against the express prohibition of the Classis and Synod.

At length the congregations of New Hackensack, Hopewell, Kloof, (Clove), with the dependant one of Fishkill Ferry, resolved to send a call to Domine Blaaw, Minister at the Gansegat (Fairfield, N. J.) This was done in the presence of myself as adviser. He, however, raised difficulties about accepting the call, because not the Consistory of Fishkill, but only a committee of the congregation had signed it. These obedient members of the congregation now urgently requested me to help them to a Consistory that their call might be made complete; for their Coetus consistory

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would not do this. At first, I found many difficulties in the way; but after consulting with my Consistory, and after examining and considering, with six of my Elders, the condition of the Fishkill congregation, we found ourselves compelled by our consciences, to provide them with a Consistory. We did not do this, however, without taking the advice of the Rev. Ministers at New York and on Long Island. These gentlemen unanimously thought that the congregation ought to be provided with a Consistory.

Before carrying out this advice I tried once more to bring the Consistory of Fishkill to a better mind, urging them to submit themselves to your Revs. I read to them, for that purpose, your letter of the 3rd of October, 1763, with the resolutions of the Synod which were in it. But again it was all in vain. For after much scoffing and abuse, with reproaches upon the Classis and Synod, I finally received from the oldest Elder, Jan Brinckerhoff, in the name of the whole Consistory, in which the Poughkeepsie body was included, the following answer: They believed that, (Nota Bene, oh! abomination!) he commits a sin against the Holy Ghost who deserts the Coetus and submits to your Revs. They consider the Coetus fully authorized and empowered to do all that they had done or undertaken; to examine and to ordain independently of Classis and Synod.

Seeing that they were incorrigible, I proceeded with the obedient members of the congregation to elect a Consistory, and I ordained them. All the proceedings in regard to this matter, I laid upon the table of our subordinate Meeting (Conferentie) last June. It was not only unanimously approved, but I was also heartily thanked for it. Poughkeepsie was also in similar circumstances, as an Elder and a Deacon, who have not surrendered to the Coetus, clearly proved in our Meeting. They requested, to be provided with a legal and loyal Consistory in the same way as Fishkill, and the Meeting authorized me and Domine Koch, (Cock), minister at the Camp, to perform this duty. How well or badly we have executed our commission, your Revs. may see from the enclosed copy of our minutes, which we send to you for your consideration.

Meanwhile Domine Blaaw, with thanks, declined the call to Fishkill and the other congregations. This compelled the Consistories to proceed to make out another call, and to give the honor of it to your Revs. according to their written obligations. A sample of these is enclosed: They do this, hoping and wishing and praying that, agreeably to your sanctified discretion, and your good-will to promote the welfare of our Dutch Zion, and as an instrument in the hands of the Great Shepherd, Jesus, you will send over such a pastor for this congregation. Let him be a man after God's own heart; may he guide and feed the flock with knowledge and discretion; may he be like Apollos, mighty in the Scriptures and able to stop the mouths of the adversaries: but let him be also of a lovable and friendly disposition in his intercourse with the people, inasmuch as lack of these qualities was the leading cause of the rupture between Domine Meynema and his congregation. Above all, let him adorn our holy Confession of Faith with an exemplary life and pious walk.

These congregations would now be able to call two pastors, if there were not so many who defer signing for a lawful teacher until your Revs. shall have declared this (Henricus) Schoonmaker, ordained in so remarkable a manner, to be unauthorized in our church. This I humbly request to be done soon, even as you formerly did in my behalf in regard to my ordination by Domine Dorsius. Thus he may be prevented from preaching and administering the sacraments; and entire quiet and peace may be restored to these congregations by the coming of an authorized pastor. There are also others, who delay signing, until a preacher comes over on this call. They fear that perhaps another Meynema might come, to whom they would be bound. Therefore I sincerely pray that Jehovah, who wisely directs everything, may endow your Revs. with a double amount of wisdom and discretion in selecting a teacher for these congregations. And may He crown, with all desired blessings here, and with the reward of faithful servants hereafter, the labors and unwearied cares, which from time to time your Revs. have employed, for the welfare and the benefit of our Dutch churches, and which you are still employing.

With most devout respect I sign,

Reverend Fathers and Brethren in Christ,

Your obedient servant and brother,

J. C. Fryenmoet, V. D. M.; in the Manor of Livingston, Claverack and Kinderhook. Aetatis 43.

Poughkeepsie, October 3, 1764.

REV. SAMUEL SEABURY TO THE SOCIETY FOR PROPAGATING THE GOSPEL.

Jamaica, October 6th, 1764.

Reverend Sir:—

Since my last letter to the Honored Society we have had a long visit from Mr. Whitfield in this Colony where he has preached frequently, especially in the City of New York and in this Island, & I am sorry to say he has had more influence than formerly & I fear has done a great deal of mischief his Tenets & Method of Preaching have been adopted by many of the Dissenting teachers, & this Town in particular has a continual I had almost said a daily succession of Strolling Preachers & Exhorters; & the poor Church of England is on every occasion misrepresented as Popish & as teaching her members to expect salvation on account of their own Works & deservings—I have in the most moderate manner endeavoured to set these things in their true light & I think not without success, none of my own people have been led away by them, though I have not been without apprehensions on their account, and I hope that friendly Disposition & mutual intercourse of good Offices which have always subsisted between the church people & dissenters since I have been settled here & which I have constantly endeavoured to promote will meet with but little interruption.

I am etc., etc.

Samuel Seabury.

—Doc. Hist. N. Y. Vol. iii. p. 199.

THE CONSISTORY OF KINGSTON TO REVS. FRYENMOET AND COCK, AND THEIR CONSISTORIES, OCTOBER 9, 1764.

No. 1. Kingston, October 9, 1764.

To the Rev. J. C. Fryenmoet, V. D. M. in Manor Livingston and Rev. G. D. Cock, V. D. M. in Camp and Rhinebeck with their respective Consistories:—

We the undersigned the Consistory of the Netherlands Reformed Church at Kingston in Ulster County in the Province of New York, being desirous to be subordinate in a becoming manner to the Classis of Amsterdam in accordance with the Constitution of the Netherlands Reformed Church, and to adhere to the wholesome government and Constitution of the Church:—having been brought into difficulty with our Minister, Hermanus Meyer, who to our sincere regret has been guilty of such conduct as we regard shameful in the eyes of men and injurious to the Church of God, namely, in exciting divisions in his Church, in despising ecclesiastical counsel, and in opposing the request of the Consistory to acknowledge with them proper subordination to the Classis of Amsterdam; which things we consider to be inconsistent with the Call in answer to which Do. Meyer came over to us, and also with his own declaration in the letter accepting the same, and in direct opposition to the unanimous resolution of the Rev. Synod of North Holland:—*For these reasons* we request the Ministers and Elders above named to grant us a lawful hearing, in a manner becoming our religion and the Laws of the Church established at Dort; and we ask that, if the charges be found of sufficient weight, ecclesiastical discipline may be administered. This is our prayer.

(Signed)

Deacons.	Lucus Elmendorph Ezechiel Masten Benjamin ten Broek Coenraad Joh. Elmendorph	Elders.	Johannes Wynkoop Johannes Turk Cornelis Persen Jan van Duesen

Rev. G. D. Cock to Rev. Hermanus Meyer, Oct. 9, 1764.

No. 2.

Rev. Sir and beloved Brother in Christ:—

We have heard with sincere regret of the differences existing between yourself and your Consistory, and Do. Fryenmoet and myself have been requested by your Consistory to lend our assistance in devising a way in which these difficulties may be composed. In the prosecution of this design there have been laid before us by your Consistory the following charges against yourself:—Of exciting division in the Church—of despising ecclesiastical counsel—of refusing to acknowledge subordination to the Classis of Amsterdam, and in connexion with this of opposing the request of the Consistory to act upon this subject. We now in all kindness request you to appear before us in the Consistory Room, this afternoon at two o'clock in order to reply to these charges and defend yourself against them—that by these means we may put an end to these difficulties and restore the peace so precious to the Church of Christ. This is the object for which we have come together and we hope that the Lord will bless our endeavors.

Awaiting your appearance before the Convention or an answer to this note we assure you of our affection and respect,

In the name, and by order of the Convention,

Your obedient servant,

G. D. Cock.

Consistory Room,
Kingston, Oct. 9th, 1764.

P. S. Since writing the above we have received your note, to which the above may serve as reply.

Rev. Hermanus Meyer to Rev. G. D. Cock, Etc. Oct. 9, 1764.

No. 3.

Rev. Sirs:—

I was requested last night by two of my Elders, Johannes Turk and Cornelis Persen to meet with the Convention at the Consistory Room—and again this morning, I have received a farther communication and request. I wish therefore to be informed by you in writing what you desire of me—and in what light I am to look upon your Convention.

In expectation of your written reply upon these points,

I am,

Your obedient servant,

H. Meyer.

Kingston, Oct. 9th, 1764.

Rev. Hermanus Meyer to Revs. G. D. Cock and J. C. Freyenmoet, October 9, 1764.

No. 4.

Rev. Sirs:—

I learn from your letter that you have come hither at the request of our Consistory and not only that but that our Consistory has also delivered to you charges against me. On account of these you request me to appear before you at two o'clock this afternoon in order to reply to them and offer my defence.

Under these circumstances I have concluded to inform you in writing that since these charges (which hitherto have been concealed from me) have been made by our Consistory and by them formally presented, I am not disinclined but on the contrary am entirely willing to be informed of them and openly to reply to them; but I must at the same time declare that I am no less desirous that the Convention before which I am to appear and defend myself be lawfully constituted in accordance with the rules of our Church and the laws of our land; since as an ecclesiastical person I have pledged myself by signing the constitution of our Church (as

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I did at my ordination) to adhere to it, and as a subject of his Majesty of Great Britain I am bound to conform to his laws and also permitted to enjoy their protection.

For these reasons I cannot regard your Convention as regular since it is in accordance neither with the laws of the Church nor the laws of the land—inasmuch as the minister and Consistory of the neighboring Church (that of the Paltz) are not present, which is in contravention of the 79th Art. of our Church laws;—and since Do. Cock so far as I am informed is still an alien or foreigner and therefore by the laws of our land cannot sit as judge in any matter.

On these grounds I protest against your acts and proceedings and recognize you as no lawful judges of my conduct, and consider myself in no way bound to appear before you.

In addition I say—that if our Consistory shall choose to call a lawful Convention—one that shall conform to the laws of our Church and of our land and shall cite me to appear before it, I shall be ready to appear to listen to the accusations and to reply to them.—And I in kindness request you to make known this my desire to the Consistory. And further, to inform them that however soon they may call such a regular Convention (and, surely, not a word can be said against the measure) I shall give my utmost endeavor to be ready to appear before it.

Awaiting your written reply, as to what action yourselves and our Consistory shall take in these premises, I continue to implore for you that light and wisdom coupled with the fear of the Lord, which are necessary to guide you.

Rev. Sirs,

Your obedient servant,

Herm. Meyer.

Kingston, Oct. 9, 1764.

REVS. J. C. FREYENMOET AND G. D. COCK TO REV. HERMANUS MEYER, (OCT. 9, 1764.)

No. 5.

Rev. Sir and Respected Brother:—

We have been astonished to learn from your letter that you regard our Convention as unlawful because the neighboring Consistory of Paltz has not been requested to form a part, and that on this account you do not consider yourself bound to appear before us, but that you are willing to appear before any other lawful Convention which the Consistory may call. After communicating this your proposition to your Consistory we together with them have passed the following Resolution, Namely—That the first reason for which you pronounce our Convention unlawful is entirely without foundation since it is well enough known that Camp and Rheinbeck and even according to our most careful computation the Manor of Livingston are much nearer than Paltz and Schaowengkon—besides if it were true that the Paltz Church is the nearest we would not act in connexion with it because it acknowledges the Coetus which itself is the occasion of all this difficulty.

And what constitutes your second reason having reference to Do. Cock—namely, that he is an alien or foreigner we consider of the same nature, as your taking the oath of allegiance which in your opinion is inconsistent with subordination to the Classis of Amsterdam. For if Do. Cock may not judge in Ecclesiastical matters, the right to do which is essential to his office, then his action in all other particulars which concern his office must be equally illegal. For these reasons your Consistory adheres to its opinion and resolution and regards our Convention as in accordance with the Constitution of our Church and the laws of our land, and urges upon us its request that we would proceed in this matter according to ecclesiastical usage. This request and resolution of your Consistory we communicate to you and in their name we affectionately request you once more and for the last time to appear before us that this unpleasant business may be brought to an end. In expectation either of your appearance before us within an hour, or of a reply, and imploring for you the counsel of the Lord and his blessing,

We subscribe ourselves in the name, and by order of the Convention,

Your obedient servants,

J. C. Fryenmoet
G. D. Cock.

REV. HERMANUS MEYER TO REVS. J. C. FREYENMOET AND G. D. COCK, OCT. 9, 1764.

No. 6.

Rev. Sirs:—

That the Church of Paltz is the Church nearest to ours appears from the nature of the case, for it borders upon our Congregation of Kingston, and this neither the Church of Camp and Rheinbeck, nor that of Livingston Manor does. You say that this Church acknowledges the Coetus; but this does not touch the case for the Constitution of our Church does not enquire whether it is a Church belonging to the Coetus, or a Church belonging to the Conferentie, but whether it is a Church of the Lord, which with the body of the Netherlands Churches adheres to the Common Constitution. If the principle of your objection is just, and this be not the meaning of our laws, what hinders me from saying in return that your Churches belong to the Conferentie and that therefore I will have nothing to do with them.

That an alien may not justly sit as judge the law will sufficiently establish.

I adhere therefore to my protest and the remarks which accompanied it, and I further declare that it has much astonished me that you who profess to seek peace have been unwilling to join with me in appointing another Convention before which we could lay our affairs with mutual satisfaction. I have proposed and requested such a course of my Consistory on many previous occasions and again lately have renewed the request by Do. Cock. This course only shall satisfy me, and it as I trust will tend to the restoration of mutual peace. I therefore again bring it to your notice, before the difficulty increases, as it is natural to suppose it will, and I request that you as messengers of peace will strive to incite my Consistory, by urging it upon them as their duty demanded by the Word of God, to show themselves willing to promote the peace of the Church in the way suggested. This letter will be an additional evidence of my desire for peace.

The Lord be judge between me and my Consistory, and between me and yourselves. I subscribe myself, Your obedient servant,

H. Meyer.

Kingston, Oct. 9, 1764.

THE CONVENTION AT KINGSTON FOR THE SO-CALLED TRIAL OF REV. HERMANUS MEYER, OCT. 9, 10, 1764.

On the *9th of Oct.* Do. J. C. Fryenmoet, Minister of Manor Livingston, and Do. G. D. Cock, Minister of Camp etc., with their respective Elders, Capt. Johs. Best and Capt. Jacob Dekker, Elders of Manor Livingston, and Philip Klum and Cornelius Müller, Elders of Camp etc., at the request of the Consistory of Kingston came together at 10 o'clock A. M. in the Consistory Room, to act ecclesiastically upon the important difficulty between them and their Minister, and to seek to adjust the same. Their Convention was opened with an earnest prayer by Do. J. C. Fryenmoet.

Whereupon the request of the Consistory was read to us, together with their names:—

Elders	Deacons.
Johannes Wynkoop	Lucus Elmendorph
Johannes Turk	Ezechiel Marten
Cornelis Persen	Benjamin ten Broek
Jan van Driesen	Conraad Jacob Elmendorph

Therein they accuse their Minister, Hermanus Meyer, of several sins—namely:

I. Of exciting Schism in the Church;

II. Of despising ecclesiastical advice;

III. Of refusing to acknowledge subordination to the Rev. Classis of Amsterdam and in connexion therewith of rejecting the request of the Consistory for friendly conference upon the subject.

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Whereupon the Convention resolved unanimously to acquaint Do. Meyer of these charges and affectionately to request him to appear before us at 2 o'clock this afternoon to defend himself against them, that by these means a way might be found of composing the difficulty between him and his Consistory and restoring precious peace to those under their charge.

This resolution being passed, before our letter was sent to him, we received from him a letter addressed to us—to which our letter already written served as a reply, the same having been read before the Consistory and fully approved—To this letter Do. Meyer returned an answer in which he declared that our Convention was illegal and contrary to the usage of the Church, since the Consistory of the neighboring Church at the Paltz had not been invited to send a delegation, and on this account he said he did not consider himself obliged to appear before us; but he promised to appear before any other lawful Convention which the Consistory might call. The above being at his request made known to the Consistory of Kingston we with them passed the following resolution—Namely; That the first reason for which he considers our Convention unlawful i. e. because the Minister and Consistory of the neighboring Church as he considers that of Paltz have not been summoned in accordance with Art. 9.—is entirely without foundation—for—certainly it is well enough known that Rheinbeck and Camp and according to our best information Livingston Manor are much nearer than Paltz and Schaowengekong—and besides we unanimously agree that if the Church mentioned were the nearest it would not be able to act since it acknowledges the Coetus.

And as for the matter of the remaining reason—the charge that Do. Cock is an Alien and a foreigner we consider of the same character—as the fact that he has taken the oath of allegiance which he considers inconsistent with the subordination to the Classis of Amsterdam. For if Do. Cock may not have a share in the jurisdiction of the Church which is an essential part of his office certainly it is entirely unlawful for him to discharge the other duties of his office. For these reasons the Consistory of the Church of Kingston adhere to their opinion and resolution, and consider our Convention as regular and lawful, urging us to proceed to ecclesiastical action and desiring us to make known this their resolution and request to Do. Meyer, and once more and for the last time affectionately to invite him to appear before us and bring this unpleasant affair to an end.

This was done—a letter to this effect having been written and approved by the Convention it was sent to him in the renewed expectation either of his personal appearance before us, or an answer by the bearer of our letter. We received an answer—in reference to which the Consistory remarked—that the reasons on account of which Do. Meyer sought to make out our Convention to be irregular and unlawful and for which he had so far refused to appear before us did not prove the point at which they aimed—that we could not receive his protest because he now refused to acknowledge subordination to the Classis of Amsterdam and at this very time stood under no Classis in Holland—that his observation in reference to Do. Cock had no relation to Ecclesiastical affairs and therefore could be nothing to this Convention—that we could not acknowledge the Church of the Paltz as a Church which receives the Constitution of the Netherlands Churches—for certainly it does not adhere to it, but directly opposes itself to it, inasmuch as it acknowledges the Coetus, and the Coetus not only refuses to acknowledge subordination to the Classis of Amsterdam although by the resolution of the highest Church Court of the Netherlands, the Synod of North Holland it was most kindly directed so to do, but continually and repeatedly breaks through that subordination by positive acts in disregarding the express prohibition of the Classis and the Synod against examining and ordaining youth.

The Convention in accordance with the last request of Do. Meyer earnestly recommended to the Consistory of Kingston his terms of reconciliation as he called them and urged them to fall in with a plan proposed by Do. Meyer for restoring peace. But the Consistory unanimously decided that it had been impossible all along to restore peace in this way—and they therefore unanimously persevered in acknowledging us as the neighboring Consistories, and requested that we would proceed as a Convention regularly and lawfully organized, to act upon their differences.

The Convention thereupon resolved to ask of the Consistory of Kingston reasons and proofs of their charges brought by them against their minister—and

1. In reference to his Contempt of Ecclesiastical Advice.

Do. Meyer was requested in all kindness by the Consistory and several particular members of this Church, to suffer himself to be married by Do. Westerlo of Albany and not by Do. Hardenberg who was a minister of the Coetus and the genuineness and lawfulness of whose ordination was disputed in the Church. This request was made in conformity to the unanimous desire of the Church and because the opposite course would occasion great displeasure, especially since particular members of the Church had promised him more than once that they would bring down Do. Westerlo from Albany and carry him home again rather than have unpleasant feelings awakened in the Congregation on this account. But all this counsel both of the Consistory and of particular members of the Church Do. Meyer despised and suffered himself to be married by the above mentioned Hardenberg on which account universal displeasure was felt throughout the Church. These facts were established by Mr. Jan Jansen and Joh. Du Bois who at that time were Elders, and by Mr. Frantz Henrikson who then was Deacon as well as by the present Elders and Deacons who were then in office with them. Mr. Petrus Edm. Elmendorph also testified that he had promised Do. Meyer to bring Do. Westerlo from Albany at the time mentioned at his own expense. Conraad Jacob Elmendorph also who is now a Deacon and then was a member of the Church, declared that he, as Doctor riding about a great deal in the Congregation and thinking there was reason to anticipate general dissatisfaction, had besought Do. Meyer not to be married by Do. Hardenberg even if he was lawfully ordained but by Do. Westerlo since the other course might occasion disturbance, offering him by way of defraying the increased expenses five pounds. Jacobus Elten testified to the same effect—that he before harvest spoke to Do. Meyer in reference to his marriage by Do. Hardenberg and said to him that he as a shepherd should seek the peace of his flock and that therefore he should not be married by Do. Hardenberg but should follow the advice of his Consistory which warned him of discord and dissatisfaction in the Church. To which Do. Meyer replied that by adopting his own course he would show the Consistory and the Congregation that he regarded Hardenberg as a lawful minister and that he himself would not be entirely subject to the dictation of the Church.

On Oct. 10th, at nine o'clock A. M. Do. J. C. Fryenmoet and Do. G. D. Cock with their respective Elders as above named again came together as a Convention to listen further to the proof that Do. Meyer had despised ecclesiastical advice.

Mr. Jan Jansen who formerly was Elder and Joh. Wynkoop and Joh. Turk ruling Elders united in testifying that they, fearing that Do. Meyer by his marriage might perhaps come under the Coetus, had made a formal request to him to maintain peace and unanimity with them and that he in reply had pledged himself to make his action in all particulars conform with their own. If the Consistory wished to remain neutral he would do so. If the Consistory wished to be under the Conferentie he would concur with them. This promise, they testify he had broken since according to the declaration of the Consistory he in the sequel refused to act in concert with them. Mr. John Turk ruling Elder also testified that Do. Meyer regarded the Coetus as a lawful Classis, notwithstanding that he previously had not approved of it; and that by so doing he had given occasion of discord.

And Secondly—that Do. Meyer and his Consistory of Kingston having met together in the Consistory Room on the afternoon of Sunday July 8th, Do. Meyer himself called the attention of the Consistory to the necessity and also the advantage of subordination to the Classis of Amsterdam, and that consequently they agreed to meet on Thursday to pass a resolution upon the subject, and to take measures for communicating the same to the great Consistory in order to receive their assent. Whereupon Do. Meyer himself presented the subject of subordination to some of the great Consistory and asked them whether they did not agree with him in regarding it proper and advantageous for them to acknowledge the same. On Thursday the Consistory came together for the purpose specified and unanimously passed a resolution in favor of subordination—which was approved by the greater part of the great Consistory (a single voice only dissenting). This resolution Do. Meyer himself drew up and brought to the Consistory meeting—and that it was approved by the whole Consistory appeared from a copy of it which Mr. Wynkoop in our Convention testified to be a true copy.

This resolution Do. Meyer agreed to forward to Do. Ritzema at New York but on the Saturday following in the presence of John Turk one of his Elders and also of

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the John Turk testifying, the oath of allegiance to Great Britain was demanded of him by Col. Abrah. Hasenbroek, and Abraham van Keuren and Frantz Petu Roggen. These being asked by this Elder for what reason they made this demand the answer was made—that they protested against the resolution of the Consistory concerning subordination to the Classis of Amsterdam. On the following day, Sunday, Do. Meyer narrated these circumstances to the Consistory, after sermon, and signified his wish to confer with the Consistory in reference to this demand. The Consistory therefore unanimously agreed to meet in the Consistory Room the next day, Monday at two o'clock P. M. to consider the reasons for which this oath was demanded. But the Elder Joh. Wynkoop, having learned on Sunday evening that Major Paling was to come to the place on Monday forenoon, suspected that Do. Meyer might perhaps take the oath before their meeting in the afternoon. He therefore desired Dr. Coenr Elmendorph one of the Deacons to request Do. Meyer that if Major Paling should come before noon he would instantly send for the Consistory. It did so happen—and Do. Meyer sent for Mr. Wynkoop who instantly repaired to his house and found there Major Paling and Lewis Bevier two of his Majesty's Justices of the Peace, and also Col. Hasenbroek. These Mr. Wynkoop asked, what was their aim in demanding this oath. Col. Hasenbroek answered I come in the name of King Jesus and King George. The same he repeated in the presence of other members of the Consistory. Upon Mr. Wynkoop's insisting that if they proceeded in this business the meeting in the afternoon would be useless. Major Paling postponed all action till that meeting. In the afternoon accordingly the Consistory met with these men for the purpose of conferring with them on the subject but no progress could be made since these obstinately adhered to their purpose. The Consistory therefore with Do. Meyer resolved at length to ask of Major Paling a delay of three weeks since this was a new and unheard of matter, in order that they might inform themselves concerning it and learn whether it was proper and necessary that the thing demanded should be done. This request to Major Paling Do. Meyer agreed to present to him, as he did; and he received Major Paling's acquiescence. But to the astonishment of the Consistory he shortly after showed himself entirely willing to take the oath at once, saying that he regarded himself as having already taken it in effect.—By all this misconduct, in breaking his promise and despising all brotherly advice of the Consistory, Do. Meyer has made himself unworthy of the respect of the Consistory and Congregation and has occasioned in the Church great disquiet and sorrow the evidence of which were daily heard and seen by Mr. Persen (while engaged with Do. Meyer in visitation) in the complaints and tears of many aged members of the Church, awakened by such conduct on the part of a minister. The same has been to the Consistory the occasion of much pain and sorrow, especially since all means employed for the removal of the difficulty have proved of no avail.

Three weeks afterward i. e. upon Aug. 6. the four ruling Elders went to Do. Meyer and acquainted him with the advice of a friend in New York who in accordance with the counsel of several lawyers and other well informed persons decided that no Reformed Minister was bound to take the oath of allegiance but only Roman Catholics. And they further requested him if he intended to take the oath to follow the advice of the advocate.....and the counsel of the Consistory and not do so until a lawful summons should be received by him. And they assured him that if he would follow their advice by so doing he would satisfy the Consistory and the Congregation, and that in that case they would shield him from injury, but if he chose rather to follow the advice of others he must look to them for protection. This counsel Do. Meyer also disregarded and very soon after on the very same day took the oath.

The Consistory found no cause of offence in Do. Meyer so far as the taking of the oath is in itself considered, but only because his willingness to take it furnished ground for the suspicion that he wished to find in it an excuse for refusing subordination to the Classis of Amsterdam as if the oath was incompatible with such subordination; they therefore met with him on Aug. 23 and addressed unanimously to him a proposal to concur with them in acknowledging subordination to the Classis in conformity with their former resolution as appears from (*No.* 9.) requesting at the same time an answer in writing. Do. Meyer accordingly returned to them such to this effect. That in consequence of the oath which he had taken, and which bound his conscience he could not acknowledge subordination to the Classis of Amsterdam as will appear more fully from (*No. 10.*)

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From this letter of Do. Meyer it also appears that he would not acknowledge the subordination even if he were clearly shown how it was entirely consistent with the oath he had taken, since Mr. Wynkoop had before read to Do. Meyer from a letter of Do. Ritzema the manner in which the subordination was to be understood—Namely that the Classis of Amsterdam demanded of us no subordination that was inconsistent with the freedom of this land, as appears from (*No. 11.*)

On the 17th of Sept. the Consistory of Kingston, having again met with Do. Meyer renewed the proposal which they made to him on the 23rd of August—namely that he would consent to the subordination to the Classis of Amsterdam and Do. Meyer returned the same answer as at the meeting of Aug. 23, as appears from (*No. 12.*)

II. In reference to the division in the Church.

The Consistory complained that in consequence of the above mentioned misconduct of Do. Meyer some who formerly held with the Consistory and Church after the taking of the oath and the refusal of subordination had deserted the Consistory and Church for his party—and not only this—but a great number of members of the Church had more than once met together and appointed a Committee of five to join with the Consistory in devising ways and means for the removal of the disturbance in the Church or for the punishment and removal of their minister since they could not live on in this manner.

III. In reference to his refusal to acknowledge subordination to the Classis of Amsterdam the preceding proof is sufficient; yet the following bears upon this point, that the Consistory of Kingston appointed two of its Elders, namely, Joh. Wynkoop and Cornelis Persen to go with Do. Cock and his two Elders, Philip Klum and Cornelis Müller to Do. Meyer and request him to appear ecclesiastically and confer with them in reference to the disturbance in the Church, which request Do. Meyer refused, whence it is sufficiently clear that Do. Meyer has despised ecclesiastical admonition as appears also from the former part of our minutes.

The Rev. Convention having carefully weighed all the Complaints and charges of the Consistory of Kingston against Do. Meyer their minister, we find ourselves with the most sincere regret in conscience bound to declare him worthy of suspension from his office in the Church of Kingston because he has been guilty not only of multiplied and obstinate acts of contempt of ecclesiastical advice addressed to him in general by his own Consistory and in particular by Do. Cock and his Consistory and also by this Convention—and consequently of sowing discord and dissention in the Church—but also of absolutely refusing subordination. Yet we postpone the execution of this sentence for such time as shall be sufficient to receive the brotherly advice of the ministers and their respective Consistories in New York which belong to the Netherlands and High Dutch Reformed Churches; to whom we will send an attested copy of all our proceedings by the hands of Do. Cock. We take this course because this matter is one that shall be handled with the greatest wisdom. Do. Meyer himself has also appealed to Do. Laidlie one of the ministers of New York. The matter of subordination is referred by the Coetus with consent of our Convention (which acknowledges it) to the future decision of the Synod.

In token of this our resolution and intention we subscribe ourselves with our hands,

(Signed) J. C. Fryenmoet, V. D. M. in Manor Livingston.
Gerhard Daniel Cock, V. D. M. in Rheinbeck and Camp.
Johannes Bert
Philip Klum
Jacob Dekker
Cornelis Müller.

Done in our Convention in the
Consistory Room at Kingston Oct. 10, 1764.

JOURNAL OF THE NEW YORK COUNCIL.

Moravians and Quakers.

1764, Oct. 11. C. Colden, Lieutenant Governor.

Assembly sends to the Council a Bill entitled, "An act to appropriate the moneys that have arisen in Kings County and Queens County by the fines and forfeitures from the people of the church or congregation called *Unitas Fratrum*, or United Brethren, and from the people called Quakers by virtue of the Acts therein mentioned. *Council Journal*, 1151. Read, Committed, 1151-2. Assembly inquires of the Council what progress made on this Bill, 1158. Council declines to act, 1158.

CORRESPONDENCE FROM AMERICA.

Rev. Jacob Hardenbergh to the Rev. Classis of Amsterdam, October 12, 1764.
Right Rev. Sirs and Highly Esteemed Fathers in Christ:—

Do not take it amiss that I make a request of you in a most fraternal spirit. It is for a further elucidation of what is said in your letters to the Rev. Coetus, of Oct. 3, 1763, as follows: That I, being authorized by the Rev. Coetus, laid a request before the Classis, asking that *the Rev Classis of Amsterdam would be pleased to change the Coetus of New York into a Classis.* Your Revs. must have plainly understood from all my communications, that I was not provided with any other letters of authority except these: Namely, the letter to the Rev. Classis, *as your Revs. know; and another letter with the same request, to the High Rev. Synod, to be laid before them; and I was to give a further elucidation of the matter as the occasion might require.*

Did I not give that letter to Domine Budde, at the house of my worthy mother-in-law?* And in that letter the Coetus expressly declares that she considers herself, and thinks that *she ought to be considered by others, as a (lawful) Assembly of Church Officers, existing under the authority and right given by God; to perform anything and all things that a Classis in the Netherlands is accustomed to do.* The request is thus worded in the letter.

Therefore, just this is the intention, the desire and the prayer of the Rev. Coetus: that the Rev. Classis of Amsterdam, pondering the divine authority for the existence and powers of our (Coetual) *Assembly, would be pleased to acknowledge it as such, and declare the fact.* But what then must the Rev. Coetus think of me, as to the execution of my Commission, when she observes your Revs.' report concerning proposals made by me? Is it not an undeniable truth that I, (personally) never made any proposals to the Rev. Classis?

For when I had delivered my credentials, was I not requested to withdraw? And when I was called in again, was I not then told by the President, that the Rev. Assembly had already spent much time in their deliberation of these matters; that she had also already received information from particular members, with whom I had conversed on the subject; and that if I had yet anything more to add, by way of elucidation, I would be pleased to be short? Whereupon I had nothing further to communicate on that subject to your Rev. Assembly. I spoke, however, of the condition of the two congregations which had extended calls, respectively, to the Rev. Henricus Frelinghuysen and to the Rev. (John) Mauritius Goetschius. Those congregations had made application to the Rev. Coetus for the promotion (ordination) of those young men whom they had called.

In speaking with particular individuals, I do not remember that I ever alluded to my making such a request of them. On the other hand, I do very well remember of once being at the house of Domine Kulenkamp. In talking there about our affairs, his Rev. said to me, "Domine Hardenbergh, you folks want of us what we cannot possibly give your Revs. We cannot transform your Revs. into a Classis." Upon which I answered, *My dear Sir does not understand our request. We believe that we are already a Classis; but we would like the approbation of your Revs.*

*See Corwin's Manual, 4th ed. 1902, page 513.

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I believe that when the Rev. (Classical) Assembly recalls what then took place she will remember that I, (personally) never made any such proposal. And even if I had made it, I could not have done it in the name of the Rev. Coetus, as the Coetus had definitely expressed their desires in their letter. Your Revs. must therefore have taken up the matter under this (wrong) impression, and without any proper introductory remarks.

Worthy Fathers! the way our affairs were dealt with in Holland led me to make a resolution—I cannot deny it—that I would never again take part in any attempt to promote further relationship (combination) of our churches with those of Holland. Nevertheless, upon second consideration, I concluded again to try to do something to place our affairs upon such a footing as is presented to your Revs. in the letter of our Coetus, (of this same date.) The Third Article, concerning the limitations of the "subordination", is left somewhat indefinite, for fear of infringing on the rights of the Civil Government. I think I can positively assure your Revs., that if our propositions are listened to, the Rev. Coetus will easily be brought into a closer alliance (with the Church of Holland), so as to allow your Revs. decisions to have the power of conclusive verdicts in every particular, in all such cases as are mentioned in the said letter of the Coetus. Nevertheless, it is true that the laws of our land do not permit us to transfer to your Revs., any supreme authority or jurisdiction over us; but I do not think those laws would prevent us from mutually allying ourselves together, in order that we might take your Revs. judgments by way of advice; and that we might permit the same to have the power of a conclusive verdict among us, on the strength of the said alliance between us.

I think that this would at once remove all well-grounded objections concerning the possible introduction of any errors (of doctrine), the exercise of authority, or the separation of our Church from the Church of the Netherlands. And the danger of introducing ignorant persons into the ministry can also be effectually remedied by the establishment of a Seminary here. It cannot be denied that there is likelihood enough of our succeeding in this. For we have already presented a petition for a CHARTER for such a Seminary, to his Excellency, the Governor of this Province, (New Jersey), and we have good reason to hope that we may obtain it, especially if we (the Coetus and Conferentie parties) again unite together. Indeed, it would then be certain. And our ability to raise an endowment is much greater than was that of either the Episcopalians, (1754), or the Presbyterians (1746) when they established their Seminaries (or Colleges.) Why, then, may we not establish a School as well as they?

Worthy Fathers! if your Revs. do not avail yourselves of this opportunity to intervene in our behalf, and also to modify your own demands a little, on your side of the case, God only knows where our disputes will finally end. Inasmuch as the High Rev. Synod has declared that the Sovereign of Holland will never consent that the Rev. Coetus should, either partially or fully, be a member of that High Rev. Assembly, because said Coetus exists under another Civil Power, our affairs may have been brought much more to the notice of the Authorities over here than ever before. For they reason thus:—If the Sovereign of Holland will not permit the Coetus to have any voice in their (Netherlands) Church Assemblies for fear of some evil results: is it safe for us, (the English authorities of New York), to permit the highest Church jurisdiction over them, to inhere in a Church Assembly so closely allied to the State (a Foreign State), and which Assembly is entirely under the control of another Sovereign.

Take as an illustration of this, the following; The Rev. Consistory of Esopus (Kingston), where domine Harmanus Meyer has a church, is in favor of the subordination demanded. Domine Meyer at first held back from it (the subordination) a little, but finally yielded to the Consistory. But even before his resolution had been taken, the local government of that place had interfered, and insisted that domine Meyer should take that oath, of which the Rev. Coetus has sent you a copy. The Civil authorities said also to the Consistory that its members might expect to be required to do the same thing, if they should subordinate themselves (to the Church of Holland.) Upon this, the Consistory sought advice from all the more eminent lawyers in the city of New York, asking *if it was in the power of the* (Civil) *government to demand this oath of them.* One of the most eminent of those lawyers subsequently told me personally, that it was the unanimous opinion of the

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lawyers, *that any two Justices of the Peace had it in their power to demand an oath from any one they saw fit; and that those who refused to take it would ruin themselves thereby.* The Council (Governor's Council) having received this opinion from this lawyer, then asked him the following question: "If that is the case, and one had taken such an oath, could he not, then, subordinate himself (to the Church of Holland)?" Raising his hand, the lawyer answered: *If they believe that there is a God in heaven, they cannot do it.*

Last week I heard a Justice of the Peace of that vicinity say, *that that Consistory would have to submit to the taking of that oath, or they would ruin them.* And we are obliged to expect that this same thing will occur in other localities. Now if these tumults reach the ears of the Government in England, then I myself, with many others, fear for bad consequences. Therefore, I beseech your Revs. to modify somewhat your peremptory requests. Do not think, my dear Sirs, that I speak thus from any fear that the Rev. Coetus will lose ground by the new measures you are now pursuing. No, indeed. On the other hand, I am sure that the Coetus has gained more, since the arrival of your last letters than she ever did before. The ministers of Albany, Kingston and the one who has recently come to New York—and these three places are the principal places in the Province—refuse to submit to that Subordination which you have proclaimed and demanded. And in this matter, the Civil Government has the Coetus on its side. It is, therefore, by no means this (civil favor) which I seek, but the real welfare of the Church. And I have no desire to see her separated from the Netherlands Church.

It also seems to me that your Revs. ought not to give too much place to indignation against that pamphlet of Domine Leydt, (see Aug. 12, 1760,) so that, in retaliation therefor, the Church of Christ should be made to suffer. I heard his Rev. declare in our last General Church Assembly, held in New York, that he was sorry if anything had come from his pen, which had given any just cause of offence to your Revs., or to the High Rev. Synod. I hope and sincerely desire that your Revs. will find it convenient to adopt those proposals of ours, (in letter of Coetus of Oct. 12, 1764).

When I was in Holland, I hinted at the troubles and divisions to Domine Budde, in the Church of Fishkill; but since that time they have greatly increased. The Rev. Coetus made a short report on that matter, and, in addition to what I heard, I expect your Revs. will be informed that nearly the whole congregation has become opposed to the (old and legal) Consistory. I have also requested that Consistory to give me an exact report of their condition—how many are in their favor, and how many are opposed to them. They answered me in a communication under their own signatures, that 75 heads of families had signed in favor of the call to Domine Henricus Frelinghuysen; and that the Conferentie party had told them that they had 80 on their list. Nevertheless the Rev. Consistory are aware that there are many who had signed for their party, (the Conferentie party) who now expressly declare that they will not pay the salary they had promised, even if that party (the Conferentie) should obtain a minister; because those who had obtained their signatures, had told them that this was done with the consent of the Rev. Consistory; while, in fact, it was done in direct opposition to them. Please take notice that all this took place before the formation of the anti-Consistory (by Freyenmoet.) Nearly two-thirds of the members of the church side with the (legal) Consistory; while all the members that side with their Consistory, are male members, and only just enough to constitute the anti-Consistory. (The other members of this party were not members of the church). This is given only for information.

The Rev. Coetus has adherents, more or less, in almost all the congregations which side with the Conferentie. If, then, the members of the latter be endorsed, and the members of the Rev. Coetus (in those congregations) be nagged to agree with them, what shall the end be? Can the mere belonging to the Coetus or the Conferentie party ever be a sufficient reason for deposing an entire Consistory?

When I was in Amsterdam I was informed that about the time that Domine Theodore Frelinghuysen was visiting Holland, (1760), a letter was given to the Rev. Classis signed with my name. Up to that time, I had never signed my name to any paper which was sent to the Rev. Classis. My name had undoubtedly been used by some mistake. While in Amsterdam, therefore, I made request to see that letter; but on account of the multitude of business engagements and the shortness of my stay, I failed to find it. I kindly request that the same may be sent to me. I think

I have a right to make this request. I think it will be found among the papers dated October, 1759. Let not this be denied me!

In presenting my services to you, and my earnest wish of all happiness and blessings to you, together with friendly and hearty greetings, I have the honor, Right Rev. Sirs, and Much Esteemed Fathers in Christ, to call myself, and to be

Your Revs. D. W. D. and loving brother,

Jacob R. Hardenbergh, V. D. M.

Raritan, Oct. 12, 1764.

CORRESPONDENCE FROM AMERICA.

The Coetus of New York to the Rev. Classis of Amsterdam, October [3 ?] 13, 1764. Vol. 33, page 82, No. 354.

To the Right Rev. Classis of Amsterdam, Right Rev. Sirs and Much Beloved Brethren:—

The letter of your Revs. of January 11, (1764), and of Oct. 3rd 1763, reached us safely. According to the request of the Rev. Conferentie which followed (upon your letters) the Rev. Coetus attended a General Meeting (of the two Bodies) held in New York, June 19, 1764. The result of that Meeting may be seen in Document number One.

In the present condition of affairs we do not feel disposed to answer the above mentioned letters! for we can plainly foresee where the matter in dispute so apparent in them, will end, if it be followed up in debate. We would rather make still another attempt, with all indulgence possible, to settle these disputes by some accommodation.

Rev. Sirs, if we were inclined to introduce complete (ecclesiastical) independence for ourselves, we would long ere this, have given up all correspondence with the Netherlands Church. We could rest assured, in doing this, that we need not fear any loss of Classical or Synodical privileges, because we are the free subjects of the English Crown. It, therefore, remains to our free choice whether we shall keep up Correspondence and Union if such a thing is possible, with the Church of the Netherlands, or not. However desirable these things may appear to us, as well as mutual love and peace, nevertheless, we must say, although we do it with sorrow, that we cannot submit ourselves to all that is demanded of us in your letter, without wounding our consciences.

We therefore make this friendly and brotherly request that the following objections receive your careful deliberation.

1. We cannot at present content ourselves with the reasons given for the subordination (to the Classis) demanded of us. We believe that any subordination to a Church, which is destitute of all power, (being under another civil government) is plainly contrary to the Netherlands Church Constitution. Besides the works of others, look at the renowned Professor, John Hoornbeek's "Summa Controversium", page 666. That it, (the relation of the American churches to the Church of Holland?) increases and regulates this (American Church?) we admit with all pleasure. The reasons given in support of subordination, and in advocacy of the demand, appear, more or less evidently, to be as follows:

(1) From the right of having planted these churches (in America). But that this does not confer the least right or power, nor deprive those who are planted of all power, is, in our opinion, confirmed by the renowned Professor, Gysbert Voetius, *Pol. Eccl.*, Vol. i, Part 1, pages 104-108.

(2) But to be more direct, let me speak of the membership of our ministers in your Rev. Classis. This is taken for granted; but in all your letters, you do not give one conclusive reason to establish it. Nevertheless, this (the fact of such membership) appears to be the basis upon which all your reasons for the support of said subordination rest. But it seems to us as clear as day light, that we were never such real members of your Rev. Classis, as you claim.

For (a) When and where were the Formulas, which belong to such a membership, complied with on our behalf. Such as the presentation of the proper credentials;

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subscribing to the local laws; taking part in the Acts of the Classical Assembly; and being qualified to receive the right of voting.

(b) Why did the Rev. Classis refuse a seat in their Classical Assembly to domine John Frelinghuysen, (in 1749), who was qualified in Amsterdam as minister over the churches on the Raritan? Or are we only members of the Classis that the Classis may deprive us of our rights? Has not one member as much right to a seat in the Classis as another?

(c) And how is this (right to Classical membership) to be reconciled with the last resolution of the Synod of North Holland, which declares, that the Sovereign of that land will never allow any member or members of the Rev. Coetus to compose a part of that Holy Rev. (Synodical) Assembly.

If we are really members of your Rev. Classis, and on an equal footing, in this respect, with the twenty-nine ministers of Amsterdam, are we not then also capable of being members of that Rev. Synod? But if, in reality, we are not at all members of your Rev. Classis, as, indeed, we are not, what force then, can your Revs.' arguments have, to convince our consciences? for your arguments are based upon this supposition, (that we are members of Classis.)

However the dispute over here is not concerning the historical account of an affair that is past; but concerning the possession or non-possession of the right and the power in regard to our own affairs. The Rev. Coetus does not promote (ordain) in quality as members of the Rev. Classis of Amsterdam, but as a company of neighboring ministers, to whom the pastoral office, with all that belongs to it, is entrusted. Now the power to promote (ordain) is an essential part of this office. See John Hoornbeek's Letter Book, i, pages 165, 682, 686. This also fully coincides with the Church Order of the Synod of Dort. Compare Art. 4 with Art. 41. (Art. 4. declares that a call to the ministry consists of the free choice of the Consistory; an examination into the doctrine and morals of the person chosen; of the approbation of the church-members; and in public ordination, according to the Form, with imposition of hands by the minister presiding.

Art. 41. declares that a Classis shall consist of neighboring churches, each of which shall send a minister and elder with proper credentials, etc.)

See also the arrangements for examinations and promotion, made by all the previous National Synods of the Netherlands. We also believe that the equality of ministers is clearly set forth in the Word of God, in the Netherlands Articles of Faith, and in the National Decrees. We are, therefore, not at liberty to be led astray by any example or citation of past things. It strengthens us also not a little, that such respectable men, who are approved in the Netherlands, as, for example, Professor Geysbert Voetius in his "Polit. Eccles.", and Professor John Hoornbeek in his "Miss. Sac.", Frederick Spanheym, in his "Miss. Sac. antiq.", have all advocated our case in such an energetic way.

Besides, it is to be borne in mind that your Revs.' arguments will have just as much weight a hundred years hence, as now; and according to a moderate calculation, the Dutch (in America) will then, (1864) by a proportionate growth, consist of a thousand congregations; and will need, accordingly, at least five or six hundred ministers. Let such circumstances declare what your arguments would be worth under such conditions. Taking all this into consideration, the Rev. Coetus must conclude with the words of the renowned Prof. G. Voetius:—Non debebat tale quid clavi aut concedi ab una parte contrahentium nec ab altera parte peti aut accipi: (No such thing ought to be granted or conceded by the one part of those assembled, nor to be demanded or accepted of the other part.) See his reasons, *Polit. Eccles. Vol.* i. *Part* i, page 224, Question 15.

II. If in this land the opportunity is not given and further developed to provide ministers for the Dutch Church, we cannot fail to foresee that that Church will soon go to ruin. Passing by other weighty reasons, take only in proof the situation of these Colonies and the opportunities. For example: It is much more to the prejudice of our (American) Church, than it is of any of the other Churches of the Netherlands Colonies, (East Indies, Cape of Good Hope, West India Islands), to be obliged to obtain her ministers from Holland. This may be indisputably demonstrated by the following facts:

1. Everybody knows that nearly all the denominations around us prepare their ministers in this land and thus send them forth. They have, then, the opportunity to preach and establish congregations among the scattered people of this land,

because they are ever ready to admit a sufficient number to the Holy Office. But the few (Dutch) ministers who are here have their hands more than full to serve the wants of the already established, but vacant congregations. For, on account of the dangers, difficulties and heavy expenses, it is impossible to secure a sufficient number of young men for the Holy Office, if they must first go to the Netherlands (for ordination). Many of the established congregations do not dare to run the risk of sending (their young men) to the Netherlands; while those who are scattered here and there among the English cannot afford to do this. Under such circumstances hundreds are allured away to other denominations, since they cannot be provided with ministers as they should be. But could not this deadly evil be effectually remedied, by admitting ministers to this holy service here in this country, even as do other denominations.

2. What has been said become still more evident if we compare the English Episcopalians and the Presbyterian Churches in this land with each other. The former is the "State Church" of England. Its adherents have the civil government chiefly in their hands. In short, in regard to all political rights, this Church has all the privileges imaginable above other denominations; yet the Presbyterians have established ten congregations in these two Provinces, to the Episcopalians one. Now what can be the reason of this? Only this: that those churches, being governed by Bishops must receive their ministers from Europe; while the Presbyterians, through the advice and help of the Church of Scotland, have been provided, from their first settlement, with the privileges of admitting their young men to this Holy Office.

Men and Brethren, do your Revs. not clearly see that if your Revs. had acted in regard to the Dutch Church as the Scotch have done in regard to the Presbyterian Church, the present number of our congregations would have been more than double? And both the Episcopalians (Bischoppelyken) and the Presbyterians have built up their churches on the ruin of ours.

3. In the midst of us and all around us, the Seminaries of the Independents, of the Episcopalians and of the Presbyterians have already become seven or eight in number. And what will be the effect of all this? The Hollanders must either necessarily deny their children a free education, and thus relinquish all these advantages to others; or else send them to one of these schools. The inevitable result of this would be the alienation of their hearts from the Netherland doctrine and discipline. Only just imagine that our Church continues to receive, from time to time all her ministers from Holland; but, on the other hand, that the rising youth, who will soon hold the government and influence in both Church and State, receive their education in the Seminaries of these different denominations. By such a course, will not the (Dutch) Church finally go down altogether, unobserved.

4. Every one must understand, that since the political government and the entire business of the land are conducted in the English language, English schools are necessary, and Dutch schools are already passing away. The Dutch language will also certainly fall into disuse, and the English will everywhere take its place. Must then the religion (of the Dutch Church) go down with the language? Or how can this danger be remedied? It is simply impracticable to receive a sufficient number (of ministers) from Holland, especially such as would be able to perform service in the English tongue. To send a sufficient number (of our young men) from America to Holland to attend the Academies of your Revs., is impossible, even as has been said before. Who, then, does not see that the Church must go down, unless we have our own ecclesiastical Assemblies and Schools over here.

III. We send enclosed in this letter, a copy of an oath, (marked number 2), which some of us have taken in due form, and others, when required, are bound to take, under such penalty as is mentioned in the copy. Now who can, in good conscience, take such an oath, and then submit himself to subordination (of, to us, a Church in another nation) as proclaimed and demanded. The High Rev. Synod declares, that she can neither partly nor entirely accept of members of the Coetus (as a part of her body), because the Coetus is subject to another Sovereign. How, then, can your Revs. deliberately demand of us such a "subordination", when the entire Church jurisdiction over us, (the Synod?) adjudges our Assembly (the Coetus) to be subject to another Sovereign? Is not such subordination diametrically opposed to the said oath and to the fundamental laws of our kingdom? The Eighth Article of the terms of capitulation, (1664), may serve you to deny our request; but

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this will by no means ward off the dissatisfaction of our Sovereign when we have once aroused it. See the opinion of two of our principal lawyers, on this point, in Document, marked 3.

Thus your Right Revs. will perceive that if we are pressed to submit unconditionally to the said "Subordination", or else to break off all correspondence, we will be compelled to choose the latter. We say "compelled to choose"; because the Coetus has already shown her desire to maintain some sort of relationship with the Church of the Netherlands on the ground of the Constitution of said Church. And she yet inclined that way. But since it is impossible to maintain a relationship which rests on membership (in the Classis and Synod), we will gladly consent to a "relationship" not depending on membership, so far as circumstances and the laws of citizenship of our country, and sound views of Church Government, permit.

The Rev. Coetus has explained to the Rev. Conferentie, as she now does also to your Revs., that on these conditions she is willing, according to the advice of the Synod, to hold herself in *a proper subordination* to the Rev. Classis of Amsterdam. This *proper subordination*, or rather "Church Relationship" (Combination) she wants thus explained and understood. It must include the power to erect Seminaries, to ordain, and henceforth to do all those things that an Assembly of neighboring Church officers in the Netherlands may do. As her presupposed right, she desires, however, to enjoy the privilege to bring said "Relationship" under the following regulations:

1. The Coetus shall yearly communicate her Acts to the Rev. Classis by means of correspondence.

2. That when any important matter arises concerning which the Rev. (Coetus) Assembly needs special light, she shall lay such matter before the Rev. Classis and abide by her advice.

3. That in case of differences among us concerning doctrine or manner of life, which we cannot settle correctly or bring to a satisfactory termination, after regular process, that we may then present such a case, prepared in an orderly manner by the Rev. (Coetus) Assembly, before the Rev. Classis of Amsterdam, or, if necessary, before the High Rev. Synod. That the Rev. (Coetus) Assembly binds itself, to allow the advice thus given, according to the circumstances of the dispute, to have the strength of a decisive verdict among us, so far as the laws of our said (British) kingdom permit.

Rev. Men and Brethren, behold! This is the utmost we can allow in the subordination demanded. We desire that all the wrong done in the past, on either side, be forgiven and forgotten. We hope that your Revs. may use this opportunity, which may possibly be the last, to heal the breach among us. If this is not now done, where will the business finally end, considering the present line of action? After your Revs. last communication, domine Freyenmoet, under the advice of the Conferentie brethren, at first presented and then demanded the consent of the Consistory of the Church of Fishkill, on pretence of having received authority from your Revs., to the three following articles:

1. That that Consistory should renounce their allegiance to the Rev. Coetus, and sign subordination to your Rev. Classis, and relinquish their call on the candidate, Mr. Schoonmaker. (Henricus Schoonmaker, recently licensed by the American Classis.)

2. When this was refused his Rev. then, under the said pretended authority (from Rev. Classis) declared the Consistory, whose lawfulness had never been disputed, to be no Consistory.

3. He then chose a new Consistory, with the aid of, and from the minority of the common members of the church, and ordained them to their office on the same day. Upon this followed the closing and the breaking open of the church doors and other foolish acts.

Esteemed Brethren, we hope that these things will not be connived at by your Revs., lest they be kept up and repeated. If so, application may have to be made to our blessed Sovereign, (George III), and on investigation made, whether the authority of a Church-Assembly, living under a different Civil Power, can be tolerated, when such devastations are committed among the subjects of his Majesty. We heartily wish that this may never become necessary, for then reasons would be given why all correspondence with the Church of the Netherlands should be forbidden.

We remain, Right Rev. Sirs and Brethren, after wishing the most precious Gospel blessings from the Lord, upon your Revs.' persons, families and congregations—we remain,

Your Revs. Brethren.

In the name and by the authority of the Rev. Coetus of New York and New Jersey.

Jacob R. Hardenbergh, President, pro tem.
David Marinus, Secretary, pro tem.

Done in the Coetus Assembly held at Hackensack, October 3, 1764.

P. S. Since the above mentioned circumstance of what occurred at Fishkill, we have received information that domines Fryenmoet and Cock have done the same thing at Poughkeepsie.

CORRESPONDENCE FROM AMERICA.

Rev. Lambertus De Ronde to Rev. Winoldus Budde, Oct. 13, 1764. (Vol. 33, page 82.)

Reverend Sir and highly esteemed Brother:—

Your highly respected communication of April 9, 1764, together with that of the Rev. Classis of Amsterdam, of June 4, reached me in the latter part of September.

I am obliged to your Rev. and to the Rev. Classis for the course you have pursued in the examination and approbation of my "System". I am sorry that I omitted to mention in my book, the Eternal Procession of the Holy Spirit from the Father and the Son. It was not omitted because I am at variance with the doctrines of our Church upon this point. Far from it. But I did not think it necessary to mention every point in such a brief Compendium, inasmuch as I am accustomed to elaborate upon all these points in my catechetical instruction, expecting that others who might teach from it, would do the same. However, I am prepared to fulfill the requirements of the Rev. Classis; and for that purpose I have already composed an appendix, which can be inserted at the end of the book. In this, I have treated the point above referred to, by itself, that I might conclusively show my sound orthodox belief in regard to it. I shall forward it at the earliest opportunity.

Should the Rev. Classis judge that the book of Marshall (on Sanctification) does not belong under their jurisdiction, I shall be resigned to their decision. I have striven to keep watch over the pure doctrine. I think in common with many orthodox theologians, that it is not in accordance with our Confession of Faith. I hope the Lord will abide with his people through His Spirit of truth, that he may be "worshiped in spirit and in truth". Although I understand the sentiments expressed in that book, in the English language, yet, since.....informs me that it is also extant in Dutch, I would feel greatly obliged to you, if you would send a Dutch copy to me. I will gladly pay the charges upon it.

As regards the condition of our Church affairs, we forwarded the record of our proceedings before the receipt of the Acta Synodi. The opposition of the so-called Coetus still continues. And it especially grieves my colleague (Ritzema) and myself to see that our new Colleague, Laidlie, joins with them in their insubordination to the Rev. Classis. This produces much discord in our Consistory, and prevents the exercise of brotherly love. I do not understand how things can go on in this way; that ministers in the same congregation should be at variance with each other upon so important a point, as proper subordination; for an independent, we cannot call a brother under the constitution, much less treat him as brother in matters relating to the Church, or its congregations. How shall this turn out? We hope that the Rev. Classis, in virtue of her authority, will interfere; otherwise I apprehend great discord among us.

Further I beg the continuance of your friendly and brotherly correspondence. I am now obliged to lay down my pen, on account of lack of time. Wishing you all prosperity, I remain,

Rev. Sir, and highly esteemed Brother,
Your Rev's. humble servant and brother,

Lambertus De Ronde.

New York, October 13, 1764.

P. S. Do not take it amiss in me, that I recommend to you the enclosed.

CHURCH OF NEW YORK.

Exchange of lots. Thanks for ornaments.

New York, October 18, 1764.

Consistory held etc.

It was resolved to exchange the lot now in possession of Mr. Jno. Croek, for the one which the said Croek has bought of Philips, bordering upon the church yard; and that writings be reciprocally given for the said lots. And that after the exchange, Philips shall still be allowed to rent the said lot till it shall be required by the consistory; and that his building thereon shall then be removed.

Ordered that the President, in the name of Consistory, give hearty thanks to Mr. Recorder Simon Johnson, Cornelius Clopper and jufvrow Catharina Lawrence for their candlesticks, or copper keronen; and to Mr. Anthony A. Rutgers for his dial hands, for the use and ornament of the New Church.

Signed etc.,
A. Laidlie.

INDEMNITIES FOR THOSE INVOLVED IN CHURCH LITIGATION. VAULTS.

New York, October 31st, 1764.

Consistory held after calling on God's name.

The deed of Charles Philips for the lot of ground opposite the church yard, bordering on Kerk street, was examined, and ordered to be placed on the Protocol. For the value of said lot, a deed was given to Mr. Jno. Croek, for the ground which he has now in possession from the church; so that these lots are mutually exchanged, and the said Croek has satisfied Philips for his lot.

It was thought proper to request the incoming new consistory, to give to the persons who have been arrested by Abel Hardenbrock, a proper writing under the seal of the church, relieving them from all costs, which now or hereafter may be incurred, on account of the civil process in defending the rights and privileges of our constitution at the election of consistory in 1763. [See Jan. 7, 1765.]

It is further thought fit that the persons who have bought or may yet buy ground for vaults in the yard of the New Church, shall receive good and sufficient writings for the same, but on the same conditions as at present; and for this purpose forty or fifty copies of such an instrument shall be printed.

Signed etc.,
A. Laidlie, p. t. President.

SEATS. THE HARPENDING LOTS.

New York, November 14, 1764.

Consistory held after calling on God's name.

1. William Lupton showed that he had bought a seat in the New Church for his wife, in pew No. .., formerly the seat of her father, Brandt Schuyler; but that Abel Hardenbrock Jr., refused to let him use the said seat. This statement being considered, it was resolved that the wife of William Lupton was the rightful heir of said seat and should occupy it unhindered; and Montanye is ordered to make this known to said Hardenbrock, that there be no disturbance herein during worship.

2. A committee was appointed to lease the yet unleased lots of the ground of Mr. Harpending, but not finally until after the consistory has approved. Committee to be Jno. Brevoort, Evert Bancker, Jakobus van Zandt, Abram Lott, Rem Rappelye.

3. That henceforth, the Deacons in the New Church shall rise in their places without the bag, and after the rekommatie of the poor, shall go out from their places to collect.

Signed etc.,
A. Laidlie, p. t. President.

DESCRIPTION OF ALBANY AND MANNER OF THE INHABITANTS.

From Mrs. Grant's Memoirs of an American Lady, pages 32, 33.

The Dutch and English Churches.

1764—The city of Albany stretched along the banks of the Hudson; one very wide and long street lay parallel to the river, the intermediate space between it and the shore being occupied by gardens. A small but steep hill rose above the centre of the town, on which stood a fort, intended (but very ill adapted) for the defence of the place, and of the neighboring country. From the foot of this hill, another street was built, sloping pretty rapidly down till it joined the one before mentioned that ran along the river. This street was still wider than the other; it was only paved on each side, the middle being occupied by public edifices. These consisted of a market-place, or guard-house, a town hall, and the English and Dutch churches. The English church, belonging to the Episcopal persuasion, and in the diocese of the Bishop of London, stood at the foot of the hill, at the upper end of the street. The Dutch Church was situated at the bottom of the descent where the street terminated; two irregular streets, not so broad, but equally long, ran parallel to those, and a few even ones opened between them. The town, in proportion to its population, occupied a great space of ground. This city, in short, was a kind of semi-rural establishment; every house had its garden, well, and a little green behind; before every door a tree was planted, rendered interesting by being coeval with some beloved member of the family; many of their trees were of a prodigious size and extraordinary beauty, but without regularity, every one planting the kind that best pleased him, or which he thought would afford the most agreeable shade to the open portico at his door, which was surrounded by seats, and ascended by a few steps. It was in these that each domestic group was seated in summer evenings to enjoy the balmy twilight, or the serenely clear moonlight. Each family had a cow, fed in a common pasture at the end of the town. In the evening the herd returned all together, of their own accord, with their tinkling bells hung at their necks, along the wide and grassy street, to their wonted sheltering trees, to be milked at their master's doors. Nothing could be more pleasing to a simple and benevolent mind than to see thus, at one view, all the inhabitants of a town, which contained not one very rich or very poor, very knowing or very ignorant, very rude or very polished, individual; to see all these children of nature enjoying in easy indolence, or social intercourse,

"The cool, fragrant, and the dusky hour,"

clothed in the plainest habits and with minds as undisguised and artless. These primitive beings were dispersed in porches, grouped according to similarity of years and inclinations. At one door were young matrons, at another the elders of the people, at a third the youths and maidens, gayly chatting or singing together, while the children played round the trees, or waited by the cows, for the chief ingredient of their frugal supper, which they generally ate sitting on the steps in the open air. This picture, so familiar to my imagination, has led me away from my purpose, which was to describe the rural economy, and modes of living in this patriarchal city.

OTHER ITEMS IN 1764.

Jan.? Father Roland to Sir Wm. Johnson. Doc. Hist. N. Y. 4to. ed. IV. 215.

March 22. Philip Jonathan, schoolmaster at Canajoharie, to Sir Wm. Johnson. Doc. Hist. N. Y. IV. 216.

Aug. 20. Dr. Barclay died. Sketch: Dix. Trinity Cr. 305-6.

Sept. 17. Mr. Weyman, printer of Indian Prayer Book, to Sir Wm Johnson. Doc. Hist. N. Y. IV. 217.

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Sept. 27. Montauk Indians claim to be civilized and Christianized, and ask to be treated as citizens, to hold lands, etc. Doc. Hist. N. Y. III. 236. Difficulty of getting reliable Indian testimony. pp. 237-8.

Oct. 24. Rev. Wheelock to Sir Wm. Johnson. Doc. Hist. N. Y. IV. 217.

Nov. 27. Printer (of Indian Prayer Book) to Sir Wm. Johnson. Doc. Hist. N. Y. IV. 219.

Dec. 5. Indians directed to sue in chancery. Doc. Hist. N. Y. III. 238.

ACTS OF THE DEPUTIES. ABOUT JAN. 1765.

Supplement to the Letter of June 21, 1764. Vol. 33, page 80, No. 349. This supplement is dated Sep. 4, 1764.

II. To this letter was added a second, dated New York, Sept. 4, 1764, signed by the same (Ritzema and De Ronde) in which they inform us how Rev. Meyer, minister at Kingston, explained to his consistory that the subordination to the Classis is, by virtue of the letter, (a copy of which in the English language is herewith enclosed), to be looked upon as one that must have been agreed to voluntarily. Concerning this, they request that the Classis should state, in a word, that it demands no other subordination—which is a matter of course—than the one which accords with this letter.

III. Finally, a letter to Rev. W. Budde, dated July 8 and Sept. 7, 1764, signed by Rev. Ritzema. This contains, as the chief matter, a suggestion, that it might be for the best interests of the New York churches, if the Rev. Classis would qualify two or three candidates for the service in the New Netherland churches, without assigning them to definite places. These then could be sent thither by the newly adopted method.

Further: a request that the call, sent in behalf of Queens County, should be offered to a competent person as soon as possible; as there is danger in delay for that church.

CHURCH OF NEW YORK.

The Harpending lots. Rev. De Ronde's house. Indemnities.

New York, January 7, 1765.

Consistory held after calling on God's name.

1. The list of the grounds (lots) of Harpending was presented. By this the half lot, of No. 13, and the lot No. 14, appeared in possession of Jno. Cowdry. It was agreed that he should hold them to the year 1770, and pay £10. yearly free of all taxes. No. 84 is built upon with three houses; it was resolved to sell the premises to the highest bidder, who shall pay £15. ground-rent, yearly, to the church. No. 90, a part of the lot occupied by Mr. Nortrup, had £10. a year for two years offered for it. This was agreed to.

2. Since Luke Ament is indebted over £40. ground rent, and cannot pay, as he says; Resolved, That if he do not make full satisfaction, the house shall be sold and the ground leased.

3. Joseph Paalding, being indebted between £40. and £50., Jno. de Peyster is directed to take a Bond for it.

4. Domine de Ronde suggested to the consistory that he would like to dwell

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again in the city, and requested them to provide him a house. To this they replied that he must look out for a house for himself; and pay for it out of his salary, according to what the consistory had given yearly for salary and house rent.

The resolution of the consistory, October 31st, 1764, respecting the indemnifying of the consistory of the year 1763, whose members were arrested by Mr. Abel Hardenbrock, was taken up by the Ruling Consistory. It was resolved to give them a writing of indemnity, and in the action against Hardenbrock, a committee was appointed to fee the lawyers, and defend the church's cause to the uttermost. Committee: Philip Livingston, Jno. Brevoort, Abraham Lott, Jakobus Van Zant, and any others whom they may request to aid them.

Signed etc.,

J. Ritzema, p. t. President.

New York, January .. 1765.

Domine Kern, the minister of the High Dutch Church in this city, presented a request that, since the wall of their church had given way, so that they could not hold service there without extreme danger, they might use our church between the times of worship. This was agreed to.

The committee on the law suit requested that money might be borrowed by the Treasurer for the fees, since there was nothing in the treasury. This was agreed to.

J. R.

ACTS OF THE CLASSIS OF AMSTERDAM.

LETTERS.

1765, Jan. 8th. Art. 5. The Rev. Depp. ad res Exteras have received a bundle of papers and letters from New York dated June 7, and September 1764. Also eight days later a second package of letters. Subsequently still a third package of letters. xiv. 19, 20.

ACTS OF THE CLASSIS OF AMSTERDAM.

LETTERS.

1765, Feb. 4th. Art. 3. The Rev. Depp. ad res Exteras report that they have received a letter from New York, from Rev. Ritzema, dated October 3, 1764. In this the subordinate Assembly (Conferentie) requests permission to qualify some candidates, and as such to send them over, and at the same to advance the moneys necessary therefor.

The Classis judges that they must be answered that their request in respect to sending over the candidates is indeed granted; but that in regard to the moneys, the Classis itself must ask certain parties hereabouts (for permission in respect to this matter.) xiv. 22, 23.

(DE RONDE. HARDENBERG. MEYER. THE COETUS.)

Art. 3. A letter from Rev. de Ronde of New York, dated October 13, 1764, in which he professes his orthodoxy as to the

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doctrine of the Procession of the Holy Ghost. He will explain himself more fully in regard to it in a concluding note (to his book), and send over a copy. (See Acts, April 2, 1764.)

A letter from Jacob Rutsen Hardenberg, President, and David Marinus, Clerk, dated October 3, 1764, (of a Coetus, held) at Hackensack, in which it is proposed to effect a "Church Federation" (with the Church of the Netherlands,) owing to certain reasons, stated in that letter at length. (See letter.)

The Classis judges that the four Messrs. Deputati should duly confer with each other more fully about this important matter, and also consult with other brethren who may be acquainted with this whole business; and also if it be deemed necessary, to seek council of an intelligent lawyer, (about the legal relations of a Dutch Church in a British Colony, seeking to form a "Federal Union" with its Mother Church in the Netherlands;) and if possible to bring in a report (pre-advice) at the next Classis; and then finally to write a letter to the same, (the Coetus.)

A letter from Hermanus Meyer, of Kingston, dated October 25, 1764, embracing matters of the same import.

The Rev. Depp. read a letter to the Coetus of New York which was approved to be forwarded. xiv. 23.

THE CLASSIS OF AMSTERDAM TO THE CONFERENTIE, FEB. 4TH, 1765. VOL. 31, PAGE 226, NO. 151.

To the Rev. Assembly of Ministers and Elders subordinate to the Rev. Classis of Amsterdam,

Rev. Sirs and Much-beloved Brethren:—

1st. We inform you that we have received the following:—

A. From the brethren who remain subordinate to the Classis, several bundles of writings, some of them in the latter part of 1764.

In the beginning of November in that year, a package, enclosing a letter from Revs. Ritzema and De Ronde, in the name and by the authority of the ministers and Elders subordinate to the Classis of Amsterdam, dated New York, June 21st 1764. We examined the proceedings of that Assembly, after those who call themselves the Coetus had taken leave. [See June 20, 1764.]

We received also two other packages in addition:

a. The first on Nov. 15, 1764, with the proceedings of censure upon Rev. Van Hovenberg, with all the documents belonging to that case; also a letter of the [same date] of the Rev. Gentlemen, Fryenmoet, Meyer and Cock, dated July 25, 1764.

b. A second package which we received Dec. 15, 1764, containing a call, [sent to be filled by] the Rev. Classis of Amsterdam, may by authority of the Consistories of the four combined congregations of Poughkeepsie, Fishkill, [New] Hackensack and Hopewell, with the request that the Classis would speedily supply them with a learned and pious minister who also accepted faithfully the true Church

Order.—This document was accompanied by a long letter from Rev. J. C. Fryenmoet, dated Poughkeepsie, Oct. 3rd 1764, containing an account of the union of the four congregations, and how they had sent over the call, with many inducements.—In addition to this we received a letter on Jan. 19, 1765, written by Revs. Ritzema and De Ronde, and dated New York, Oct. 3 & 13 (?) 1763, in which they requested us to send over some qualified persons for the ministry in New York. This also gives us assurance as to De Ronde's views in reference to the Holy Spirit.

B. We have received from the brethren who call themselves the Coetus,

On Jan. 8, 1765, a package, enclosing a letter in the Name of the Coetus of New York and New Jersey, and signed by the gentlemen Hardenberg and Marinus, next stood: (?) in our Coetus at Hackensack, Oct. 3, 1764, with some papers containing their plans. At that time the Classis also received a letter from Rev. Hardenberg, dated Raritan, Oct. 12, 1764.

On Jan. 27, 1765 the Classis received a letter from Rev. Herman Meyer, writing in his individual capacity, dated Kingston, Oct. 25, 1764. All these documents have more or less reference to the communications of the Classis of Amsterdam, dated Jan. 11th and Oct. 3rd 1763, concerning the difficulties which are by no means new, and to which we had already noticed allusions in your letter.

2nd Our answer to all the above mentioned topics here follows:

A. Concerning your own communication and the brethren who remain subordinate to our Classis.

In general, it was a matter of great joy to us that you adhered to the resolution of the Classis and Synod, notwithstanding the delay of the Acts of the Synod of North Holland. These were sent early enough, but did not reach you as soon as they ought. But it was a matter of grief to us, that, although all the brethren assembled together both of the Conferentie and of the Coetus, [June 19, 1764,] the latter soon withdrew on account of certain considerations which they thought ought first to be referred to the Classis and to the Synod. Thus all our efforts and labors, and the former resolutions and acts of approval of both the Classis and the Synod, have resulted in nothing whatever.

We were especially astonished at the conduct of the Rev. Leadley (Laidlie). He had received a plain expression of opinion from us concerning the duty of subordination to the Classis. He had, moreover, signed the Formulas of Unity, and promised to keep up the correspondence with the Classis. This was proved by the supplementary action.

Our respected colleague, Rev. Budde, was astonished at your statement as to what Rev. Hardenberg had said in reference to his opinion as to the brethren of the Coetus. But such a statement is quite opposite to the feeling of his heart as well as the utterances of his mouth. Indeed, he said just the contrary, that the brethren who remained subordinate, performed their duty. He was also informed from Utrecht that Prof. Ristman had never said such a thing as you mention, namely, that Prof. Bonner had expressed himself on this matter. He expressed no opinion except on the subject of subordination.

In general: The Classis will fill the call, of the four congregations, for a minister, but at present there is no opportunity to do so, as no qualified person has yet been found willing to go to New York. This grieves us. We have been not a little anxious about the Call of Queens County, sent us long ago. We had, indeed, found a certain person, and the call had been presented to him; but we were subsequently under the necessity of withdrawing it again, on account of a suspicion which arose concerning his bad character. This ended this effort to send a qualified person to the churches of New York for the present; yet we will cheerfully fulfill the request, especially, if you will take it upon yourselves to supply the money through some of your correspondents outside of Classis.

In order to overcome the difficulty of finding suitable persons, we have inserted an advertisement in "*The Boekzaal*" that there was vacant churches in New York, and that calls were in our possession; that we desired to learn of those who were willing to offer themselves for this field. We also added that the divisions existing in the Church made the call the stronger and louder, "Come over and help us."

In reference to your request in behalf of the well-educated young gentleman, Lydekker, who is not strong in health, the Classis will not oppose it. As a proof of her generosity, she will admit him to the Holy Service, praying God to qualify him for so important a work.

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In reference to the accusations brought up against Rev. Berbryck, the Classis is unable to form a judgement inasmuch as he is a Coetus brother. The circumstance that the Subordinate Assembly (the Conferentie) has censured thirty different households, without due form of process,—this is a matter that needs to be investigated, and if they are not proven guilty, they must be restored.

The Classis approves the Act in reference to the miserable Van Hoevenberg. Our advice is, if he does not repent, the censure must be continued; but do not bring matters to a final deposition before he has gone to extremes.

In reference to the case of the old minister, Erickzon, who, by his conduct has rendered himself useless, the Classis cannot consider his case, as he does not belong any more under their jurisdiction. Before the grave closes over his gray head, may God grant unto him the spirit of true humiliation, with reconciliation through the blood of Christ.

B. In reference to the communication of the Coetus brethren, and the new matters of consideration proposed:

The Classis might rightly hold herself to the resolution passed upon those brethren, expressed in the letters of Jan. 11th and Oct. 3rd, 1763; but we will encourage you (them?) to follow the example of the Subordinate Assembly, which maintains itself in its present position, and from which there has never been anything required inconsistent with the civil oath. An objection about such a matter, with all the alarm excited in connection therewith, is indeed far-fetched.

The Classis has determined once again to give her opinions on the matters of consideration suggested by the brethren of the Coetus; but this time, finally, and on condition that they will send us a (final) answer. But attention to this has so far been postponed, inasmuch as we received the letters of the Coetus brethren too late to attend to them at this session. But this duty will be performed at the next meeting of our Classis in April, when a final decision will be given, which we will also communicate to you. At any rate, brethren, you may hold yourselves to our former resolution, and shape your action thereon. The Lord who governs all hearts, and who knows the thoughts of our souls, the God of peace and of good-order in his house, grant you peace in all things, and grace in order that you may have peace. May He ever be with you, making you steadfast, that you may abound in every work, knowing that our work will not be in vain in the Lord. Grace be with you.

We remain with all respect and brotherly affection, Rev. Sirs and Much-beloved Brethren,

Your obedient servants and brethren,
Winoldus Budde, Depp. Cl. h. t. Praesis.
Joh. Kalkoen, " " " " Scriba.

In our Classical Assembly,
Amsterdam, Feb. 4, 1765.

THE CLASSIS OF AMSTERDAM TO REV. ARCHIBALD LAIDLIE, FEB. 4, 1765. VOL. 31, PAGE 229. NO. 152.

To Rev. Archibald Leadly, minister at New York,

Rev. Sir and Beloved Brother:—

Notwithstanding the satisfaction which the Classis feels at the zeal you have exhibited in the Church of New York, she would have been still more pleased, if you had personally corresponded with our Assembly. We wish this all the more, because we have learned from letters that, instead of unity with the Rev. gentlemen, Ritzema and De Ronde, in seeking to heal the divisions which exist, and which the Classis expected of you, you have actually withdrawn yourself from subordination to the Classis of Amsterdam. But was it made plain to you when you started for New York that you were to remain subordinate to us? Did you not subscribe our Formulas of Unity, as is the custom with all ministers when about to be installed in distant countries? Did you not promise to keep up correspondence with the Classis of Amsterdam? At any rate, the Acts of the Classis of December 5, 1763, a session presided over by Rev. De Lange, cannot err in this matter, and they read as follows:

"The English minister De Longueville together with his colleague, after the blessing was pronounced, exhibited to this Assembly instruments of dismission of the Rev. Leadly, from the *Collegium Qualifactum*, and from the English Consistory at Flushing, as well as from the Classis of Walcheren. All these documents were satisfactory. We requested further that the said Rev. Archibald Leadly should be installed here (in Amsterdam) for the holy service of the Church of New York. The Assembly, on the ground of the resolution of the Classis of Oct. 3, 1763, approved this. The President officiated at the installation, after which the Formulas of Unity were signed by the said minister, whereby he promised to keep up the correspondence with the Classis of Amsterdam."

Dear Brother, the state of affairs being such as it is, the Classis hopes you will be a man of your word. Is the chasm of discord not wide enough already? What will be the end of such vexations and wickedness? Oh! that all would humiliate themselves! that every hill and mountain might be leveled, and crooked ways be made straight! The Lord grant that your heart may be inclined to work for peace and unity. With this desire, we remain,

Yours with respect and affection.
Consider us, Rev. Sir and Beloved Brother,
In the name of the Classis of Amsterdam,
Your obedient servants and brethren,
Winoldus Budde, Depp. Cl. h. t. Praesis.
Joh. Kalkoen, " " " " Scriba.

In our Classical Assembly, Amsterdam, Feb. 4, 1765.

THE CLASSIS OF AMSTERDAM TO REV. L. DE RONDE, FEB. 4, 1765.
VOL. 31, PAGE 230. NO. 153.

To Rev. Lambertus De Ronde, Minister at New York,

Rev. Sir and Brother:—

The Lord be your Sun and Shield as well as your Great Reward! In the midst of the many bad reports which we hear from New York, the Classis was happy to receive a writing from your hand, dated New York, Oct. 13, 1764, which reached us Jan. 19, 1765. The Classis is satisfied with your position respecting that important doctrine, the "Procession of the Holy Ghost from the Father and the Son." We are pleased with the statements which you make on this subject. We expect from you still profounder productions and a "System" of more comprehensive grasp. We thank you also for being satisfied with the opinion which we expressed on the book of Rev. Marshall (on Sanctification). This book with one in the Dutch language, we send you as a brotherly present, though a small one.

Would that many brethren in (the Province of) New York were of the same humble disposition which we discover in your writings. Thus loving the Lord, they would seek more earnestly for peace and truth. May the Lord enable you still more deeply to sympathize with the crosses of Zion, and bestow you wisdom and grace, in order, if possible, to enable you to help build up the broken walls of Jerusalem. With this hope, we remain,

Yours with respect, and consider ourselves,
Rev. Sir and Brother
In the name of the Classis of Amsterdam,
Your obedient servants and brethren,
Winoldus Budde, Depp. Cl. h. t. Praesis.
John Kalkoen, " " " " Scriba.

In our Classical Assembly, Amsterdam, Feb. 4, 1765.

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TESTIMONY AS TO A CERTAIN SERMON OF REV. H. MEYER, OF KINGSTON, BY CERTAIN OF HIS OPPONENTS. FEB. 9, 1765.

On Feb. 9th, 1765, his text was John XVIII. 12, 13.

His exposition was that Jesus in consequence of the crafty consultations of Annas, Caiaphas and the Jewish Council was taken bound and led away first to Annas, then to Caiaphas. The reasons for this were—that it was expedient that one man die for the people, and that these consultations were held mostly by night.

In his application he said, that it was a matter of lamentation that proceedings like these were known among ourselves, that they held secret consultations against the righteous and that with persons who like Annas and Caiaphas had previously made up their minds—that it was good that one man be taken by craft be led away and bound—that the Judges were partial such as they well knew would give the decision upon their side. And the Consistory and Church were to be compared with the band, and chief and servants, and that these consultations were held by night and by day but principally by night because they were works of darkness and shunned the light.

This is about the sense and import of his words as he uttered them, as our signatures testify.

Jacobus Eltinge
Adriaan Wynkoop
Willem Eltinge.

ADDRESS OF REV. JOHN RITZEMA TO THE AMERICAN CHURCHES, FEB. 28, 1765; WHEN HE ALSO PUBLISHED, IN CONNECTION THEREWITH, CERTAIN EXTRACTS FROM THE ACTS OF THE SYNOD OF NORTH HOLLAND, HELD AT EDAM, JULY 26–AUG. 4TH, 1763.

A Necessary Address to the Dutch Reformed Churches in the Provinces of New York and New Jersey.

It is with the deepest regret, Worthy Brethren and Sisters in the Lord, that we learn that for a long while past, the decisions of the Rev. Classis of Amsterdam, as well as that of the Very Rev. Christian Synod of North Holland held at Edam, July 26-Aug. 4, 1763, have been constant topics of general discussion, but with very little regard to truth. Those decisions related to matters pertaining to the condition of the Dutch Reformed Churches in this part of the world. The discussions ran as if the Classis and the Synod had arrogated to themselves powers incompatible with the conditions here in America, of loyal subjects of the King of Great Britain; yea, incompatible even with the very nature (aart) of the Netherland Church itself. And, by the spread of such opinions, it has been sought to perpetuate the discords (verwijderingen) which, alas! exist in different communities, unto the injury and confusion of many as well as the general disturbance of the peace.

If this state of things were confined to the bounds of our own Church, the consequences would not appear to be so serious. But others, who have nothing to do with our Church and its Constitution, receive therefrom wrong impressions, and thus have the opportunity afforded them to worry the very life out of us, [literally, to root into our very bowels, in onze ingewanden te wroeten], and even to accuse the Classis of Amsterdam of injustice, as well as the Synod. Nevertheless, I am assured that all such as do not wish to form mere partizan judgments, but just ones—which course alone is worthy of a Christian, if he would not willingly subject himself to the just condemnation of God—I am sure that all such must abhor such a course, and be convinced of the entire justice of those ecclesiastical decisions. The necessity of this Address has also its further confirmation in those statements, wicked

and in conflict with the truth, which have been laid even before lawyers, but which, for sufficient reasons, I shall not now bring into the light.

I do not wish now to detain you with a very long Address, much less to review with you the very elaborate correspondence of the Rev. Classis of Amsterdam, in regard to these matters. Those letters are in our hands or in the hands of other brethren, and may be consulted by those who are interested in them. But I only wish to say this much: That our churches, from their first organization in this part of the world, have stood in a relation of subordination to the Rev. Classis of Amsterdam. Such subordination has also at all times been acknowledged, without the slightest contradiction, by all the churches in both these Provinces, as may easily be shown from innumerable letters.

When, then, the request was made that an Ecclesiastical Assembly might be held in this country, such a one as actually existed for many years under the name of "The Coetus", and in which no business was to be handled except such as was strictly ecclesiastical, so that Unity of Faith, and Purity of Doctrine and Discipline might be conserved among us—when that request was made, the Rev. Classis of Amsterdam which had always considered, and does yet consider us as belonging to her Body, did, as early as the year 1739, give permission to hold such an Assembly, but under the following express conditions:

"That care must be taken that in such Coetus no judgment should be passed on the doctrines; and neither should a preparatory nor a final examination for candidates and ministers be held; for these were matters which the Synod of Dort had reserved for the action of the respective Classes," etc.

Now was not the Coetus actually organized upon that basis? Have not all the brethren, without distinction, who have been united with us in that one Body, subscribed to these conditions, together with the other Articles? Yea, have not four of the brethren, three of whom are still living, shown, or at least desired to show, their approval of that subordination, by subscribing, when the Coetus Book was placed in their hands, although the disruption of our dear Church of the Fatherland, had already, in fact, begun—have they not shown that they were inclined to that subordination? For they subscribed to those Articles, which constitute "The Fundamental Rules of the Coetus," together with the later legislation. Nevertheless, those same brethren do now, with others, oppose the decision of the Very Rev. Christian Synod. What else, then, are they doing, except to prove that they have abandoned the accepted Confession? And although they do not publicly seek assistance, (En zo geen hulp in de poorten zoeken) yet they cause the simple-minded to understand that they are oppressed in reference to their Christian liberty. Nevertheless, the Rev. Classis and the Synod demand nothing else than is consistent with our Constitution, (Constitutie), and to which, every one when entering upon the Sacred Ministry, or in joining the Coetus, bound himself, confirming it by a solemn subscription.

Now did not those brethren, notwithstanding the fact that they had solemnly subscribed to the contrary, license four candidates, two of whom are now engaged in the active service of the ministry, and two of whom have died? And we are now asked, for the sake of peace, to recognize them. This request we have never withstood, (tegengestaan), setting forth, however, these limitations, that such proceedings must not be repeated. But, how, then, can a reasonable person consider it an injustice, if the Rev. Classis withdraws from correspondence with those who are unwilling to abide in the fellowship of that Church, to which, for the maintenance of good Order, they voluntarily bound themselves by their subscription? I boldly assert that there is no injustice therein. For the Rev. Classis does not persecute any one in this matter, but only declares what it thinks of such persons. If, now, ministers can persuade themselves, and churches are willing to agree with them, to pass over from a National Church, to an Independent Church, we allow that the responsibility for such a step rests with themselves. If they do not appreciate the danger of such a course, we wish from the bottom of our hearts that they may come to see it, and recover themselves therefrom before it becomes too late.

But some, perhaps, may say, that they are not under the same bond of obligation as we are, because the ministers who have been ordained by them, and those who, from time to time, may be ordained by them, have not subscribed to those Articles. This is also the case with some who came in later, and who, probably, have subscribed to some Ecclesiastical Judicature here, in this country; just as a certain

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minister wrote me that he had organized a new church, on the basis of the Synod of Dort and the Formulae of Unity of the Netherland Church, but under a Church Judicatory of this country. Be that as it may. Let them be Independents who desire it. But we, certainly, must be careful how we recognize them as brethren of our Order.

It is for such reasons, then, Brethren and Sisters in the Lord, that we hereby communicate to you this whole business as it was discussed and decided in the Synod of North Holland, (in 1763). We hope that the effect may be that, even if the brethren who differ from us should persist in their purpose, the congregations, nevertheless, may be enabled to judge of these matters for themselves; and that they refrain from speaking evil of those whom they must all recognize as "Fathers in Christ"; and whom they should obey, in the Lord, as those who have so long watched, and are still watching for the welfare of our churches.

I am, with all respect,

Yours in our Lord Jesus Christ,

Joannes Ritzema.

New York, Feb. 28, 1765.

ARTICLE 4TH OF THE ACTS OF THE SYNOD, 1763.—COMMISSION OF REV. JACOB R. HARDENBERG TO THE SYNOD, AND APPOINTMENT OF COMMITTEE TO REPORT ON HIS REQUEST.

Hereupon the Rev. Jacob Rutse Hardenberg, V. D. M. of Old Raritan, in New Jersey, was admitted. His Rev. was provided with proper credentials from the Church there. He then presented a certain request to this High Church Assembly, which was further urged in a letter from the said Coetus.

The investigation of this matter was referred, with the consent of their Noble Mightinesses, to a Committee, consisting of the Revs. Van Royen, Van Assen, Van Eycken and Hanssen, besides the representative elders from Haarlem and Enkhuysen. These gentlemen were requested to favor this Assembly with their advice.

ARTICLE 48.—REPORT OF THE COMMITTEE.

The Committee appointed to investigate the affairs of the Church of New York, of which mention has been made, report to this High Rev. Church Assembly, that they have read the documents placed in their hands concerning this matter, by the worthy Rev. Johannes de Lange, Extraordinary Deputy of the Classis of Amsterdam; and have the honor to offer this advice to this Synod, after they have given an account of what was done in committee.

THE ACTION OF THE CLASSIS OF AMSTERDAM; ALSO CERTAIN DOCUMENTS.

I. As to the matter relative to the proposition of those who still style themselves the Coetus:

1. They were informed in the name of the Classis of Amsterdam, according to a resolution of the Classis, of Oct. 4th, 1762, Act 5, of the scorn and disdain put upon the Classis and the Synod of North Holland by Johannes Leydt, minister at New Brunswick, in New York, (New Jersey?), in a pamphlet, entitled "True Liberty the Way to Peace", published in Philadelphia, in the year 1760, according to Church Order, after previous examination. Among many others, some leading passages were read to them. These the Rev. Classis consigns to the bosom of the very Rev. Synod, leaving the judgment thereon entirely to the Synod.

2. There was also read to them the advice of the Deputies on Foreign Affairs of the Classis of Amsterdam, in the matter of Rev. Jacob Rutse Hardenberg, minister at Old Raritan in New Netherland. The main import of this is as follows: That the said Rev. Hardenberg appeared before the Deputies on Foreign Affairs, as also

subsequently he was present in the Classis immediately preceding this Synod, and was furnished with letters of authority from those ministers who still style themselves the Coetus. These were signed by Samuel Verbryck, President and Johannes Leydt, Secretary, ministers at Tappan and New Brunswick. By virtue of his said Commission, he proposed to them the following question:

PROPOSITION OF THE COETUS TO THE CLASSIS.

Whether the Classis of Amsterdam might not resolve to change the New York Coetus into a Classis, with power to license candidates and ordain ministers in that country; and also whether the Classis would not advise the Conferentie Assembly to favor the change of the Coetus into a Classis; giving as a reason for such requests, that this would be the best means for putting an end to all the alienations and divisions there, and of again uniting the ministers and Consistories in that country into one Body.

The Deputies having earnestly considered this proposition, were (salvo meliori) of opinion that the above mentioned requests could not by any means be granted.

1. "Because this business is already "judicata"; that this project, devised by certain ones in New York, to change the Coetus into a Classis, and also to establish an Academy there, had been already rejected both by the Classis of Amsterdam in two emphatic letters, the one dated Dec. 9, 1755, signed by Revs. W. Peyffers, President, and R. Schutte, Scriba; the other dated April 5, 1756, signed by Revs. R. Schutte, (President), and J. Boskoop, Scriba. It has also been rejected by the Synod of North Holland, which emphatically confirmed the action of the Classis in the years 1756 and 1757."

2. "Because, since that time, no change for the better has occurred, which might move the Classis to change its opinion; but, on the contrary, matters have become much worse; for the alienations and divisions have very much increased, and the bitterness between the two parties has become greater; indeed, to such an extent, that Rev. Leydt, in his pamphlet, above mentiond, has not hesitated to treat with scorn and to injure most painfully the Classis of Amsterdam and the Synod of North Holland. At the same time he maintains, in every way, that the Coetus has the *right* to license and ordain, thus trying to destroy all subordination to the Classis, and, instead, to introduce a condition of complete independence."

In reply to this pamphlet, the Conferentie Assembly has published another. In this, the Rev. Leydt is not only opposed, but the right to license and ordain for that church, is acknowledged to belong to the Classis of Amsterdam alone.

They also declare themselves perfectly satisfied in remaining subordinated to the Classis of Amsterdam; and, in a letter, request, that the Classis would pronounce a final decision on this whole business; declaring that otherwise, they would be compelled to address themselves directly to the Synod.

ACTION OF THE CLASSIS.

After mature deliberation the Classis took action in that matter, and charged its Deputies to communicate the same in two letters; one to the Conferentie Assembly, and one to those who styled themselves the Coetus. The Deputies discharged this duty, and in both letters, showed in detail, that the Classis of Amsterdam alone has the right to license and ordain for the New York churches, and that that Church, and also the Coetus, are legally subordinated to it. This was proved:—

1. "From the old "Constitution" which governed that region when it was under the control of the West India Company. At that time, it, like all other colonies of that Company, was subordinated to the Classis of Amsterdam, and received from it its ministers."

2. "From the condition in which that region remained, after it came under the power of Great Britain." For, at the Surrender of that region, Sept. 8, 1664, the following was expressly stipulated and agreed to: Art. 8: "The Dutch residents here shall retain and enjoy liberty of conscience in Religion and Church Discipline." Art. 12: "All public documents and proofs relating to any one's inheritance, or Church government, diaconate or orphan's court, shall be carefully preserved by

those who have them in charge." In this same condition this region continued by virtue of the definite Peace Treaty between the King of Great Britain and their High Mightinesses, the States General, in the year 1667, Art. 9.

3. "From the Fundamental Articles upon which the Coetus was allowed and organized. In these, it was expressly stipulated that it should remain subordinated to the Classis of Amsterdam."

4. "From the constant practice and acknowledgements, even on the part of those of New York, confirmed by the action of the Synod in the years 1756, 1757, 1758."

5. "For all these reasons the Deputies, (salvo maliori) do resolve, that the Classis must not only now persist in its views, but also not in any respect depart therefrom; and that it ought to announce this fact to Rev. Hardenberg; and also add, that in case the Coetus was determined to proceed in the course already pursued, the Classis would be compelled to break off all correspondence with them, and to leave them to themselves; so that, should they at any subsequent time, experience the injurious consequences of their separation, they would have themselves only to blame, and be unable to make the excuse that they had not been warned."

This reported advice the Classis of Amsterdam adopted by a unanimous vote, and changed it into a Classical Resolution.

LETTER FROM THE CONFERENTIE.

The Committee ad hanc causam, have also read a letter, dated June 8, 1763, written by Rev. Johannes Ritzema, minister at New York, in the name also of his Colleague, De Ronde and two other ministers, Van Sinderen and Rubel, the rest of the members belonging to the Conferentie Assembly not being able, on account of the great distance, to be present on such short notice. In this letter they

1. "Make known that on the 5th of June they had received, and on the 7th had read, the package of letters sent to them by the Rev. Classis."

2. "They thank the Rev. Classis for the advice given on the matter in dispute; believing that the Rev. Assembly had taken the matter in its vital spot, and thus paved the way for the removal of all dissension";

3. "They declare in so many words: We desire to maintain no yoke of human bondage, but only "good order", according to divine and human laws, to which we have in duty bound ourselves; and if it please the Rev. Classis as a Higher Assembly, to which we are most nearly subordinated, to hold us to that, it can assure itself, not only of our adherence, without looking about to any other, but also of the beneficial consequences which will flow therefrom for the congregations in these regions."

4. "They then close with wished for blessings."

PROPOSITION OF THE COETUS TO THE SYNOD.

Furthermore, the Committee examined the letter which Rev. Hardenberg brought with him and delivered to this High Church Assembly, containing a certain proposition:—

"That the Rev. Coetus, either under the name of Coetus, or under the name of Classis, corresponding and taking counsel with the Rev. Classis of Amsterdam, might be ecclesiastically subordinated to the Very Rev. Synod of North Holland, in such a way that the Coetus shall have the right of Appeal, and other privileges, along with other bodies belonging to the very Rev. Synod, as far as the circumstances of our great distance, and of our belonging to another Power, will allow; until the time, indeed, when the Lord shall have so entrusted his newly planted Vineyard in these regions, that it might be necessary to organize Synodical Assemblies here (in America)."

VIEWS OF THE COMMITTEE ON THIS PROPOSITION.

The Committee believes that in this Proposition, the purpose of the members of the so-called Coetus which had long been feared, and which they had cherished in

their hearts, may now be distinctly perceived, namely, that of gradually but continually withdrawing themselves from the subordination under which they stand, both in regard to this Synod in general, as well as to the Classis of Amsterdam, in particular; and finally of making themselves entirely independent. The gentlemen of the Committee cannot see that the reasons for a Classis advanced in the letter deserve any consideration.

Hereupon Rev. Jacob Rutse Hardenberg came in, and was further questioned on different points; but he could not prevail on the Committee to accede to his request.

Action Proposed by the Synodical Committee.

They are, therefore, (salvo meliori) of opinion:—

1. "That the resolution of the Rev. Classis of Amsterdam should be adopted and changed into a Synodical Resolution, and that Rev. de Lange be thanked for having drawn it up."

2. "That Rev. (Jacob) Rutse Hardenberg ought to be informed of the indignation of this High Church Assembly at the affront and scorn which Rev. Leydt has, in more than one way, put upon this Synod, as well as upon the Classis of Amsterdam, in the little book he published, and that even according to Church Order, after previous examination."

3. "That the request made by the said Rev. (Jacob) Rutse Hardenberg must be denied."

Adoption of Their Report.

The Synod, after mature deliberation upon this weighty and far-reaching matter, determined at the suggestion of their Noble Mightinesses, to adopt the report of the Committee ad hanc causam, with thanks for the trouble taken and the careful attention given, and to change it into a Synodical Resolution, with the request that the President, in the name of this High Church Assembly, would make known and explain, in emphatic terms, this action of theirs to the Commissioner of the so-called Coetus, here present, as follows:—

"That the request made by those of the Coetus, in the letter to this Synod, has, in large part sprung from ignorance, as to the real constitution of Ecclesiastical Assemblies, Classical as well as Synodical, in this country; that these are inseparably connected with the Sovereignty of the said land. The Coetus of New York, therefore, being subject to another Sovereign, can never, no never, either wholly or partially, be a [constituent] portion [lid] of this Synod. This Synod also feels exceedingly indignant over the scorn and disdain which Rev. Leydt has, in more than one way, put upon this Synod, as also upon the Classis of Amsterdam, in the pamphlet published by him, [even though it were issued] according to Church Order, after previous examination."

"That those who call themselves the Coetus have thus made themselves guilty of detestable ingratitude towards their benefactors, who have labored so long for their welfare, and have taken so much trouble in behalf of the churches of New York. By thus acting, and by persevering therein, they give the Classis of Amsterdam and the Synod of North Holland just cause for withdrawing themselves from them and of breaking off all correspondence with them. They are, however, earnestly exhorted to consider well what hurtful and fatal consequences will result to them therefrom, even unto the damage, confusion, divisions and ruin of their Church. For all this, they will have themselves only to blame, when, having cut themselves off from the Netherland Churches, they deplore it when it is too late."

At the same time the Synod again declares, that, notwithstanding all this, it remains still disposed, as does also the Classis of Amsterdam, if they will keep themselves in proper subordination to the Classis of Amsterdam, and through it to this High Church Assembly, to do everything, and employ every effort that can be conducive to the welfare of the New York churches; exhorting them once more, to that end, to lay aside all hatred and enmity, and, all of them, to unite themselves in love into one Body.

All this the Rev. President made known to Rev. Hardenberg in emphatic terms. A copy also of this action was given to him, while similar copies are to be sent to the so-called "Coetus" and to the "Conferentie Assembly."

CONCLUSION BY RITZEMA.

Behold, here, O Friends, the whole matter brought under your own eyes, word for word, just as it was transacted in Synod. I might justly add to this, that herein is the public justification of myself, in reference to the charge of Rev. Leydt concerning that Saugerties affair. But, inasmuch as that affects only myself, and it satisfies me that Synod has justified me, I shall not quote their opinion of me, commendable though it be, for I am not seeking laudable testimonies from men.

Still, I will not conceal what belongs to the public matter, namely, that the Rev. Classis, in sending us the Acts of the Synod, was pleased, in an accompanying letter, to express itself thus:

"We now send your Revs. herewith the Acts of the Synod of North Holland, recently held, in which your Revs. will find the grounds whereupon its decision rests, more fully presented. Our request is, that your Revs. will send this Act to all those brethren who remain subordinated to the Classis of Amsterdam, and to them only, since the Classis can no longer hold correspondence with those brethren who have cut themselves off, by withdrawing from the ancient and well-founded subordination."

That this agrees with the original, I testify, by my signature,

J. Ritzema.

THE END.

GERMAN REFORMED CHURCH, NEW YORK.

Laying of the Corner-stone.

New York, 8th March, 1765.

Everything having been prepared by the builders, Van Dalsen and Peter Hendricks, the present as well as the former Consistory, with the members of the congregation assembled at one o'clock to lay the first stone of our said church. This took place in the presence of a goodly company. The stone was laid by our pastor, the Rev. Johann Micheal Kern, (born in Mannhein,) with the words of the Patriarch Jacob: "This stone, which I have erected to thy name, shall be called the house of the Lord." And in conclusion the words of Jesus, John 4: "God is a Spirit, etc." In the house built upon this stone, the Word of the Lord must always be preached truly and faithfully according to the Reformed doctrine of Heidelburgh and Switzerland.

Foundation stones were then laid by every member of the consistory and congregation present, with the exclamation, "for a German Reformed Church!"

The names of the Consistory under whose superintendence this church is building are:

Johannes Mayer, Johannes Zurcher, Heinrich Wiederman, Heinrich Hillman, Heinrich Croo, Henrich Will, Micheal Houswirk and Johannes Remmy—Elders. [See July 30, 1765.]

CHURCH OF NEW YORK.

Burial Grounds.

New York, March 21st, 1765.

Consistory held after calling on God's name.

A petition to the Mayor and Aldermen, etc., for (concerning?) twelve lots of ground belonging to the corporation to be given on certain terms, for a burying

ground. This was accepted and signed in the name of the consistory, and ordered to be sent to the Common Council at the first opportunity.

Mr. Welp came in, and stated that the Deacons had decided that they could not continue him on the same footing upon which he had stood before,—receiving yearly from them £16. above his income; he therefore feared that he would be that much behind the coming autumn. He therefore humbly asked, inasmuch as the Dutch school was so poor, and his recording the names of baptized children had also greatly diminished, that the consistory would please to provide some other way. This the Consistory considered favorably, and ordered, that inasmuch as he had been appointed Catechist, and Consoler of the Sick, the £16. should on this ground be allowed him.

Signed etc.,

J. Ritzema, p. t. President.

New York, March 29, 1765.

Consistory held after calling on God's name.

Another petition to the Mayor and Aldermen was presented for a certain piece of ground belonging to the corporation, which was farther described in the Petition: when it lay in the Vlakte, how it was bounded etc. It was thought fit that a committee should be appointed to present this petition to the council, and to agree with them on a committee of their number, on the exact terms, and to report thereon to the consistory for approval. This committee consists of Alderman Livingston, Anthony Ten Eyck, Evert Bancker, and Jakobus Van Zandt.

Signed etc.,

J. Ritzema.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. April 4, 1765. Call of the Rev. Isaac Rysdyck. April 4, 1765. Vol. 24, Pages 104-6.

In the Name of the Most High Triune, Holy and Adorable God, Amen.

Inasmuch as the pure preaching of God's Holy Word, in conjunction with the saving work of the Spirit of the Lord, is the true means ordained of God to lead sinners from their misery to eternal salvation; and whereas we have now for a long time been deprived of the stated ministry of the Word, yet realize its necessity; we have taken it to heart to put forth means to secure the same:

Therefore, we, the undersigned, elders and deacons of the four combined congregations of Fishkill, Poughkeepsie, (New) Hackensack and Hopewell, in Dutchess County, in the province of New York, met in the fear of the Lord; and after calling on His Holy Name, took into earnest consideration the matter of a call. We unanimously resolved to send over and charge the High Rev. Classis of Amsterdam with the business of this call; that they should send us a lawful Pastor and Teacher, to exercise faithfully among us the sacred ministry of the Gospel, according to the requirements of God's Holy Word, and the doctrine and Church Order accepted by the Netherland Reformed Church, according to the Synod of Dordrecht held Anno Domino, 1618-1619:—Even as we do also actually, by these presents, call that same minister, which the High Rev. Classis of Amsterdam shall send to us, and who shall with his own hand sign this call in the presence of the High Rev. Classis or of its Deputies ad Res Exteras, on the following terms:

1. In general, he shall perform all the duties of the Gospel ministry, diligently, faithfully, and with edification. These consist in the public calling upon God's name, and the pure preaching of God's Word, plainly expounding the same, and powerfully applying it; in administering the Holy Sacraments of the New Covenant, according to Christ's institution; in exercising church-discipline, thus using the keys of the Kingdom of Heaven diligently and wisely, in conjunction with the Rev. Consistory; in visiting the sick; and further in doing everything that belongs to the office and the duty of a faithful overseer, pastor and teacher of Jesus Christ, and of His Church.

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2. In particular: He shall serve these churches in such a way, that during the six summer months he shall preach twice on each Lords Day; in the forenoon on a freely chosen text from God's Holy Word; and in the afternoon he shall follow the lead, (leidraad, guide) of the Heidelberg Catechism; but during the six winter months, but once (each Lord's Day;) but also on the Feast Days of Christmas, New Years Day, Easter, (Paasch), Whitsunday (Pinxter), and Ascension Day, as is customary in the Reformed Churches. He shall also hold catechisations, as often as he and the officers shall deem useful and edifying. As regards the preaching turns: these shall occur in rotation from one church to the other, so that all the four churches shall enjoy the exact fourth part of the services, excepting that Hopewell, falling short in salary, the same shall be made up by Poughkeepsie; for which Poughkeepsie, in proportion to that extra money, shall enjoy more services than Hopewell.

3. He shall administer the Holy Supper of the Lord twice a year at Poughkeepsie, and once in each of the three other churches; and so much oftener as he and the Consistory shall deem the same to be edifying.

4. He shall perform house-visitation once a year in all the four congregations, at such time as it shall seem proper to him and the consistory.

5. The Reader (Voorleser) in each church shall keep a record of the children who are presented for baptism.

Hereunto, and for the accomplishment of the same, do we, the undersigned members of the consistory, both elders and deacons, promise, for ourselves and our (successors) after us, to perform and contribute on our part, for him, so long as he shall be our pastor and teacher, as follows:

1. That we, by virtue of this call, obligate ourselves to pay to him the sum of 130 pounds, current money of this province, yearly and every year, to be paid and satisfied from the four churches, and in such a manner, that Poughkeepsie shall contribute the proportion of 41 pounds, without any burden (of the amount) from either of the other churches; in the same way shall Fishkill and New Hackensack each pay, yearly and every year, 32 pounds 10 shillings; and Hopewell, 24 pounds; each church to be responsible for its respective sum, and for this only. This, the preacher shall have the right to demand during the said period (of his pastorate.) The full salary shall begin from the day when he shall preach his installation sermon in one of our churches.

2. He shall be provided with such a proper dwelling house, and with so much land for garden and orchard, in one of the congregations in which he may choose to reside, as is, at present, the minister's house, and the amount of land with it, at Poughkeepsie.

The congregations in which he does not reside, shall provide him, when he comes to perform service among them, with proper lodgment and necessary shelter, free of charge, so long as his services among them require.

4. He shall, upon the acceptance and signing of this call in the manner above mentioned, receive 65 pounds, to meet the expenses necessary for the voyage; and should those expenses exceed this sum, the remainder shall be paid him on his arrival among us.

5. He shall be obliged when he accepts this call, to subordinate himself to the High Rev. Classis of Amsterdam; and also to (become a member of our subordinate Assembly, (in America), and remain perpetually a member thereof; or, if he withdraws himself from the subordination to the Classis of Amsterdam, or from our subordinated Assembly, this call shall be null and void. (This Assembly in America, in this place, is the Conferentie).

6. In case any dispute should arise between minister and consistory or congregation, which may God forbid, and which they themselves cannot amicably settle, such dispute shall be referred to our subordinate Assembly, according to the decision of which, we shall conduct ourselves.

In this form, and on these reciprocal conditions, we entrust and deliver this call to that Rev. Gentleman to whom the High Rev. Classis of Amsterdam shall present it; and who, in the presence of the High Rev. Classis, shall accept and sign it; with the hope and expectation that, under the blessing of the Lord, and the wise direction of the High Rev. Classis, a minister may soon come over to us, in the fullness of the blessing of the Gospel. This is our wish, and our prayer to God, the Almighty and Wise Governor of all things.

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That this is our sincere and hearty intention, we attest, by these our subscriptions, this third day of October, 1764. Actum at Poughkeepsie on this date. N. B. The distance of the two farthest outlying churches is 13¾ English miles. Was signed in my presence, as Moderator,

J. Fryenmoet, V. D. M.
aetas, 43.

Lawrence van Kleck, Aarts Middag, Peter van Kleek, Tobias Stoutenburg	Elders.	at Poughkeepsie.
John Swartwout, John Hoogteiling, John Concklin, Zacharias Garuryck	Deacons.	
Isaac Binkerhoft, Gysbert Schenk, Koert van Voerhof, Henry Philip	Elders	at Fishkill.
Dirk Brinckerhoft, Obediah Cooper, Rudolph Swartwout, Conrad Deple	Deacons.	
Cornelius Luysters, Peter Outwater	Elders	at New Hackensack.
John Baptist Kip, William Heerman	Deacons.	
Abraham Adriaanse, Gronwel van Devoort	Elders	at Hopewell
Gerrit Storm, Abraham van Vleckeren	Deacons.	

The above call, did I, the undersigned, after having well understood the sense and purpose thereof accept, in the fear of God, and in the presence of the High Rev. Classis of Amsterdam.

(was signed) Isaac Rysdyck.

This call is approved by the Classis of Amsterdam, May 6, 1765. Quod testatus, Jacobus Tyken, V. D. M. Amsterdam and h. t. Clerk.

CHURCH OF NEW YORK.

Abstracts of the Trial between Abel Hardenbrook, plaintiff, (in behalf of the Dutch party so called,) and the Elders and Deacons of the Reformed Protestant Dutch Church of the city of New York, defendants, commenced upon the said Elders and Deacons refusing the other members of the said Church" a "vote for Church officers." [See Nov. 11, 1767.]

Supreme Court in the City of New York,

April Term, Friday, 26, 1765.

"At eleven of the clock in the morning came on the trial of Abel Hardenbrook, plaintiff, against John Bogert, Esq. and others, defendants, when the following

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jury, out of the panel which was struck the 19th inst., appeared upon call, and were sworn to try the cause, namely:

Samuel Verplanck,	Thomas White,
John Starr, Cruger,	John Shoals,
David Clarkson,	William Bedlow,
Robert Griffen,	John Provoost, Esq.
Lawrence Kortright,	Lewis Pintard,
Beverly Robinson,	Walter Rutherford.

"After a trial of twenty-one hours, in the course of which many evidences were examined, the judge gave the following charge," (Omitted) "to the jury, to bring in a special verdict upon matters of law, to be determined by solid argument before the court, but recommended to find three matters of fact upon evidence, namely:

"1st. That the plaintiff had made a lawful demand of his vote by Jacobus Stoutenberg.

"2nd. That the majority of the members assembled on that day, appeared to have been on the side of the plaintiff to vote.

"3rd. That the minister of the Dutch Church had a vote in the election for elders and deacons.

"All which the said jury brought in accordingly, as will appear by the following notes, which are exactly transcribed from a copy of Mr. Bangor, taken from the original verdict of the jury:

"New York Supreme Court.

"Abel Hardenbrook against John Bogert, jun., Esq., and others. } Notes of special verdict.

"The jurors upon their oath, on the trial of the issue aforesaid, do find:

"1st. That King William the Third, by his letters patent, under the great seal of the province of New York, bearing date the 11th May, in the eighth year of his said Majesty's reign, in the year of our Lord 1696, did grant unto the ministers, elders, and deacons of the Reformed Protestant Dutch Church of the city of New York—prout:

"2nd. That the Lieutenant-Governor, the Council, and General Assembly of the province of New York, by a certain act to enable the minister, elders and deacons of the Reformed Protestant Dutch Church of the city of New York, to sell and dispose of their lands, tenements, and hereditaments, in the county of Westchester, commonly called and known by the name of the Manor of Fordham, and also for granting unto them some further liberties and privileges for the better management of their affairs, and the well ordering of their said church, did enact—prout:

"3rd. That his late Majesty King George the Second, by his confirmation under seal, dated 25th February, 1755, did confirm the said act—prout:

"4th. That the defendants were the major part of the elders and deacons of the said church in the city of New York, on the third Thursday of October, 1763, one of the days of election of elders and deacons appointed by the said charter, and so, being elders and deacons, on that day were assembled at the said church to proceed to an election of elders and deacons for the said church for the then ensuing year.

"5th. That the plaintiff, on the said Thursday of October, 1763, and long before, was a member of the said church and corporation, duly admitted, and also a member in communion of the said Reformed Protestant Dutch Church, and an inhabitant of the said city of New York; and so being a member and inhabitant, did on the same day personally attend at the said church, before the election, nomination, or appointment; did then and there demand and require of the defendants to permit him, the said plaintiff, to give his voice for electing elders and deacons for the said church for the ensuing year, to be chosen pursuant to the said charter.

"6th. That the said defendants did then and there, upon such demand and requests so made, refuse to take, receive or allow the voice of the plaintiff to be given, and did then and there prevent, obstruct, and hinder the plaintiff from giving his vote at the said election, for the electing, nominating, or appointing the elders and deacons of the said church for the year ensuing, or any of them.

"7th. That the said defendants did then and there elect, nominate, and appoint elders and deacons of the said church for the year ensuing, the plaintiff being present at the said church, without taking the plaintiff's vote in the said election, and without previously, or at any time that day, proposing or naming to the members or the plaintiff attending at the election, the persons nominated by the defendants for elders and deacons of the said church for the ensuing year.

"8th. That of the members in communion of the said church, and inhabitants within the said city, then and there attending at the said church, the majority attending to give voices as members for electing the elders and deacons of the said church for the ensuing year." (The reason of this was, that the members, on the side of the Consistory, did not then attend in a body as they did the following year, to approve of the election.)

"9th. That the Dutch churches in Holland are governed by the rules established in the national Synod of Dort, held in 1618 and 1619.

"10th. That the said Synod of Dort, by the 22nd article of the said rules, did establish—prout:

"11th. That the said Synod of Dort did at the same time establish the national rule or confession of faith, the 31st article Whereof is—prout:

"12th. That the usage of the Dutch churches in Holland respecting elections of elders and deacons has long been for the elders and deacons, and every minister present at their election, to elect their officers by the majority of their voices, without the vote of other members; and not to propose the persons to be elected elders and deacons to the members of the churches respectively before, nor at the time of the election, nor until the Sunday next following such election, when it is the usage to publish their names to the respective congregations, and on the two next succeeding Sundays—each Sunday calling on the people to object against their being admitted and confirmed, if they have cause; and the usage also is, that if any good objection be made and supported, the elders and deacons so objected to, are not admitted to the office; but the Consistory judge of the validity of the objections, and if they conceive them sufficient, proceed to a new election.

"13th. That if no objections be made by the members, by the third Sunday after the elections, the elders and deacons so chosen are confirmed in and admitted to their respective offices, and that they are not elders and deacons until such confirmation and admission.

"14th. That the usage and practice with regard to the proposing, confirmation, and admission, objecting against and setting aside of elders and deacons respectively, in the said Dutch Church at New York, has hitherto been conformable to the usage and practice of the churches of Holland last mentioned, and that the elders and deacons of the said Church in New York, agreeable to the regulations of the churches of Holland last mentioned, are not admitted to their respective offices until such proposal, made for three successive Sundays after their election, and confirmation thereupon.

"15th. That this province was conquered by the Dutch, and afterwards, in ——, was yielded by treaty to the crown of England.

"John Bogert, Jr., and others, }
Ads. Abel Hardenbrook. }

"And the jurors aforesaid, upon their oath aforesaid, do further say, that the province of New York is part of the country formerly called New Netherlands, and was, before the surrender of the same to the crown of England, subject to the States General of the United Province in Europe, and was settled by subjects to the States General.

"2nd. That antecedent to the said surrender, there were churches in the said province, and that all the churches in the same were supplied with ministers from the United Provinces of the national established Church there, sent out by and subject to the ecclesiastical government of the Classis of Amsterdam.

"3rd. That the churches of the national establishment of the said United Provinces in Europe, and especially those within the district of the said Classis, have always had a succession of elders and deacons, chosen from time to time by the majority of the elders and deacons of the said churches respectively, and ministers present, without the voices of the other members of the same churches.

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"4th. That the Dutch churches in this country, antecedent to the said surrender, were governed in a manner conformable to the practice and usage of the national established churches of the United Provinces in Europe, and the offices and places of the elders and deacons of the same have always been, upon every vacancy and avoidance, supplied by the election, nomination, and appointment of the majority of the elders and deacons in office, without the voices of the other members of the same.

"5th. That the same government, usage, and practice, was continued from the said surrender, in the Dutch Church of the city of New York, until the same was incorporated by the letters patent above-mentioned.

"6th. That for above sixty years past, after the grant of the said letters patent of incorporation, there had been a constant succession of elders and deacons in the said church, so incorporated, chosen for the time being, without the voices of any of the other members of the same, in the nomination and appointment of elders and deacons.

"7th. And the jurors aforesaid, upon their oath aforesaid, do further find the article of capitulation at the surrender of this province in the year 1664—prout:

"8th. And the jurors aforesaid, upon their oath aforesaid, do further say, that, according to the constitution and directions of the Reformed Churches in Holland, approved and instituted by the National Synod of Dort, the elders and deacons of the said churches do, with the ministers present, annually nominate and appoint the next succeeding elders and deacons, without the consent, approbation, voice, or election of any of the other members of the said churches, then had in the said nomination and appointment.

"9th. And the jurors aforesaid, upon their oath aforesaid, do further say, that the plaintiff in this action, since the date of the said charter, has been nominated and appointed three several times to the respective offices of elder and deacon of the said Reformed Protestant Dutch Church of the city of New York, by the then present elders and deacons of the said church, without the consent, approbation, voice, or election of any of the other members of the said church, then had in the said nomination and appointment, which respective offices he did accept of, and act in the execution of; and that he has, since the date of the said charter or letters patent, at three several times nominated and appointed, together with the elders and deacons of the said church, then in office with him, and without such consent, approbation, voice, or election, as aforesaid, of the other members of the said church, to succeed in said respective offices.

"10th. And the jurors aforesaid, upon their oath aforesaid, do further say, that it was the practice, usage, and custom of the Reformed Protestant Dutch Churches in the United Netherlands, before and at the time of the said articles of surrender, and of the Reformed Protestant Dutch Church in the said letters patent of incorporation mentioned, ever since until the day of the exhibition of the plaintiff's bill, for the respective ministers for the time being of the said churches, on the three Sundays next succeeding every respective nomination and appointment of the elders and deacons of the said respective churches, to notify and declare such nomination and appointment to the several congregations in which the said elders and deacons were respectively nominated and appointed, in order to know whether any of the members of the said churches dissent from or disapprove of such nomination and appointment, and in default of such dissent and disapprobation to set apart, confirm, and ordain such elders and deacons in and to their respective offices.

"If the law is for the plaintiff, we find for the plaintiff, and five pounds ten shillings damages.

"If the law is for the defendants, we find for the defendants.

"Filed 26th April, 1765.

"New York, April 30th, 1765.

"The preceding, wrote on eight pages in folio, is a true copy of the original special verdict given in the cause, Abel Hardenbrook against John Bogert, Jr., and others.

"Examined by ————————.

Signed, Go. Banyar, D. C. C. C."

ACTS OF THE CLASSIS OF AMSTERDAM.

(ISAAC RYSDYK.)

1765, May 6th. Art. 5. Rev. Isaac Rysdyk upon a written request from New York, and in pursuance of a letter-of-call serving for that purpose, has been called thither as a minister, by the Messrs. Deputies ad res Exteras. This Assembly approves of this call, and he (Rysdyk) did accept it in the fear of the Lord, and signed his name to this effect. Having also been lawfully dismissed from his church at Egteld, and from the Rev. Classis of Thiel, he requests to be installed in the Sacred Office, as minister of Poughkeepsie, Fishkill, (New) Hackensack and Hopewell. His request was granted him, and this was done with the prayer for the divine blessing upon him. He signed the Formulae of Concord, promised to correspond with this body, and to conduct himself in subordination thereto. The copy of the call, and the subscription, as well as the recommendation from New York, shall be recorded by the Messrs. Depp. ad res Exteras. xiv. 28.

(COETUS OF NEW YORK. BOELEN.)

Art. 9. The Deputati ad res Exteras make known, 1. That they have conversed together more than once about a proper answer to the letter of the Coetus brethren in New York, and also with some of the oldest members of the Classis. They have found the matter, however, of so much importance and consideration, that they would rather postpone their pre-advice, and their letter of reply based thereon, until the next Classis. 2. Furthermore the Deputies ad res Exteras report that they have extended the call of the four united churches (of Queens County) on Long Island (or) Nassau, to the Rev. Mr. Hermanus Lancelot Boelen, minister at Schoonebeek, (in Holland). He has also accepted this call, and will be installed in June or July. xiv. 32.

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CHURCH OF NEW YORK.

Repairs.—Communion Table.

New York, May 8th, 1765.

Consistory held after calling on God's name.

1. It was represented to be necessary that the tower should be pointed, and also the front of the church. Thereupon it was unanimously agreed that this should be done, and the work was committed to the Church Masters.

2. Resolved, That the table for the Lord's Supper in the New Church be enlarged, since circumstances require it.

3. Resolved to paint the inside of the New Church; also the house in which Luke Romme lives, and to alter the chimneys of the same; for, on account of the driving down of the smoke, the dwelling is made uncomfortable.

Signed etc.,

J. Ritzema, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

WILLIAM JAKSON.

1765, June 3rd. Art. 7 ad 9. A letter from Mr. Nicholas Michel, residing in this city, signed Amsterdam, June 1, 1765, to the Rev. Kalkoen, V. D. M., at Amsterdam, served to communicate the fact, that the writer, upon the request of this body made to him through Rev. Budde, had written to Rev. Jakson, minister at Bergen and Staten Island, on June 1, 1764, about his bitter and extremely improper communication to this Classis. He had requested him hereafter to send no more letters [to this Classis]. The said Rev. Jakson, however, had been sick for a long time; but on May 28, 1765, another letter had come from him, dated Bergen in New Jersey April 5, wherein he requests Mr. Michell, in his name, to beg the Rev. Classis humbly to pardon him on account of the bitter, passionate and improper epithets and expressions in his letters; that to the use of these, he had been incited by others, to whom he had imprudently yielded; but that afterwards he had heartily detested such conduct, and it had appeared very grievous to him. It was preferable that he should never write letters again to the Rev. Classis than to treat said Classis and its worthy members thus. Again did he entreat forgiveness of Classis in his letter, and begged that his conduct might not be counted against him. The Assembly accepted these statements as information. xiv. 35.

THE CLASSIS OF AMSTERDAM TO THE SO-CALLED COETUS, JUNE 3, 1765. VOL. 31; P. 235. NO. 155. REFERRED TO, VOL. 24; 106.

With an Introducton by the Conferentie, dated Oct. 11, 1765. They published 400 English and 600 Dutch copies, of which only one English copy is now known to remain. This is in the Archives of General Synod:

INTRODUCTION.

Worthy Reader:—

Behold here, the Letter of the Rev. Classis of Amsterdam, written to the so-called Coetus, as appears from [its Address] and its date. It is in answer to a letter of theirs, in which they showed their dissatisfaction in reference to the decision of the Synod of North Holland. The [Conferentie] Assembly deems it necessary to publish this letter, in order that those, who make it their business to talk of these things, whether on the one side or the other, may understand the true state of affairs, and what opinion should be held of those who refuse to hold to that relationship to the Netherland Church which their ancestors have always maintained.

We have nothing to add in regard to this letter, except to guard the reader against mistaking the meaning of the expression "The New York Church." By that expression is to be understood, not the congregation only of the City of New York, but all the Dutch churches in the Province of New York and New Jersey. Nor do we know what the Rev. Classis means when, near the end of their letter, they say, "that Rev. Freyenmoet also had acted in a similar way at Poughkeepsie in relation to Rev. Vos." We leave the transcribers to account for that.

Signed in the name of the [Conferentie] Assembly of Ministers and Elders connected with the Classis of Amsterdam.

Joan Ritzema, p. t. President
Lambertus de Ronde, p. t. Scriba.

New York, Oct. 11, 1765.

[THE LETTER OF THE CLASSIS JUNE 3, 1765.]

Rev. Sirs and Brethren:—

The letter of your Revs. came duly to hand.

First: In reference to the principal matter contained in it, there is no necessity of making further reply. Because it contains nothing new, but only repetitions of old arguments, with which the Rev. Classis has been already long enough annoyed; and because the Classis, in its affectionate regard for the welfare of the Church of (the Province of) New York, has already made frequent responses to the points involved. For example:—

In their correspondence with Rev. (Gualterus) Du Bois, and in special letters, dated Sept. 12, 1737; April 27, 1738; Aug. 20, 1739. Also subsequently in letters to the Coetus, dated April 5, 1755; Dec. 9, 1755; Jan. 15, 1761; and to the so-called Coetus, Jan 11, 1763. Besides, there are the resolutions of the Synod of North Holland of 1756, 1757, sent expressly to your Revs.; and a letter dated Oct. 3, 1763, with an enclosed extract of the Acts of the Synod of North Holland, 1763. By all of these, your Revs. ought to have been fully convinced of the groundlessness of your course of action, and of the propriety of ours. Nevertheless, to convince your Revs. that we desire to treat you with all love, we will yet this once write you. But if this again fails, your Revs. must not expect us to write again.

The "Introduction" to your Revs. letter is not exactly in a fraternal spirit. When you become somewhat earnest in dealing with your own affairs in relation to the condition of the New York churches, you say:—"We do not feel disposed just now to reply to your letters, clearly perceiving, etc." We might justly retort: "We do not feel disposed to have anything more to do with your Revs., clearly perceiving that your aim, although you do not want to acknowledge it, is to become independent."

THE SO-CALLED AMERICAN CLASSIS AND ITS DEMANDS.

Now as to the letter itself. Your Revs. are building upon propositions which have no foundations. The first is, that your Revs. are already constituted into a Classis, and that we are acting improperly in not acknowledging that fact. But whence did your Revs. derive that Classical power? Upon what basis does it rest? Your Revs. know that you have arrogated that position to yourselves, and that we have many a time shown you the invalidity of it. And then, too, the demands which your Revs. make upon the Classis, in respect to that position, we are unable to concede; for we have neither the right nor the power to form a subordinate Church (body of churches) into a Classis. See our letter of Oct. 3, 1763. We cannot, therefore, recognize what you have done, because your Revs. without any right, constituted yourselves into a Classis.

The second point is, that your Revs. are confounding the subordination of one church or Assembly to another, be such subordination greater or less, with an unlawful exercise of tyranny. But grades of subordination have always existed in every well-ordered Church; and tyranny is repudiated by us, even as it is done by Hoornbeck in his Summa Controversiarum", page 666. It is, therefore, unbrotherly in you to charge us with tyranny, as your Revs. certainly have done in several passages of your letter.

But your Revs., Men and Brethren, know well enough that we do not seek to lord it over you; yet you should recognize our authority as being in accordance with the covenant made by your ancestors with the Classis of Amsterdam, and which is still binding. For, although the Church of (the Province of) New York has widely extended itself, she must continue to possess the same general nature, and to stand in the same general relation to the Rev. Classis of Amsterdam as formerly. The Rev. Classis neither can nor may change this relationship; but she takes this position:

Will you attempt to stand alone? to become independent, and call yourself a Classis? That is something which does not concern ourselves so much; no, not even if you should call yourself a Synod. Only then, we must not be required to recognize you as such. We must not be asked, as your Revs. seem to suppose, to consider your Revs. as a Church standing in the ancient and well-ordered relation to us; but we must regard you as a body, which, intentionally, and for reasons best known to yourselves, has broken off such relationship, has separated from us, and which we are compelled, therefore, to let go.

The passages which you quoted are either unhappily quoted, like those from Voetius; or are wrongly adduced, like those from Hoornbeck in his *"De Canone Dordracena"*; in that they have for their basis, a "Constitution" which you have arrogated to yourselves, but do not really possess. And if these things are so, Men and Brethren, why do you wrong us, and strike blows at your brethren. Is it tyranny to labor to prevent your acquiring an irregular independence? For it is independence which you are evidently striving after.

THE ARGUMENTS OF THE COETUS.

But several other things are mentioned in your letter to which we must give attention.

You give certain reasons in support of your views. You say that you are not disposed to argue from history, but from inherent rights and the authority thus derived. But, Brethren, if we would proceed properly, we may not separate these two things; for in this business, "right" is founded on "history". For in the history lies the nature of the relationship between the Church of the Netherlands and the Church of New York. The latter is located in a country which formerly belonged to the Netherlands; and which became subordinated to the Church of the Netherlands, through the control over it of the Classis of Amsterdam; and it cannot now be treated otherwise than according to the nature of that relationship. And that right remains inviolate, notwithstanding the fact that New York now belongs to the Kingdom of England. This appears from the Third Article of the Treaty of Peace of 1667, already cited in our letter of Oct. 3, 1763.

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Your Revs. also decline to be subordinate to the Classis of Amsterdam, because, as you say, that those who are subordinate must have a right to a seat in the sessions of Classis; but you thus admit that you have never, hitherto, been members. Now the Classis acknowledges that your Revs. were never such members, (of Classis, entitled to a seat in Classis); and she also asserts that you can never become such members. See the letter of Oct. 3, 1763. But it does not follow that you are not subordinated to Classis.

This we support with but a single argument which rests upon your own principles. Your Revs. compare yourselves with other colonies of this Realm. Well, those other colonies of this Realm are in subordination to the Rev. Classis, but none of their ministers are full members, entitled to seats in Classis; and your Revs. would consider it a folly, if we admitted a minister who came from Batavia or elsewhere to full membership, with a seat in Classis.

Furthermore, your Revs. point out the necessity for more Dutch ministers among you, if your Church is not to lose ground. You assert that there are, indeed, young men, but that no one wants to take the risk of sending them across (the ocean for ordination). Need we speak of the fact that the desire, as thus expressed, for more ministers, seems to be limited to the party desiring Independence? This, however unpleasant to hear, is the one thing in your mind—Independence!

We would also remark, that if you will not risk sending over those young men, (for ordination), we cannot and will not recognize the ministers who have been appointed, examined and ordained by your Revs. as ministers standing in a lawful connection with the Church of the Netherlands, and so with the Classis of Amsterdam: yet such is the relation, according to the Treaty of Peace, and the Constitution of our Church, and in which, they ought to stand.

Your Revs. further state that the Presbyterians are on the increase, because, from their first settlement, opportunity was given them, through the assistance of Scotland, to advance their young men to the ministry; and your Revs. take occasion therefrom to reproach us for neglect in this matter. But, Brethren, in your own case, you wanted to separate the history from the inherent rights; yet now, to help on your own case, you appeal to the history of the Presbyterians, as the basis of their right. But you must perceive that this is inconsistent. But be that as it may! In reference to the planting of your Church, and your transfer to the English Government, you do not thereby acquire a similar right. Hence, the illustration from the Presbyterians does not help your case.

Furthermore, did the Presbyterians accomplish their work by the assistance of Scotland? Well, your Fathers accomplished their work by the assistance of the Classis of Amsterdam—by virtue of the relation in which they stood to that body. Then, also, they enjoyed prosperity; but now, that you are withdrawing from that original source of aid, you are rent with divers discords.

ACADEMIES.

You also state that the Independents, the Episcopalians and the Presbyterians already have Seminaries, (Kweekscholen), to which the Dutch are obliged to send their children; and that these are thus exposed to strange opinions. But this must not be made a reason to keep them there, but it is a reason to send them over to Holland; for, if they remain, that only serves to confirm them in those principles already imbibed; but if they are sent to Holland, the nature of the Constitution of the New York Church can be impressed upon them for the correction of their earlier received ideas.

You also aver that the use of the Dutch language grows less, while the use of the English increases. Hence you conclude that there cannot be sent as many English-speaking ministers as are needed; and in conclusion, your Revs. ask—Must the Church, then, disappear with the language? But, Brethren, what has the change in language to do with sub-ordination or non-subordination to the Rev. Classis. Does the truth depend on the language? The Church can be preserved, although the language changes. Those who speak English can pursue their studies in our Universities, as well as Hungarians, Poles, etc. These may then be examined through the Latin tongue, and ordained, even as Rev. Laidlie was ordained here and sent to you.

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Finally in the way of a threat, it is said that there will have to come a separation from the Netherland Church, with the cessation of the correspondence, upon the fact, as was also stated in the beginning, that there is little to be feared by us from the loss of Classical or Synodical contributions. (love-gifts, liefde-gaven). Will you, then, secede and stand by yourselves? We have never constrained you to remain. All that we have ever derived from the New York Church has been trouble. Its discords and oppositions have grieved us much, and if no improvement is possible, we would be very willing to be relieved of the care.

But you show, Brethren, where the shoe pinches. You do not want to be subordinate to the Classis, because you receive no contributions from her. But how does this consist with nobility of character, (edelmoedig), to withdraw from a legal subordination to a Classis because, (as you put it), it involves no loss of love-gifts? We leave this, Brethren, to your own consciences. Yet your Revs. also know well-enough how Rev. (Theodore) Frelinghuysen collected, or at least attempted to collect, contributions in Holland. [In 1759-60, for his proposed Academy].

THE CIVIL OATH.

The mention of two other matters completed your letter. One is the subject of the oath, (of allegiance to Great Britain), and certain legal advice on that subject. We have received the several documents sent on that subject, and have read them, and we thank your Revs. for sending them.

Now in reference to that oath: You yourselves admit that that oath, like many other laws, was originally directed against unlawful seizures by the Romish Power, and, therefore, can have no reference to us, except by an unjust application. If such was the occasion of its original institution, then it must be of ancient date, indeed. It must belong to a time when the violence of the Romish Power gave occasion for its institution. Hence it cannot be now considered as a new means of drawing the churches of New York away from their subordination to the Church of the Netherlands, and thus from the Classis of Amsterdam. Neither can the Classis conceive that those who take that oath, and yet remain subordinate to the Classis, are as seriously guilty of any impropriety as is insinuated. For there have always been brethren, and there are still such, who, while reluctantly remaining subordinate to the Classis, nevertheless have lived, and do still live undisturbed in that country.

Now one of two things must be true: The oath had either existed before, or it had not. If not, then it must be of recent origin. But that is at variance with its well-known original institution. But did it exist before? Yet it has never hindered an undisturbed residence in that country.

Again: The oath has either been taken or it has not been taken. If it has not been generally taken heretofore, then the taking of it is largely a voluntary affair. If it has been taken, then those who took it were not hindered thereby from being subordinate to the Rev. Classis.

Finally, the Rev. Classis cannot conceive how, even according to the peculiar features of the English form of Government, that oath can have had involved in it the objects which your Revs. seem to imagine.

TOLERATION IN ENGLAND TO ALL PROTESTANTS.

While the Episcopal Church is the State Church in England, yet England tolerates other forms of worship, and permits the holder of each particular form to do, in their own way, what their respective (Church) Constitutions require. This is the case with the Presbyterians, who, according to your Revs. own statement, carry on their religion in accordance with their views since their first settlement. Well, then, why should the New York Church, which, according to its Constitution, is bound to the Netherlands, and thus to the Rev. Classis of Amsterdam, be hindered from acting according to her Constitution?

THE LEGAL ADVICE.

With respect to that legal advice received from certain lawyers:

It would have been very agreeable to the Rev. Classis, if through the counselings with those wise men, some additional light had been actually received. And

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although we admire the clever reasonings of those men, to justify their own views of affairs, and are astonished at some of their curious distinctions, we must, to our sorrow, say, that we have not been at all enlightened thereby. Their observations embrace an elaboration of the meaning of that oath. On this we have already expressed our opinion. They do not furnish the slightest grounds why we should assent to your request. For you only transmitted their legal opinions to us, in order, if possible, to induce us to give you a Classical Constitution, and recognize you as a Classis. They also ignored the fundamental principles, which involve an obligation between the Church of New York and the Rev. Classis of Amsterdam, and which we have already proved was the very basis of our right.

THE PROPOSED UNION—AND—SUBORDINATION.

Finally, your Revs. proposed a certain kind of subordination. But before you proceeded to do this, you speak as though our conduct in demanding the subordination, was in conflict with the Synodical action of 1763. That declares that the Coetus cannot be admitted as a member of a Netherland Classis or Synod. But, Brethren, it has been demonstrated heretofore, and that fact must be kept in view, that there is a difference between a constituent member, having a right to a seat, and an ecclesiastical body having certain relations to another body, but subordinate to it. [—het onderscheid tuschen een integrerend en sesse hebbend lid te zyn, en een geconstiteerde Kerk, die op een ander lichaam zyn betrekking heeft, en daar aan ondergeschikt is.....—Or: that there is a difference between the integral member, having a title to a seat, and a church so constituted that it is related to another Body, and is subordinate to it.] Now it was in reference only to the first alone that the Synod declared the impossibility.

In regard to the proposals in your Articles:—We find in them many things, but nothing which was not known before, and which had not already been disposed of. But that which should have been contained therein was not found. It had been carefully avoided. And as to what they did contain, we have already declared that we have neither the right nor the power to constitute your Revs. into a Classis; nor to recognize you as such, nor to treat with you as such. If your Revs. choose to act in that character, that is to be put to your own account, and we are free of all responsibility therefor.

But your Revs. also propose a certain kind of subordination: namely, that when there might exist some differences of opinion, which could not be settled satisfactorily, the Classis or Synod should then be asked to decide; and the matter should be submitted, so far as the Constitution of the Kingdom of England allowed. But, Brethren, we doubt not but that your Revs. will act as your oath requires, in all your conduct. Considering, however, the position you have already taken, namely, that the oath forbids any subordination whatever, yea, even forbids (official?) correspondence with any one outside of the Realm (of England); how is it possible that your Revs. now lay before us any plan of subordination, to which you would subject yourselves, seeing that we dwell outside the Realm (of England)?

But to come to the close of your Revs. letter:—At the very outset, the Classis must express its surprise at more than one thing. Your Revs. would withdraw yourselves from subordination to the Classis, because you are bound by an oath (to another Power); yet you desire to be constituted into a Classis by yourselves, like all the other Classes in North Holland, and to be subordinated to that Synod. But, Brethren do you indeed remember that North Holland lies outside of your Realm (of England)? If you are forbidden subordination to any (ecclesiastical) Body outside your own Realm, you are desiring that which involves a contradiction. From your own statements, your desire can never be gratified without making yourselves culpable. The Rev. Classis is surprised that you cherish any such desire.

We are surprised again to notice at the beginning of your letter the statement that, since you are a free people, it is a matter of your own choice whether to correspond with us or not. Yet at the close, you say, the oath forbids this. But, Brethren, we wonder at this. For we understand (from what you say) that the oath lays those who take it under a bond, and does not leave them any liberty in reference to that thing to which they swear.

And still again we are surprised. As to your relations to us, your Revs. desire to be a free people in your Church Government; and yet you urge us so strongly to

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give our consent to your liberty, and to recognize it in you. Now we cannot account for this, except on the presumption, that your Revs. are of one mind with us, namely, that you are actually bound to us, and consider it improper to withdraw from us. Therefore you want us to give you liberty to do so. Well, Brethren, if then your view of your relation to us can be maintained, what more have you to do with us?

Or, do you urge our consent, in order to gain a proper standing with those churches which yet remain subordinate to us? For we have the evidence of the subordination of certain churches, as well as of the fact that some have withdrawn, and that others are divided through the introduction of certain ones who have set themselves up against the Classis.

Your Revs. further declare that you hope that the Classis will avail themselves of this opportunity, as this is the last time your Revs. will make such an application. Now, from the contents of this, our letter, you will understand that the Classis can never come to your way of thinking on this business. We reply, therefore, that inasmuch as your Revs. show your determination to withdraw yourselves from us, we can only regard you hereafter as a company of ministers who have seceded. This makes it impossible any longer to regard your Revs. as brethren with whom we can live in friendly (official) Correspondence, as the nature of our former relationship required.

Finally, you declare that when all your Revs.' proposed Articles have been agreed to, that then all the wrongs which have been done on either side must be forgiven and forgotten. The Classis replies to this: Does this statement of yours mean that your Revs. have wronged the Classis? Then we gladly forgive your Revs.—On our part, we are sure we have never done your Revs., or any of your churches any wrong. If we, when exercising our lawful rights, in our fulness of zeal, have occasionally used severe expressions, remember that they proceeded from our zeal to preserve you and your churches from destruction. Therefore, please look upon any severe words which we may have uttered, with a brother's eye. Remember, also, that your own sharp expressions have at times given us occasion for words of severity.

Secondly: Thus have we replied to the substance of your letter. Your Revs. add at the close an account of certain things done by Rev. Fryenmoet in the congregation of Fishkill; that he declared the Rev. Consistory there to be illegal; that he made a new Consistory, and rejected the candidate (Henricus) Schoonmaker, and was guilty of other deeds of violence, which are referred to in the Postscript; that Rev. Fryenmoet had acted in a similar way at Poughkeepsie, in relation to Rev. Vos. [No such name appears.]

The Rev. Classis declares that she takes no pleasure in any deeds of violence, and can only think of them with abhorrence. When the necessary reports are received, she will do her duty in opposition thereto. She is, however, obliged to add, that she has the idea that ministers were forced by the so-called Coetus on these churches, against their will. Those churches desired to have only such ministers as were subordinate to the Rev. Classis of Amsterdam; and that, although those acts of violence were perpetrated by those people, yet they must be chiefly charged to those who gave occasion for them.

May God preserve all those who would force the opinions of others from the sin of "a violation of one's conscience" (gewetensdwang, constraint of conscience)!

May God preserve the churches from ever exhibiting any spirit of sedition!

Then neither of these classes of people will be exposed to the punishment of being cut off from correspondence with the Church of the Netherlands.

Finally, Brethren, we commend you to God and to the Word of His Grace, which is able to build you up. If you continue in your former opinions, we can henceforth have no more dealings with your Revs. We are, Very Rev. Sirs and Brethren,

Your Revs. Obedient Servants and Brethren,

Johannes Kalkoen, V. D. M. Amst. et Cl.
Deputt. ad Res Exteras, h. t. President.
Wilhelmus Van den Broek, V. D. M. Amst. Cl.
Deputt. et h. c. Scribe.

Amsterdam, in our Classical Assembly,
June 3rd. 1765.

[But see later action of Classis and Synod in 1768, when both backed entirely down from these positions.]

REV. SAMUEL SEABURY TO THE SOCIETY FOR PROPAGATING THE GOSPEL. EPISCOPACY IN QUEENS COUNTY. INFLUENCE OF THE QUAKERS.

Jamaica, June 28th, 1765.

Reverend Sir:

The enclosed petition from the Church Wardens & Vestrymen of the Parish of Hempstead, I have been desired by them to forward to the Honored Society—They have called & presented to that Parish the Rev. Mr. Cutting the Society's present Missionary at Brunswick, New Jersey; and as the Church people at Hempstead, are very much pleased with Mr. Cutting & very desirous of having him for their minister, and as I think (from an acquaintance of twelve years) that he is well qualified to supply that Parish, and that he will do real service therein to the cause of virtue & Religion in general and to the Interest of the Church in particular. I hope the Society will not think me too presuming when I say that I think his Removal thither will be attended with happy consequences.

Tho' the Congregation there is large yet a great part of it is composed of those who have had no religious impressions made on them by their Parents in their younger years. They come to church rather from habit than a sense of duty & love of Religion. Their continuance to come to Church will therefore depend in a great measure upon the good opinion they have of their minister and the principal opportunity he will have of doing them good will be by cultivating their good opinion & gaining an Influence upon the rising generation. For these reasons the more considerate & religious people among them, have been very anxious to get a Minister among them, that the Congregation were pleased with and for these reasons they are now solicitous to obtain Mr. Cuttings removal among them.

It is evident to the most superficial observer that where there have been the greatest number of Quakers among the first settlers in this Country, there Infidelity & a disregard to all religion have taken the deepest root and if they have not entirely corrupted the religious principles of the other inhabitants they have at least very much weakened them and made them look upon Religion with indifference. This seems to me the reason why it is so hard to bring the people of that parish or this to comply with the Sacraments of the Christian Church, or to think themselves under any obligations of duty to attend the public Worship of God. This also seems to be the reason why the people of Hempstead tho' able to do considerably towards the support of their minister are so very backward. They have learned from the Quakers to consider it as a mark of an avaricious & venal spirit for a minister to receive anything of his people by way of support & while they continue in these sentiments (& it will be hard to bring them to a better way of thinking because their temporal interest is against it) I fear little can be done with them in that particular.

Yours etc., etc.

Samuel Seabury.

—Doc. Hist. N. Y. Vol. iii. pp. 199, 200.

ACTS OF THE CLASSIS OF AMSTERDAM.

REV. HERMAN LANCELOT BOELEN.

1765, July 22nd. Art. 1, ad Art. 9, of May 6, 1765. The Rev. Deputati ad res Exteras, presented the call of the four churches on the Long Island of Nassau, to the Rev. Mr. Herman Lancelot Boelen, minister at Schoonebeck, (Province of Drenthe), under the Classis of Emmen, and the same was accepted by said Boelen and approved by this Classis. He exhibited a lawful dis-

mission from his church and Classis, and requested to be installed into his sacred office by this Assembly. This was done after he had signed the Formulae of Concord, and repudiated the condemned opinions of Prof. Roel and Dr. Bekker, and promised to conduct himself as subordinate to this Classis. This was also inserted in the call, nomine Classis, by the Clerk. Hereafter, also, shall a clause always be inserted, in every call approved by this Classis, of "Subordination" (to this Classis by the party receiving said call.) xiv. 36.

Art. 11 ad Art. 1. Rev. Antonius Kuyper, S. S. Theol. Stud. at Leyden, preached a sermon on 1 John 3: 1. He was then admitted to the preparatory examination; in the Hebrew language, on Exodus 15, and in the Greek, on 1 John 3. He was also examined on the principal points of Sacred Theology, and in every respect showed his ability to such a degree that all the members expressed their satisfaction. He was therefore admitted to the office of public preaching, after he had taken the oath against Simony, repudiated the condemned opinions of Prof. Roel and Dr. Bekker, signed the Formulae of Concord, and promised to read, word for word, the Formula of Baptism and the Supper; particularly the three questions in the Form for Baptism. The clerk was directed to give him a laudable certificate. Quod factum. xiv. 37.

ACTS OF THE CLASSIS OF AMSTERDAM.

ORANGE NASSAU.

Synodalia. 1765. Art. 7. The Classis wishing that the most precious blessings of the All-Sufficient God may rest for length of days upon His Illustrious Highness, the Lord Prince, Netherland's Hereditary Stadholder, and the House of Orange,—continues to recommend to the Messrs. Deputies whatever is appropriate under this article. xiv. 44.

SYNODALIA.

1765. Art. 47. New York and New Jersey. The Classis at present has nothing further to report to the Synod about New York and New Jersey. xiv. 50.

CHURCH OF NEW YORK.

Translation of Hellenbroek Catechism. Collection for Indian Missions. Latin and English Grammar School.

New York, July 29, 1765.

1. A letter was presented from Mr. Daniel Crommelin, enclosing one from the Rev. Mr. Longueville, and also one from domine Blinshall, all of Holland, returning thanks for the presents sent them. These are to be answered in due time.

2. A translation into English of domine A. Hellenbrock's Catechism, by Petrus Lowe, was presented, with a request that it be examined and approved. This was granted, and the same gentlemen who were appointed to examine the (Heidelberg) Catechism were requested to take upon them the examination of this one.

3. A letter of Mr. Wheelock, to our colleague De Ronde, containing cordial thanks to the consistory for a collection sent to him for the support of Indian missionaries.

4. A proposal was made by Mr. Jakobus Van Zant to establish a Latin and English Grammar School under the direction of our consistory, in which together with the languages, the elements of our religion should be taught. On the question being put, this was agreed to by a majority. It was also further agreed that for the building or hiring of such a school house a voluntary collection should be made through our congregation. It was reserved for further consideration what site would be most suitable for it, whether on the Harpending grounds, or those which lie along the Old Church (in Garden street, now Exchange Place.)

Signed etc.,

Archibald Laidlie, p. t. President.

BOND TO THE GERMAN REFORMED CHURCH, NEW YORK. JULY 30, 1765. (SEE MARCH 8, 1765.)

KNOW ALL MEN:

That we, Johannes Roreback of the city of New York, Baker, William Corcelius of the same city, Pot. Baker, Henry Whiteman of the same city, Button Maker, and Johannes Zurcher of the same city, Stone Cutter, are held and firmly bound unto the Rev. John Michael Kern, Minister of the gospel, and present Pastor of the Calvinistic Church in the city of New York, worshipping in German tongue; Johannes Myer and Henry Hillman, two of the elders of the said church, and Henry Croe, Henry Will, Johannes Remmy, and Michael Housewith, the present deacons of the said church, in the sum of three thousand pounds, lawful money of New York, to be paid to the said obligees, their certain attorney, executors, administrators, or assigns. For payment whereof, we bind ourselves, and each of us, our, and each of our heirs, executors, and administrators, firmly by these presents, sealed with our seals, and dated the thirtieth day of July, in the year of our Lord, one thousand seven hundred and sixty-five.

The condition of the above obligation, is such, that—Whereas, certain German and Swiss inhabitants of the city of New York, have lately by contribution, purchased a lot of ground, and with the assistance of divers charitable and well disposed persons, have begun, and are carrying on the erection of a church thereon, for the worship of God; and the fee simple of the ground so purchased, is now by consent of all concerned, vested in the above obligors in joint tenantcy, by virtue of certain deeds of lease and release executed by Michael Hoffman of the city of New York, Cordwainer, John Will of the same city, Pewterer, John Sebastian Stephany, of the same city, Apothecary, John Wetsel of the same city, Baker, and John Houts of the same city, Tanner.

The lease bearing date the thirty-first day of May last past, and the release the day next after, and the estate thereby granted, being therein described to be all those two certain messuages or tenements and lots of ground, situate, lying, and being in the city of New York, in the north ward of the said city, fronting to Nassau street, and known and distinguished (by a certain chart or draft thereof made among other lots by Francis Maerschalk, one of the sworn surveyors of the said city of New York;) by lots number five and six; which said lot number five

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is bounded Northwesterly in front to Nassau street aforesaid; Northwesterly, partly by ground of William Pupeldorph, and partly by ground of William Richardson; Southeasterly by ground of William Blanck, and Southwesterly partly by the said lot of ground number six, hereby granted and sold, and partly by ground formerly belonging to John Harpinging; containing in breadth in front to Nassau street aforesaid, fourteen feet, eight inches; in the rear, in breadth twenty-seven feet, six inches; in length on the North-easterly side, ninety-eight; and in length on the South-westerly side, one hundred feet, all English measures; and which said lot number six, is bounded in front, North-westerly to Nassau street aforesaid; South-westerly by the house and ground purchased by Seth Smith, (including one full moiety of half part of the partition wall between the house of the said Seth Smith, and the house hereby granted, and all the wall which adjoins to the yard of the said Seth Smith;) North-easterly by the aforesaid lot of ground, number five; and South-easterly by part of the old brew house, late of Rip Van Dam of the said city of New York, Esq., deceased; containing in breadth in front, to Nassau-street aforesaid, thirty-eight feet, two inches in length, on the South-west side thereof, eighty one feet nine inches, (which said South-westerly side line begins at Nassau-street aforesaid, and runs thence South-easterly or thereabouts, through the middle of the partition wall of the said house of the said Seth Smith, and the house hereby granted, twenty feet, six inches; then about North-easterly, (including the whole wall,) seven feet, and then about a South-easterly course, (including all the wall as it runs) fifty-four feet, three inches, which completes said line; and in length by the lot of ground number five, above mentioned, seventy five feet; and in the rear in breadth, including part of and adjoining to the other part of the said Brew House, twenty four feet, all English measure. And whereas, all parties are inclined to preserve the said estate in all times, coming for the pious uses aforesaid. Now therefore, know ye that if the said Obligors, their heirs or assigns, who are only intended to be trustees for said property. Be it remembered, that on the twenty-third day of November, in the year of our Lord, one thousand seven hundred and seventy-three, personally appeared before me Daniel Horsmanden, Esq., Chief Justice for the province of New York; the within named obligors to the within instrument, whose names are subscribed, and seals affixed to, and severally acknowledge that they executed the within instrument as their voluntary act and deed, to and for the uses and purposes therein mentioned, and I having inspected the same, and finding therein no material erasures or interlinations other than such as are noticed, to allow the same to be recorded.

Dan Horsmanden.

New York Secretary's Office, 2nd Dec. 1773.

The within bond and indorsement are recorded in this office in Lib. deeds commencing 22nd August, 1771. Page 368, for and in the records thereof, page 369.

ACTS OF THE SYNOD OF NORTH HOLLAND, JULY 30–AUG. 8, 1765. VOL. 65.

ARTICLE 37.—CLASSICAL CHANGES.

Dismissed as ministers:

To New York, Rev. Isaac Rysdyk, once minister at Echtelt; installed to the ministry of the combined churches of Poughkeepsie, Fishkill, etc., May 6, 1765.

Rev. Herman Lancelot Boeleun, once minister at Schonerbeek; installed to the ministry of the four churches on Long Island, Nassau, July 22, 1765.

ARTICLE 47.—NEW YORK AND NEW JERSEY.

Their Hon. Mightinesses had no remarks to make on this matter.

The Corresponding Delegates had nothing about it in their Acts.

The Rev. Classes thank the Rev. Classis of Amsterdam for the needed light given them last year. They leave this matter further in charge of the Deputies.

CHURCH OF NEW YORK.

Latin School House. Vaults.

New York, August 1st, 1765.

Consistory held after calling on God's name.

1. The heading of a subscription to build or hire a suitable school house for the Latin school, etc., mentioned in the preceeding minutes was presented, but for important reasons, the going around with it was delayed until the beginning of September.

2. It was resolved to have the Act of Assembly and Confirmation registered. The matter was entrusted to Mr. Abraham Lott.

3. The street before the Tower of the New Church shall be put in order.

4. The plan for vaults in the yard of the New Church was approved, and referred to the Church Masters to number the same.

5. The form of a deed for each vault-lot sold was presented, and approved, and ordered with some improvement of the wording to be printed.

Signed etc.,

Arch. Laidlie p. t. President.

CORRESPONDENCE IN AMERICA.

Rev. Lambertus De Ronde to his own Consistory—that of New York, Aug. 20, 1765. (See also Sep. 9, 1765.)

New York, Aug. 20, 1765.

Messrs. Philip Livingston and John Brevoort, elders, have been to my house and told me, in the name of the Rev. Consistory (of New York), that our two ministers, Ritema and Ladelie, (Laidlie), as well as the other members of the Consistory, are of the opinion that I had no right to go and preach in other Churches, such as the Presbyterian, or others, that are not connected with our own (Dutch) Church (or Denomination); and that neither had I the right to preach in any of the private houses in this city. To this, I made answer, that I was of a different opinion, and believed that I had the right and authority to do as I had done; and this I could establish with proper proof. Mr. Livingston said, however, that he did not wish to debate the subject with me, but since I was of an opposite opinion, I might try to convince the Consistory. I accepted of his offer, and I now propose to enter on this business.

Concerning the first point, that it is the opinion of the Consistory that I have no right to go and preach in other Churches (Denominations) such as the Presbyterian, and others, not connected with our own Church, I remark:

If the Rev. Consistory means by this, that I have no right to go and preach for others, to the neglect of my duties to my own church, to which I am called—we agree on that point. But if the Consistory means that I, without neglecting my duties to my own church, when on a journey, or when happening to be present in some other locality, outside this city, when asked to preach the Gospel by any community have no right to do so, then we differ decidedly in opinion, and I assert that I have such a right.

First: Because it is not in conflict with our Church Order. I find no rules against my doing so. They might, indeed, refer to the words of Article 15, of our Church Order which read as follows: "It shall not be justifiable to any minister to neglect the services of his own church, or, not being in regular service himself, to go about and preach here and there, without the consent and authorization of the Synod or Classis. Likewise, no minister may preach in another church, or administer the sacraments therein, without the consent of its Consistory:"—But who does not at once see that this Article is intended for such ministers, as neglect their own services, which they were called especially to render; or not being settled over any particular church, and having no fixed locality for service, gad about

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here and there, preaching in many churches in different localities. Now then may not do this without the permission of the (Particular) Synod or Classis (to which those churches belong). Those bodies must first be convinced of the ability and character of such persons; for they are to guard the (vacant) churches, that they be not led astray.

Secondly: But a preacher, who claims the right to preach in other churches, without the consent of the Consistory of that place, is an intruder in such a church, and his conduct would not be at all justifiable. Therefore, we have never preached anywhere without the consent of the Consistory of the particular church. And that this Article 15, refers to the conduct of such intruders, is evident from the very nature of the case. For although *my* Consistory might give their consent for me to go and preach in some other church, the Consistory of that church need not. therefore, permit me to preach there; and thus they would make the consent of my own Consistory null and void.

Further: When has it ever happened that any minister in Holland, in any of its Provinces, has been obliged first to ask permission of his Consistory, when on a journey, or being temporarily in any locality, away from his own field, whether he might be allowed to preach or not? Or, will it be objected: the allusion in that Article 15 is only to Dutch churches? Well, it is the Dutch Church Order to which our ministers are subject. But this Church Order does not make any mention of other Churches, differing in language and in economy, with a prohibition of preaching in them on invitation; and consequently, where there is no law, for or against a thing, there can be no transgression. Rom. 4: 15.

Besides, who would dare to think that a Synod, composed of Christian ministers. would demand anything in such evident opposition to the very Word of God? For it is the duty of every Christian minister, after the example of the (first) Apostles and heralds of the Cross of Christ, "to sow beside all waters", Is. 32: 20; and "to preach the Gospel to every creature", Mark 16: 15; indeed, never to neglect any opportunity of place or time; but wherever there is an open door, to preach the Gospel. Even as a certain famous Dutch divine once said: "Seek out opportunities to do service for your Great Master; scatter the seed of the Gospel by any means; cast the net to catch the souls of men." He continues: "The pulpit, and the interior of the church, are not the only places for sowing seed; but the whole world is the field."

And why, we might ask, does the Lord give the knowledge of his Word, and talents and gifts to certain ones? Is it not that they, according to their ability, may benefit others? 1 Pet. 4: 10. And are they not to do this, everywhere, according to time and opportunity, in order to spread the Gospel, and thus extend the Kingdom of Christ. Can any Christian be opposed to my acting thus? Even the heathen Seneca says: "If Wisdom should come in to me, and of her own accord should offer to dwell with me, provided I would hide her, and not communicate her to anyone else, I would not desire her to come; for no possession is pleasant without the power of communicating it." And here I dare to say right out, that he is not worthy of the knowledge of God's Word who does not use it for the benefit of others. "The lips of the righteous feed many", Prov. 10:21. And ministers are expressly appointed to teach men, yea, all men, as just such a sentiment occurs thrice in one verse, Col. 1:2.(?)

Moreover, what evil is there, Men and Brethren, in doing this? Is it harmful to any one? Does it do any damage to the country or to the Church? On the contrary, the only object is to benefit, in every respect. And, with the blessing of God, such services are signally beneficial to the Church; and the Lord often blesses the most humble means. What, moreover, is the real spirit of my call to you? Is it that I should be prohibited to preach anywhere else except in the pulpit of New York, and that in our own church? By no means! It is to preach the Gospel first to *you,* in its purity, and to administer the Holy Sacraments according to their institution by Christ, in connection with our other ministers; and further, to do everything that belongs to the office of a faithful minister. And now if I do this, if I answer to all these requirements, as I have sought to do during all the time I have been with you, can anything more be required of me? Do I owe you anything more? Certainly not.

And, then, can you indulge in such an opinion, and assume such an authority over me, as to imagine that it is not lawful for me, when not engaged in my own services, to spend my time for the good of others? Does not this seem rather

Popish, my dear Sirs? Ye Elders, inasmuch as you are obliged, according to your promises before God and his Church, at your installation to your office, in connection with the ministers, to keep all tyranny and oppression out of the Church of Christ, has your own minister now become the object of oppression? Is this consistent with your duty? Ask your own consciences about this, and let them convince you.

And now I proceed to the second point: "That I am not allowed, when not engaged in my own services, to speak or preach the Word in private houses."

If you, Gentlemen (of the Consistory), take hold of this matter in a loose and thoughtless way, then I would not dare to take it upon my conscience to join you in your opinion. I even shudder to think that two ministers, together with members of our Consistory, are of the opinion that I am to be considered as an unfaithful servant, and a violator of my promises. For it is the duty of the Consistory also to watch over the conduct of the ministers of the Word; and ye Elders have made the same promises before God and his Church. We find in our Forms, according to which we are installed when we assume our offices, how that the Apostle Paul placed himself for an example to other pastors; for he declared that, publicly, and from house to house, he taught and testified repentance toward God and faith toward our Lord Jesus Christ, Acts 20: 20, 21. Upon this, the minister is asked by his fellow officers and brethren, whether he will promise to fulfill his office faithfully, as has been described? And he answers before God and the whole church, Yea, with all my heart. This I did in my first place of settlement; and secondly again before the Classis of Amsterdam; and now here, before the whole church, besides subscribing to the Formulas.

And so this charge was laid upon my shoulders, according to my solemn promises, in harmony with the Order of the Church, and my office which is from God; that I should serve the purposes of God in every possible way; and use all diligence, employing every possible means to impress the knowledge of the truth, which is according to godliness, upon the people; "to be instant in season and out of season."

Isaiah, also, calls God's servants "Watchmen, who must not hold their peace day nor night", Is. 62:6, 7. And is not Christ set before us as an example, that we should walk even as He walked, 1 John 2:6? And did not the Great Teacher embrace every opportunity to instruct and exhort his disciples and followers, whether in public, or on the mountains, or in private in the houses, wherever occassion permitted? And must I not follow in my Master's steps?

But what do I say? Can a Christian minister feel free of duty, when he knows the unskillfulness of the people in divine things? when he lives in a place where there are divers denominations? Can he feel free, not to speak on all occasions, words of instruction and exhortation, especially when invited to do so? When they say to him as once "the rulers of the synagogue" said to Paul and Barnabas: "Ye men and brethren, if ye have any word of exhortation for the people, say on", Acts 13:15. By no means! He should always be ready to say: "Wherefore, I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God", Acts 20:26, 27. Yea, woe is unto me, if I preach not the Gospel, 1 Cor. 9:16.

Or are the brethren of the opinion that this work is not to be done thus openly? Then am I again of an opposite opinion. I will follow the example of our Great Master, Jesus, who did not speak in secret, in dark places of the earth as does the devil. He hates the light, and is accustomed to speak, through his instruments, from dark corners. This appears from the accounts of the ancient Greeks: that in the famous temple at Delphi, in Greece, he ever gave forth doubtful and ambiguous answers through the idol of Apollo. Nay, the Lord says: "I have not spoken in secret", Is 45: 19. And thus it was, also, when God spoke from heaven. He then (at Sinai) spoke publicly before more than six hundred thousand hearers. Also Paul (rather Apollos) "mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ", Acts 18:28. And we need not fear now, nor close our windows and doors, as formerly the disciples did, when they met together, for fear of the Jews, John 20:19; neither do we light a candle and put it under a bushel, but on a candlestick, that it may give light to all that are in the house, Mat. 5:15. From all this it clearly appears that ministers must not hide their light or refrain from giving their services unto others. Yet, I do not want to define the duties of others, but leave it to them to act according to

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the circumstances of the times; even as the Synod of Gelderland, held in 1752, leaves such things to the discretion of particular individuals; nevertheless, they examined all those who were to be public speakers, in their Assemblies, sometimes with open doors and sometimes with doors closed.

Or do they object (to my extra outside services) because such services are sometimes held in the evening?* But Paul, when at Troas extended his speech until midnight, Acts 20:8, 9; and in the evening the people have finished their work, and can attend. And even if there should stand a crowd of prostitutes at the door, so that people had to look out for their pockets, as one of the three elders who honored me with a call on Aug. 12, 1755, told me he had been informed, what of it? The same might be said of all other public places, where evil-minded people stand about the doors, as well as about church-doors. In a great multitude we generally find the good and the evil intermingled, the honest and the dishonest. But I was unaware of such specific evils as those mentioned, for I cannot distinguish by the dress such evil-disposed persons from better ones. Yet others may have more experience. But even the most evil-minded have been led to repentance and to enter upon a virtuous life. And as for those who are afraid of losing their purses, there is no necessity of their taking their money with them to places where no business is to be done; but where only poor sinners are to be invited to buy wine and milk without money and without price. Is. 55:1. And they who lose their money in a crowd have only themselves to blame.

Or is it because I expound the Word of God in English? Well how is it possible that the opinion of some people should change so suddenly? Since the necessity of preaching in English, in our church, has been clearly demonstrated by the Consistory; and by its now so frequent requisition in many meetings; and by the fact that so many people who at first opposed it, and who could hardly understand a word of English, now declare that they understand an English sermon better than one in Dutch: am I then, not to be allowed to learn the now prevailing language of the land, as well as to know the other tongue? Am I not to be allowed to preach the Gospel in this English tongue as well as in the Dutch? Does not the Word of God give me the liberty to do this? Even before the coming of the Rev. Ladelie (Laidlie), I publicly proved in the pulpit our right to do this, at the time of Pentecost. I gave great satisfaction in that discourse, to the majority of the Consistory, as I was told at my own home. Or am I only a Dutch speaking minister. Well, do, indeed, preach in Dutch; yet, as a fact, I am able to speak, preach or write, in whichever language I choose.

Behold, then, Gentlemen, this is my opinion. I trust it may convince you of the truth and justice of this whole business. To this end, I wish you God's light and grace!

Lambertus De Ronde.

CORRESPONDENCE FROM AMERICA.

Rev. Lambertus De Ronde to the Classis of Amsterdam, per Rev. John Kalkoen, Sep. 9, 1765.

New York, Sept. 9, 1765.

Rev. Sir and Much Respected Brother:—

I very gladly received your Rev's. communication, which was also signed by the Rev. Budde, acting President, and dated the 4th of February, together with that book of Marshall. For this I thank the Rev. Classis.

And while I abide by her decision, (although approved by the Classis of Leiden,) that this book does not come under her supervision (that of the Classis of Amsterdam); yet myself, as well as other ministers both here and in London, cannot approve of the ideas of that writer. Indeed, I abhor the same, and I declare, that they tend to bring man to the greatest carelessness. I am also grieved that the Classis of Leiden should ever have approved of such a book; also that I must hear that this same book is even here recommended by Rev. Laidlie. I did not think that the Classis, after a careful investigation, could therewith be pleased.

*Evening services were at that time more or less disapproved, on account of certain evils which had sometimes accompanied them. Art. 64.

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But I think that I have done my duty; and, as long as I live, I hope, with the help of God, to watch over the pure doctrine, and the faith which once was delivered to the saints. Furthermore, I am much pleased with the approbation by the Rev. Classis of my conception of the eternal procession of the Holy Spirit, etc.

I wish once more to repeat, that my views (on that subject) have never been anything else than Orthodox. This will now be clearly seen from the accompanying Appendix, which I would have sent (in print) if the time had permitted. We have received the last communication from your Revs., with the arrival of Rev. Mr. Rysdyk. At least, Rev. Ritzema communicated it to me, which his Rev. needed not to have done, because it was addressed personally to him. I kindly request of the Rev. gentlemen, the Deputati ad Res Exteras, that their communications may be directed hereafter to "The Subordinated Assembly," (the Conferentie), if the matters treated in them pertain to all. We intend, (D. V.) to hold our next meeting at the beginning of October, when we hope to write further to you.

Meanwhile we cannot conceal from your Revs., that Rev. Ladelie (Laidlie) does not want to hear of "Subordination", but talks of nothing else but "Correspondence." He does not want to be subordinate. Neither does his Rev. want to have anything to do with our "Subordinated Assembly", (the Conferentie), nor with the Coetus; but he wants to remain neutral. The most of our Consistory members are also inclined not to have anything to do with any other (ecclesiastical) body but the Consistory of New York.

On account of lack of time I must now lay down the pen. Wishing to the Rev. Classis, to yourselves and to your families, the blessing of God, who is dear and rich in grace, I sign myself with all love and reverence,

Rev. Sir and Much Respected Brother,

Your Rev's. obedient servant and brother,

Lambertus De Ronde.

P. S. I kindly request that you assure Rev. Budde of my respects. Understanding that his Rev. no longer occupies the position of Deputatus ad Res Exteras, and not knowing the name of the other gentleman (of the Deputati), I address this letter to your Rev.

I very kindly request that you will see that the enclosed is brought to the "post comptoir". I will thereby be very much obliged to you.

Addressed:

To the Rev. Mr. John Kalkoen, Minister at Amsterdam.

Correspondence From America.

Rev. Lambertus De Ronde to the Rev. John Kalkoen, September 9, 1765. Vol. 33, page 90. No. 362.

New York, September 9, 1765.

To the Rt. Rev. John Kalkoen, Minister at Amsterdam.

Reverend Sir and Highly Esteemed Brother:—

Although I have already written somewhat in general, in answer to your Rev's. letter sent in the name of the Rev. Classis, I nevertheless thought it necessary to write a little more in particular to your Rev., for I look upon you as a man who loves truth and good order, and I wish to give you an idea of the state of affairs in this our city and congregation, in order that these affairs may be directed for the best interests of all, by cautious and prudent management.

Your Reverence must be aware, indeed, that ever since the hour when a call was first extended to Rev. Laidlie, there has been no peace in our congregation; that the Dutch party is very much dissatisfied with the English party, on account of the election of certain members of the Consistory. These were chosen for the satisfaction of the (young) Americans, because they had voted for an English-speaking minister. The Dutch party took this very ill. They even claimed in accordance with the King's Charter, to distribute the right of electing equally over the whole

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congregation. This matter they brought even before the civil tribunal. After this point had been advocated, it was left to the decision of the Chief Justices who took the matter into further consideration. Time will show what the decision will be.

This quarrel has not abated at all since the arrival of Rev. Laidlie. His Rev. was not willing to preach from Passion-texts, or holiday-sermons, as he ought to have done; nor is he willing to be subordinate. He organizes special meetings where women by themselves, and men and youths by themselves expound the Scriptures by turns, repeat prayers from memory, discuss questions of conscience, etc. All this is also done with closed doors, and without the supervision of the Consistory or of his colleagues. Furthermore, he recommends that book of Marshall (on Sanctification), and gives utterance to incautious expressions, or peculiar opinions, both in and out of the pulpit. All these things make matters worse, and cause many to fear that he will yet become an Independent; especially because he has many adherents. These dare not contradict him, and are ready to treat severely any one who opens his mouth against him. They do not spare even the old ministers who have spent their lungs and powers in this congregation.

There was very recently a case of this kind affecting me individually. Yet I can honestly assure your Rev. that I have nothing else in view but truth, and where it is possible, peace. After we had received your last letter, dated February 4, (1765), in which you again strongly urged the subordination of Rev. Laidlie, a few Dutch members, as soon as this became known, came to my house. They had first called on Rev. Ritzema, who sent them to me, in order first to inquire, what I would say. They asked me, whether I could not devise some plan, or means, by which peace could be restored in our congregation. I replied that I was heartily willing to take this matter into consideration, and confer about it with Rev. Ritzema. They further asked me whether Rev. Laidlie should not be "Subordinate" (to the Classis), as well as ourselves. I answered them in the affirmative, saying, that this was the desire of the Classis; that his Rev. had been written to, and that he might now probably yield to it. They further spoke about those meetings which he had organized. In reference to this, I told them that I was not opposed to well regulated gatherings, which were in accordance with the usages of our Fatherland, and tended for mutual instruction and improvement; but I did disapprove of all kinds of meetings out of which might arise wrong experiences. Of these they had given a few specimens.

No sooner did my Consistory find out that those Dutch members had called on me, than they were indignant, and three members came to my house; and although they could not condemn what had occurred, for I told them all the circumstances, and that I also favored the subordination of Laidlie, and disapproved of his meetings; yet they seemed to be very much displeased with me. They took it up as a conspiracy between myself and the Dutch party, and searched out everything that could be brought up which tended to my hurt. This went on so far, with some lying and fabrications, that a few unpleasant words passed between Rev. Laidlie and myself. After I had told him what I thought it to be my duty to tell him, he came to my house and asked pardon from my wife and myself. Thus this storm blew over again.

But shortly after that, the scene was reversed, and I was said to be the person who should have asked pardon from Laidlie. This lie was cut short by other witnesses who had heard things to the contrary. When they could invent nothing more to annoy me, two elders came to my house. They said that the two ministers. Rev. Ritzema, who had immediately taken part with the Consistory, and Rev. Laidlie, supported by the other members, were of the opinion, that I should not be allowed to preach in any other congregation, outside my own charge. For example: when I am traveling among the Presbyterians; for in the goodness of God, and his special Providence, I am competent to preach the word in the English language also or even here in the city in a house. But this I had done all winter during the week, in addition to my regular preaching-services, upon request of a great many; and, praise be to God, not altogether without a blessing. I was about to show them that I had a right to do this thing; but those two gentlemen were not willing to debate that point with me. They simply said, that if I was of a different opinion, I should convince the consistory of it. This, I engaged to do, and I am now about to hand in my opinion, a copy of which I also take the liberty to forward to you. (See Aug. 20, 1765.)

If your Rev. and other Theologians agree with me in thinking that my opinion is based upon the Word of God, I wish you would be kind enough to communicate your opinion to me, as also that of the Rev. Classis. To the authority of Classis I have always been willing to submit, and give it all due respect. But I would have you take care that I may be allowed to continue in the preaching of the Gospel (elsewhere), in addition to the observance of my own proper services. For I assure you, dearly-beloved brother, that both a necessary and peculiar Providence of God is to be observed in the fact, that I had to learn a language, against which I had had an antipathy for twelve or thirteen years, and which I only commenced to study a short time previous to the arrival of Rev. Laidlie. Yet I so far acquired it during the first year, by the help of God, that I composed a short "System", which I used for catechetical instruction; and in the second year, I preached in it. Before the coming of Rev. Laidlie, I had over eighty catechumens (in English); but as soon as he came my "System" was discarded. The children were then put under the instruction of a newly appointed teacher, a tailor by trade, who openly declared to me, that the opinions of Marshall were the foundation of his faith. Recently also Rev. Laidlie introduced a little catechism, by Rev Hellenbroek. This had been translated into English by a man named Low, a builder by trade. It was presented to the consistory with the intention that the young people should be catechized from it.

From these specimens it will be very apparent to you how things go on here. I, for my part, sigh under these things and others, and pour out my prayers before God. I am willing, supported by his strength, to bear reproach for His name's sake. I had been zealous to secure an English minister. Would that he were pure in doctrine, and acted in conformity with our Constitution! But alas! I hear so many things. May the Lord watch over the many thousand souls in the Church of New Netherland. I have now been stationed here for more than fifteen years, and have never known of such things among us before. Everything has always gone on peaceably, but the times have now changed. I hear of novelties. There is much clamor about sudden conversions of those who attend these meetings which have been organized, but I fail to see any fruits. Would to God, it were true! How I would then rejoice with all who fear God. Oh! that God would pour out His Spirit in an abundant measure over our Zion.

Rev. Brother! remember the state of our Church in your prayers. Pray for your brother who is reproached for the sake of the pure Gospel truth. I commend myself to your affection, good counsel, and assistance. Count me worthy to send me personally a letter in reply, I will gladly do everything which my conscience will allow me to do. Possibly, my time may not be much longer. By hard study and a sedentary life, my constitution has been undermined. But my anxiety is for the sheep which I have shepherded so long, that they may not be torn to pieces by wolves. The Lord be with you and strengthen you, and support you, and make you an instrument in His hand in winning many souls to our glorious King.

I remain, with special love in my heart toward your Rev.,

Highly Esteemed Brother, Your humble servant and brother,

Lambertus De Ronde.

P. S. Rev. Rysdyck seems to me to be a very amiable man, and not lacking gifts and accomplishments. I have given him all possible advice; he goes to a peaceable congregation.

CORRESPONDENCE FROM AMERICA.

Rev. Joannes Ritzema to the Classis of Amsterdam, Sep. 10, 1765. Vol. 33, page 90. No. 361.

Right Rev. Gentlemen, Fathers and Brethren in Christ:—

The opportunity which now exists to send a letter to Amsterdam without cost, gives me the boldness to take up my pen, for I doubt whether I will have another opportunity after our (Conferentie) Meeting, which will not be held before the second Tuesday in October.

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Give our hearty thanks to the Rev. Classis, in my behalf, for the trouble they took in sending letters over to us, and especially for the copy of their letter to the so-called Coetus. (See June 3, 1765.) This contains a complete exhibition of the weakness of their whole scheme, and I have read it with the utmost pleasure. I have also read it to some others who are well-wishers to our Zion. We have reason to praise very highly the patience shown by the Rev. Classis. They have neglected nothing pertaining to the whole business, but have thoroughly examined and gone to the bottom of the matter. The Lord, who makes everything clear in its time, command his blessing upon your labor, that we may pluck the desired fruits from this experience.

Domine Rysdyk arrived here, with his family all in good health, on August 30th, 1765, about 8 P. M. He preached here with great satisfaction, on September 1st, to a large audience. In the few days of his stay among us, he has also excited in us high hopes that his Rev. will be a man who will meet our full expectations. He has already gone to his destination, and day before yesterday preached his inaugural sermon in Hopewell, N. Y. His Rev. was very much pleased with his reception here, as also with the extent of our city and the excellent buildings which he saw; and especially with the recently erected Academy, (Kings College). I hope that his Rev. may also find it pleasant in the environments of his country home. The other two ministerial gentlemen are awaited with high anticipations.

In reference to the last letter of the Right Rev. Classis, which speaks of a former request of mine, that there might be sent over, two or three candidates, I must observe that, although the request was made by me alone, yet I afterwards communicated it to the brethren, and they approved of it. But we find now that the places for which we intended them, can be otherwise filled; one by Domine Aemilius, who has come over; and the other by sending a Call.....to a certain candidate in Duisburgh, through the assistance of Domine Cock, the German minister in the Camp, (Germantown). Therefore the sending over of those candidates asked for, is no longer necessary, unless further notice is given. I am satisfied with the resolution of the Rev. Classis not to send any more at present, except on further request. The reason why I made request for candidates was, among other things, this: that the expense would be less. For this is very heavy on the congregations when a minister, with a large family, comes over. These heavy expenses give occasion also to the Coetus ministers to persuade the congregations not to call ministers from Holland. For those of their own preparation can be obtained at little or no expense, and then, say they, they know also whom they are to get.

That word "Subordination" seems to be very distasteful for our Colleague Laidlie. It therefore puts our Consistory in somewhat of a dilemma—the holding of such a (subordinate) Assembly, (the so-called Conferentie), in our present circumstances; for we have now on hand a lawsuit with those brethren who were against the calling of an English-speaking minister. Our Consistory hardly knows what to do under the circumstances. Matters have also become still worse, because my Colleague De Ronde has united himself with them (the Dutch party) and would like to see our beloved Laidlie expelled from the congregation. But I hope to manipulate matters, so that, with the help of others, we shall try to keep peace among ourselves, first; and then seek to further the interests of others outside; for I am sure that our Consistory will not unite with the Coetus, but they will with us, (the Conferentie) even although Colleague Laidlie has become a little too familiar with those (Coetus) brethren.

The great desire which animates me, and which I find is agreeable to many others, is to call a Professor of Theology from Holland for our new Academy (Kings College). I find much opposition to my plan, however, and especially from certain ones, who, I think, have the least right to oppose it. And the so-called Presbyterians of the Province of New Jersey are now aroused to this same purpose—to try and get such a man in their Academy, (Princeton College). And those Presbyterians, as I have been told, have already requested the Coetus ministers to give them assistance therein and they would send for such a Professor. This I make known to the Rev. Classis, in the hope that if there should come any such request before the Reverend Classis, from that side (the Coetus), or any information should be received on this matter, that it be not settled too hastily and without my knowledge. For I have some hopes yet to secure my object, (a Professor in Kings College). It is hindered only by those in our midst, who declare themselves to be one with the

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Presbyterians only in name, but are really Independents. They think that if we call a (Divinity) Professor in our Academy, (Kings College) it would soon cause us to unite with the Church of England; but there is just as little reasonableness in such a thought, as in that other thought of those conceited though honorable citizens, whose schemes have been so admirably analysed by your Revs., who assert that their English citizenship makes it inconsistent for them to remain members of the Church of our Fatherland. If I should, however, finally be compelled to give up my plan, I shall, nevertheless, have a clear conscience, that I have done my duty.

I subscribe myself, Right Rev. Gentlemen, Fathers and Brethren in Christ, with the highest esteem and respect. May the Lord crown with his favor, all your efforts in our behalf, as well as all your labors; may He also dwell among us with his blessing.

Your Right Rev's. D. W. Servant and Brother,

John Ritzema.

New York, Sept. 10, 1765.

(Addressed:)

To the Right Reverend and Highly Learned Gentlemen,
Johs. Kalkoen and Wilhelmus van den Broek,
Highly-Respected Ministers in Amsterdam, and now
"The Deputati of the Rev. Classis in reference to
Foreign Affairs:"
Residing in Amsterdam.
Received, November 4th, 1765.

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ADMINISTRATION OF SIR HENRY MOORE, BART, NOVEMBER 13, 1765–SEPTEMBER 12, 1769.

CHURCH OF NEW YORK.

Musical type. Publication of the Psalm Book and Liturgy, in English.

New York, September 16, 1765.

Consistory held after calling on God's name.

1. The letter of Mr. Daniel Crommelin, of Amsterdam, May 31st, 1765, with the bill for the Music Notes, amounting to 557 guilders, and 12 stivers, was brought in. Resolved, That the same be paid to him, either in a bill of exchange or in ready money. Mr. Evert Bancker was appointed to borrow the necessary money from the Treasurer, and afterwards restore it from the proceeds of the book, when printed.

2. Messrs. Jno. Brevoort, Anthony TenEyck, Jakobus Van Zandt and Abram Lott was appointed a committee to further the preparation of the Psalm Book and Formularies. Said committee will secure the paper in the best manner possible, agree with the printer for the whole impression of 2000 copies with 500 Catechisms separately. If it is required to pay immediately for the paper, or for part of the printing before the work is entirely done, they have the right to draw upon the Treasurer for the necessary sum.

3. The committee on the English translation of the Hellenbrock Catechism, reported that they found it to agree with the original Dutch. Whereupon it was approved.

Signed etc.,

J. Ritzema, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

1765, Oct. 7th. Art. 2. Prof. Curtenius* likewise asks that his book, printed in quarto at de Groot's, treating of those things in the Epistles of Paul which are hard to understand, and on certain other places of Peter's and Paul's Epistles, pages 3-552 inclusive, may be approved.

Lovering, by the mouth of Rev. V. D. Broek, also asks the same in regard to the pamphlet of the Rev. Mr. Eikers on Matt. 13. This the Classis granted. xiv. 52.

CHURCH OF NEW YORK.

Consistory refuses to recognize officially, the Conferentie.

New York, October 7, 1765.

Consistory held after calling on God's name.

A request was presented by domine Joannes Ritzema to the Consistory to appoint the three ministers together with three Elders to meet tomorrow with the Ministers

*He was uncle of Rev. Antonius Curtenius of Hackensack, etc.

and Elders [of the Conferentie] in order to read the letters from the Classis of Amsterdam, and attend to such other matters as might arise.

The Consistory answered, after the matter had been discussed over and over, that they belonged neither to the Coetus nor to the Conferentie, and therefore desired to delegate no elders but they adhered to their letter to the Classis of Amsterdam written in 1754. This letter was now read again, and approved by the Colleague Laidlie, who holds himself, with the consistory, subordinate to the Classis of Amsterdam. They resolved to make known their course by letter to the Classis of Amsterdam, and gave domine Ritzema and domine de Ronde their freedom. [To attend the Conferentie if they saw fit. This they did, as their names appear in the Record of Conferentie of that date.]

Signed etc.,

J. Ritzema, p. t. President.

ACTS OF THE REV. ASSEMBLY OF MINISTERS AND ELDERS, (THE CONFERENTIE,) SUBORDINATE TO THE CLASSIS OF AMSTERDAM, NEW YORK, OCT. 8, 9, & 10, 1765.

New York, October 8, 1765.

The Assembly met, and was opened with prayer by Dom. Ritzema, as President of the last meeting.

Members Present.

Ministers	Elders.
Dom. Joannes Ritzema	
" Lambertus De Ronde	
" Joannes Schuyler	Rynier Van Giessen
" Ulpianus Van Sinderen	Jeremiah Van Der Bilt
" J. C. Rubel,	Rem Remsen
" J. C. Fryenmoet	Peter Vosburg
" Benj. Van Der Linde	David Ter Hune
" G. D. Kock	Peter Sharp
" J. M. Kern	Hendrik Whytman
" Isaac Rysdyck	Isaac Brinckerhoff
	Jeremiah Snyder, from Stissing
	Cornelius Peerson, from Kingston
	Martin De La Metre and John Blauvelt, delegates from Mormelton and Tappan.

1. *Communications.*—A letter from the Rev. Classis of Amsterdam to the Assembly, dated February 1, 1765, and one from the same to Dom. Ritzema, dated May 23, 1765, referring to the Assembly, with a copy of their letter to the so-called Coetus of June 3, were presented and read. The brethren heard them with great satisfaction, and resolved to express their thanks by letter to the Rev. Classis.

2. *Officers.*—Dom. Ritzema was chosen President, and Dom. De Ronde, Clerk.

3. *Examination Requested.*—The student Gerrit Leydekker appeared, and requested the Assembly to appoint a person to examine him *in nomine Classis*, which was granted, and the duty assigned, at his desire, to the President.

Separated with thanksgiving.

Afternoon Session.

Opened with prayer.

1. *Case of Mormelton.*—A letter was read from some members of the congregation of Mormelton, [Marbletown], who held themselves subordinate to the Rev. Classis, complaining of a division among them, produced by those who adhere to the Coetus, and earnestly requesting the advice of this body in their sad condition. After further oral statements by Mr. Van Metre, it was found that the Assembly could

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do nothing efficient for them until they got possession of the church. This they were directed to attempt, and then make report to the nearest minister, and seek his advice.

Separated with thanksgiving.

October 9—Forenoon.

Opened with prayer by the President.

1. *Subscription of the Articles.*—The heading of the subscription to the Fundamental Articles, and the Rules of the ministers and elders belonging to the Assembly under the Classis, were read, and signed anew by the members. (See *supra*, pp. xxi., xxii.)

(On the next page the following signatures are found attached to a new heading, viz.:)

The Rev. Assembly of Ministers and Elders under the Classis of Amsterdam, met in the Consistory Chamber of New York, October 10, 1765, having read again the Fundamental Articles of the Coetus, together with the regulations for holding the same, herein before recorded, give their full consent thereto, and desire to hold their Assembly on no other ground. But, as they have now altered the name of Coetus into that of an Assembly of Ministers and Elders under the Rev. Classis of Amsterdam, they have thought good to subscribe the foregoing points anew.

Joannes Ritzema, V. D. M.
Lambertus De Ronde, V. D. M.
Joannes Schuyler, V. D. M.
Ulpianus Van Sinderen, V. D. M.
Joannes Caspar Fryenmoet, V. D. M.
Benj. Van Der Linde, V. D. M.
Joannes Caspar Rubel, V. D. M.
Gerhard Daniel Cock, V. D. M.
Joannes Micheal Kern, V. D. M.
Isaac Rysdyck, V. D. M.

Elders.

Rynier Van Giesen, Hackensack.
Rem Remsen, Kings County.
Jeremiah Vander Bilt, Kings County.
David Terhune, Permis, (Paramus.)
Peter Scherp, Kamp, (Camp.)
Henry Whiteman, New York.
Isaac Brinckerhoff, Veskel, etc., (Fishkill.)
Cornelius Persen, of Kingston.

2. *Tappan and Dom. Verbryck.*—The case of Tappan, with the complaint against Dom. Verbryck, was taken up, and the Assembly saw fit to appoint a committee of inquiry, consisting of the Rev. Messrs. Ritzema, Schuyler and De Ronde, with instructions to settle the matter, if it were possible.

3. *Kingston.*—The case of Kingston was taken up, and postponed until the afternoon.

4. *Printing Ordered.*—It was unanimously resolved that four hundred copies in English, and six hundred in Dutch, should be printed, by the first opportunity, of the letter written by the Rev. Classis to the so-called Coetus, and sent to us.

5. *Case of Dom. Hovenberg.*—In this case the Assembly did not find itself in a condition to do anything but earnestly commend the congregation to the inspection of the neighboring ministers.

6. *Kingston and Dom. Meyer.*—In view of the sad condition of Kingston, owing to the refusal of Dom. Meyer to be subordinate to the Rev. Classis, the Assembly determined once more to try to convince him, by a letter, of his error in this matter; but yet, in fear lest all writing should prove fruitless, to present the matter to the Rev. Classis, with an earnest request for their final conclusion thereon, that we may know how to govern ourselves: At the same time humbly to propose to the Rev. Classis the only means which we think to be proper for guarding the privileges of our Church. The President and Clerk were appointed to perform this duty.

Closed with thanksgiving to God.

October 10—Forenoon.

Opened with prayer by the President.

Examination.—The student, Gerrit Leydekker, appeared, and after preaching a discourse, was examined by the President on the Gospel of John in Greek, and on the Psalms in Hebrew, and afterwards in theology; whereupon he was admitted to the preaching of the Gospel.

The Assembly concluded with thanksgiving to God; to come together again in the afternoon, to attend to some business yet unfinished.

Afternoon Session.

The condition of the Church was considered, in respect to the confusion caused by the Coetus ministers and their adherents, and the disturbances of our rest by their disorderly intrusions. It was concluded that we can do nothing better than to busy ourselves with them as little as possible, following the example of the Rev. Classis, to leave them to themselves, and to stand by, in word and act, the congregations which seek our advice and aid: so that others may be convinced, by our course, that we have at heart only the preservation of the sound doctrine and good order of the Netherlandish Church.

2. *Close.*—The Assembly, with hearty thanksgiving to God, for his gracious providence over us, by which we were enabled to meet, in order to promote, according to our ability, the welfare of our Zion, separated, with the wish and prayer that it would please Him to prosper our work to his own glory, and to the salvation of many souls.

Signed, in the name of all,
J. Ritzema, Pres.
L. De Ronde, Clerk.

CHURCH OF NEW YORK.

Vaults. Views of Elders and Deacons to be sent to Classis.

New York, October 15th, 1765.

Consistory held after calling on God's name.

1. Twenty-two deeds for vaults in the yard of the New Church were brought in. The consistory ordered them to be signed by the President and to have the seal of the Corporation affixed.

2. It having been resolved at the meeting of October 7th, to write to the Classis of Amsterdam respecting the position of Consistory, (in reference to the Coetus and Conferentie) the Elder, Anthony Ten Eyck with the Deacons, Evert Bancker and Abram Lott were appointed a committee to prepare the letter. (See Oct. 24, 1765.)

Signed etc.,
J. Ritzema, p. t. President.

"THE ASSEMBLY SUBORDINATE TO THE CLASSIS" (OR THE CONFERENTIE) TO THE REVEREND CLASSIS OF AMSTERDAM, OCTOBER 22, 1765.

To the Rev. Classis of Amsterdam:—

We have the honor herewith, Rev. Brethren, to send to you minutes of our meeting, from which you will see who met with us, and what business was done.

We must say of Dom. Blauw, however, that he was absent, not because of any unwillingness to unite with us, but, as we learn from a letter received from him since our meeting, because he did not receive sufficient notice of the call, and also because of an inflammation in his throat.

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We should have had a tranquil session, had not our peace been disturbed by others. The complaints of those who abide by the Netherlandish Church and wish things to be on the old footing, and will not unite with the Coetus, are painful to us; and the more so; since we can do nothing for them on account of the opposition which prevails on all sides, and to which, as you have been informed, the Consistory of New York gives no little inducement. To delay no longer on these matters, we take the liberty to send you the original replies of Messrs. Verbryck and Meyer, together with a copy of the letters written to the latter. These replies reveal very plainly the spirit of independency, and we think the brethren would not have written them had they not been induced by others. The letter to Dom. Verbryck is not worthy of being forwarded to you, as it contained only the notice of an appointment for a meeting.

If we are to continue thus with our hands bound, and see our friends groaning under the yoke of their oppressors, we see no other resort than to request the protection of our King. We propose it for your serious consideration, whether it is not necessary to obtain through the Lords Commissary in the Synod, that the Ambassador of the States General at the Court of Great Britain may be commissioned to represent that the Netherlandish Churches in North America are oppressed in their privileges and liberties by a band of ministers who, through a spirit of independency, have torn them away from the Netherlandish Church, and cast off their relations to that Church, in the face of their own subscription at the beginning of their ministry. That such a request would be listened to by the King, we feel assured, because our Netherlandish Church has always been regarded by the Episcopalians as a national church, and for that reason held in esteem: and because the Kings have always provided our churches with charters, not only to manage their affairs according to the Netherlandish constitution established in the Synod of Dort, but also as a body corporate, to have and to hold, etc., the property belonging thereto; which is denied to all other churches, as it is not necessary for us now to show, it being sufficiently evident.

We do not mean, however, to do any harm spiritually or temporally to these persons. Our only aim is, that they shall not trouble us; nor disturbe our churches subject to the Synod of Dort and to the decrees of Classis and Synod. If they transgress the old bounds, we do not at all desire their ruin. They may be independent if they will, if only they will not oppress us, (who seek to carry out our Church Order among our own people,) as was experienced in a shameful manner by Dom. Kock at Kingston. And then they always have at hand a text picked out of the Bible, or a sentence out of the Church Order, according to their own arbitrary whims; and the unfair use of these passages, torn from their connection, keeps us in a continual agitation, when otherwise we could labor to the use and edification of God's people. As for their congregations, we will cut off whosoever of ours undertakes anything to their detriment; but must ours be oppressed by their ministers, who claim to have the only right over them?

Further from our hearts we thank you for your acceptable care and pains for us, and pray you to continue in the same, for we are made the derision of our foes, and our labors in the Lord are rendered fruitless. The ministers, Boelen and Aemilius, who have been called, still fail to appear, much to our sorrow; and we, with the congregations who expected them, are much perplexed, not knowing how to quiet them. The Rev. Mr. Rysdyck has been received with extreme love and joy, and he gives promise of being a man of great usefulness in our Church, especially in his own congregation, where he labors with discretion.

Wishing the rich blessing of Heaven upon your Rev. Assembly, your honored persons and your ministry, we subscribe ourselves, Rev. Fathers and Brethren in Christ, with the utmost esteem,

In the name of our Assembly,
(Signed,)

J. Ritzema, President.
Lamb. De Ronde, Clerk.

N. B.—With this we send the minutes, the letter to Dom. Meyer, and the replies of Dom. Meyer and Dom. Verbryck.

CORRESPONDENCE FROM AMERICA.

The Elders and Deacons of the Church of New York to the Classis of Amsterdam, Oct. 26, 1765. Vol. 33, page 94. No. 366.

To the Reverend Classis of Amsterdam.

Right Rev. Gentlemen, Fathers and Brethren in Christ:—

Since the 12th of May, 1764, when the Consistory of the Dutch congregation of this city had the honor to write to Your Right Rev. Assembly, we do not remember that we have been honored by any message from Your Right Rev. Sirs. Since that time, however, nothing has happened in this congrgation, worthy your attention, up to the seventh day of this month. Then the Rev. gentleman, Domine Ritzema, informed the Consistory that the Conferentie, which had now become formally subordinate to the Rev. Classis of Amsterdam, was appointed to meet the next day, and desired that some Elders might be appointed to attend the said meeting, together with the ministers of this congregation.

This motion and request of his Rev. appeared quite strange to the Consistory. For ever since the year 1754, when the Coetus broke up, having been rent asunder, and when this congregation put herself again directly in the household of Your Right Rev. (Classical) Assembly, according to the contents of the letter of October 17, 1754, we had never been asked to attend the said meeting (of the Conferentie); and what is more that meeting never consulted us, concerning anything in connection with their affairs. Only we must except last year, when all the ministers, at the request of Your Revs. met, to try if it were possible, to settle all the differences; then there were also three Elders of this congregation appointed to attend that General Meeting, who were to use their influence for the peace of the Church. But when that desired end could not be attained, they have since attended neither one nor the other meeting.

The Consistory, however, having taken this motion and request into due consideration, unanimously resolved (with exception of Dominies Ritzema and De Ronde), that in order to preserve peace in the congregation, it would be best for our Consistory not to unite with the said Brethren, neither with those of the so-called Coetus; for it appeared to the Consistory, to their sorrow, after having considered all these matters, that neither the one side nor the other have so much in view the spread of the Holy Gospel with its true doctrines, as the desire for power. And for this reason they cannot forbear to remark that the said letter of (Oct. 17) of the year 1754, seems to have been dictated by a prophetic pen, because the facts and results therein foretold, *Och lacie!* yield only too many evidences of their truth in these regions.

And for these reasons the Consistory feels it her duty, to refer, with all respect to the said letter, and to explain, in the name of the congregation entrusted to her care, why they are resolved to adhere to the contents of that letter and to remain firmly attached to your Revs. according to the original state of things, so long as Your Revs. will be pleased to favor us with Your kindness, in counsel and deeds. We will nôt unite ourselves with either of the said Assemblies (the Coetus or Conferentie.) For we are conscious that, under Your Revs. direction, we shall be better able not only to govern our own congregation and to promote the service of God therein, but also can be of more benefit to others, than we could be, if we should unite with either party. For as soon as one belongs to either one body or the other, party-spirit appears, and such a one becomes a determined enemy of the other. And thus, instead of promoting religion thereby, they generally give cause, in the language of the catechism, that the Name of God be blasphemed. For this reason, the Consistory could not conscientiously comply with the above request, but felt it their duty to keep this congregation separate from said Assembly.

But when we declare that the desire for power manifests itself more than the desire to spread the knowledge of salvation, we do not wish to speak too severely of every member of this Assembly; rather do we find it our duty to state, that we do not include the Rev. gentleman, Domine Ritzema among them; inasmuch as his Rev. says that his intention is only to keep the doctrine and Constitution of

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our Church pure and undefiled in all respects. Therefore, permit us to inform Your Revs. that although his Rev. declares that he is conscientiously obliged to be present at the Assembly, and that he will never forsake it, unless he may be specially authorized to do so: Yet, he could not forbear to express himself thus:— "That rather than attend an Assembly where all his labors and efforts are fruitless, he would prefer to be released from the same." And therefore we cannot forbear, since his Rev. is already far advanced in years, and the whole weight (of that Assembly) rests on his shoulders, to request of Your Revs. that full liberty be given him to withdraw from those Assemblies if he so choose, since he is now old and gray-headed; and so that he may be of more benefit to the souls especially entrusted to him. Nevertheless, his Rev. knows nothing concerning this request.

Happy, yea, thrice happy would we consider ourselves, could we give the same testimony about all the brethren belonging to the said (Conferentie) body. Yet if it should please God to take this said gentleman (Ritzema) away by death or remove him in any other way, in whom else would they find the ability to conduct that Assembly and keep it on the right path. We must confess, we don't know. One has one opinion, and another, another. And should it be asked—Have you not yet Domine De Ronde? Even so; we have his Rev. and must keep him; but we cannot say that his Rev. equally bears the "Ark of God" on his shoulders as do his colleagues; and we must add that his Rev. seems to preach Christ from envy, more than for any other reason. This arises from jealousy, as far as we can judge; for Domine Laidlie has a larger audience than he; and also on account of a passion which he has for preaching in English, for which he is not in the least qualified. This has led him to hold English services in private houses; and subsequently he went also to New Jersey, to preach in Presbyterian churches there. He was admonished in a friendly manner about these things by his consistory; first about his preaching in private houses, as being contrary to his office as a minister; and secondly, about its being contrary to the subordination due to the Classis of Amsterdam. His Rev. has answered—that it was his right "to sow beside all waters," and that he would continue to do so. When he was asked further, Whether, if the Rev. Classis should forbid him to preach in English in churches outside (of our own Denomination), he would [dis?] obey them? he answered, No; but that he would appeal to the High Rev. Synod. And being asked further—Whether, if the Synod should disapprove of his course he would discontinue? he only answered that, in such case, he would take it into consideration.

Behold then, Worthy Sirs, what a beautiful subordination is this! And what do Your Revs. now think? Would it be wise for the church of this city (by its elders) to take part in an Assembly wherein are found such members? Would we not then be in danger of getting Independent ministers in our pulpit? In short: Would we not, in so doing, prepare the way to banish the Constitution of the Reformed Church of the Netherlands, together with its doctrines, altogether from these regions? Great, very great danger do we see in taking part in the said (Conferentie) Assemblies; and for this reason we hope that we may not be requested to do so; especially, because this body has already been meeting for eleven years, and has deliberated on many questions without ever recognizing (the elders of) this congregation; and since we have been of no importance for so long a time, we cannot now understand how our presence has become so very necessary. We also prefer to request Your Revs. to speak to Domine De Ronde concerning his unbecoming conduct. The Consistory has notified his Rev. that they have informed Your Revs. of his conduct, as noticed above.

And here we would close, if it were not also our duty to defend the innocent. We refer to that worthy gentleman, Domine Laidlie, who has read a letter to us from Your Revs. In this his Rev. was very much censured, among other things, because his Reverence had acted so as to intensify the dissensions already existing in this land. We do not know who has accused him to Your Revs., but this we unreservedly say: Be the accuser whoever he may, he is a false accuser; and we cannot imagine why it was done except through personal hatred. In proof of this, permit us to relate the circumstances just as they happened:—

When all the ministers were assembled last year, as is stated above, Domine Laidlie was there also with his elder; yet if we are correctly informed, he was never duly invited. His Rev. being a stranger here, and having met with much opposition in his congregation on account of preaching English, in a Dutch

Church, he was advised not only by nearly all his friends, but also by his Consistory, to keep himself neutral; and to join neither the Conferentie nor the Coetus party, unless the separated brethren should first unite. This advice he promptly followed. But inasmuch as the union attempted, (June 19, 1764) did not take place, he was then asked by each party to join in with them; but he refused to join either, and has expressed his desire to remain, together with his Consistory, only under the Rev. Classis. It seems that this action offended the brethren of one of the parties, (the Conferentie) and that for this reason, he has been thus reported to you. But, Worthy Fathers, was such a proceeding Christlike? Ought the accuser not to have acted according to the Golden Rule, to do, as he would have others do unto him? Ought he not to have given a copy of his accusations to his Rev., and not as it were, to stab him in his back? We think that according to the rule of love, the accuser should, at least, have felt obliged to do this.

There is now, again, Rev. Fathers, an opportunity for the accusers; inasmuch as Domine Laidlie, at the request of his Consistory, did not attend the last Assembly of the aforementioned (Conferentie) Brethren. On the other hand, he declared in full Consistory, that he "subordinated" himself, with his Consistory, to the Rev. Classis of Amsterdam, as this matter had been already expressed, in the said letter of Oct. 17th, 1754. He was convinced of the great necessity of this. What further concerns his Rev., Your Revs. will probably learn from his own letters. Nevertheless we cannot forbear to inform Your Revs. that his Rev. blames the conduct of Domine De Ronde; also, that his Rev's. work is getting blessed in our congregation. It has caused a great stir among the dry bones of the valley, (Ezekiel 37.)

Neither can we omit to inform Your Revs. that the members of this congregation who were against the calling of an English-speaking minister do yet, for the greater part, remain obstinate. They are unwilling to follow Your Revs. advice in behalf of peace. They have even had recourse to the Law, and thus, if possible, to annul the Constitution of the Church. A certain obscure expression* in the Charter of the Church has given rise to this proceeding. This Charter was given by king William III, (1696). By it they pretend that every member of the Church has the right annually to vote for the Consistory. This right, although it has in this land and especially in this Church never been the custom, they demanded from the Consistory, in October, 1763. When it was refused, they then went to law with the Consistory, and this case is still pending.†

Since things are thus with us, that every member according to his pleasure, can cite the Consistory before a Civil Court—it goes to show that it is best for this congregation to remain neutral (in reference to the two parties.) We would also request Your Revs. to inform us, whether according to the Constitution of the Church of Amsterdam, the new Consistory must not be chosen by the old Consistory? And if it has ever been customary in the said Church, that the Consistory should be chosen by the members of the entire congregation, except when a new congregation is formed? The answer of Your Revs. on this matter might be of great benefit to this congregation, in her present circumstances.

Furthermore, we hope that Your Revs. will receive no communication as authentic from our congregation, except it be by the consent of the Elders and Deacons, who will not be negligent in giving you all needed information.

We, the present Elders and Deacons, of the Reformed Church of Christ in New York, commend ourselves, together with our congregation, to Your Revs. good

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*This obscure expression is as follows:—

"That yearly, ... on the third Thursday of October, at the said Church, the Elders and Deacons of the said Church, by and with the consent and *approbation* of the members of the said Church for the time being, shall nominate and appoint ..... Elders and Deacons for the year ensuing." See Volume 2, page 1150 of these Records. But the *approbation* of the members, by the Constitution of the Church, was to be secured by publication for three Sundays; not by a vote of the members.

†Trinity Church passed through a lawsuit of a similar kind, about 1813, when an effort was made to compel the Vestry to allow all the members of the church, if not all Episcopalians in the City, to vote for Vestrymen and church-wardens, because the language of their Charter reads "that there shall be annually ..... on the Tuesday in Easter week, two church-wardens and twenty Vestrymen duly elected by the majority of votes of the inhabitants of the said parish in communion as aforesaid." See these Ecc. Records, vol. 2, page 1148.

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favor. And wishing Your Revs. all temporal blessings here, and all happiness hereafter, we remain with all respect and due reverence,

Right Reverend, Highly-honored Sirs, Fathers and Brethren in our common Savior,

Your Right Reverend's D. W. Servants.

Deacons.	Evert Bancker	Elders.	James Roosevelt
	Abraham P. Lott		Joris Brinckerhoff
	Henry Roy		John Brevoort
	Jacobus Van Zandt		Wm. De Peyster
	Jacob L. Roy		Anthony Ten Eyck Duyckinck
	Petrus Byvanck		
	Abraham Lott		
	Jacobus Bogert		

Written in our Church-chamber, in New York on the 26th of October, 1765.

CORRESPONDENCE FROM AMERICA.

Revs. John Ritzema and Lambertus De Ronde, to the Classis of Amsterdam, October 29, 1765. Vol. 33, page 95. No. 369.

To the Rev. Classis of Amsterdam.

Rev. Sirs, Fathers and Brethren in Christ:—

Inasmuch as we are compelled by an unexpected resolution of our Consistory to trouble your Revs., against our will, we communicate to your Revs. all that passed in the Consistory. It is, word for word, as follows:

New York, October 7th, 1765.

Consistory held after calling on God's name.

A request was presented by domine Joannes Ritzema to the Consistory, to appoint the three ministers together with three Elders, to meet to-morrow, with the Ministers and Elders [of the Conferentie] in order to read the letters from the Classis of Amsterdam, and attend to such other matters as might arise.

The Consistory answered, after the matter had been discussed over and over, that they belonged neither to the Coetus nor to the Conferentie, and therefore desired to delegate no Elders; but they adhered to their letter to the Classis of Amsterdam, written in 1754 [Oct. 17.] This letter was now read again, and approved by the Colleague Laidlie, who holds himself with the Consistory, subordinate to the Rev. Classis of Amsterdam. They resolved to make known their course by letter to the Rev. Classis of Amsterdam, and gave domine Ritzema and domine De Rondé their freedom.

Signed, in name of all,

J. Ritzema, p. t. President.

After this we read the letter to the Consistory of New York, of the Rev. Classis, of July 21st, 1755, with no other effect, than that they remained by their previous resolution. Now we conclude that the Rev. Consistory will write to the Classis, as we hear they have done already; but (since the contents of their letter are unknown to us, we can present nothing definite in our defence; but we can only conclude, in general, from their arguments presented to us, that they will present matters in a way which ought to be presented in another light. Because,

I. They argue concerning us, [the Conferentie], as if we had gone outside our office and duty, and did these things on our own responsibility [without consulting with the Consistory.]

1. This may be true in respect to the present Consistory, or at least some of them; but it is not entirely consistent with the truth; because the Rev. Consistory was from time to time well aware of our differences with the ministers of the

Coetus; and they have never been requested not to interfere with it, [the Coetus], but rather the contrary; yet this cannot be said of every member of the Consistory.

2. We [the Conferentie] have usually met, indeed, without Elders, since the Coetus ceased to hold Assemblies which are legal, as before; for we saw no necessity for having elders present. We only came together to write a letter to the Classis and to give a general report of the condition of the Church.

3. But when there was anything of importance, we then acted in concurrence with the Rev. Consistory, and asked them to meet with us. Of this we can give the surest proof, for in the last meeting, June 19th, 1764, the Consistory sent three Ministers and Elders. [But see Aug. 12, 1760].

4. And even when any were asked to assist us, we felt it our duty, by virtue of our office, to maintain our Ecclesiastical laws against any who might try to violate them.

II. Some of the Consistory have taken the liberty, to speak against us. They say that we only disputed in order to win; and that when we had gained a victory over the Coetus, we sought to oppress them; and that for this reason they would not join in the dispute with us, lest they should make the dissention in the land still greater.

1. This is a calumny which we wish to deny immediately. We have never sought after anything else than to preserve the purity of the doctrine, and the Constitution of the Netherland Church. This we accepted and subscribed to, with all due formality. We stand against those who pretend to stand with us in the same Church relationship, and yet who are trying to bring in another condition, as has already appeared from all the proceedings.

2. After many delays, and when we had experienced many difficulties, not without innumerable slanderings against us, we had the good fortune to have the truth come to light; and we now have reason to thank God, that he has blessed our work. Yet we are far from boasting about this, to the injury of others. We leave the others to themselves, even as the Rev. Classis has done;—those others, who do not wish to unite again with us; but we do not wish to take up anything against them, much less to injure them.

3. It behooves us with the greatest propriety, to apply this principle to our own Consistory, in their present attitude:

(1) They are oppressing their own Dutch Ministers, who for a long time have been made the butt of ridicule throughout the whole land. This has been caused by the Coetus Ministers; and now by their [Consistorial] action, we have been exposed to greater obloquy.

(2) They are keeping up the dispute, and are making it more intense, which otherwise might now have come to an end. They are keeping those back who might have united with us, and are making it much more difficult for those ministers who side with us, in their churches. For there is no congregation where the Coetus ministers have not some who adhere to them; and we have ground for believing that this is already the case with some of the members in our [Conferentie] Consistory on Long Island. It is such who have set this opposition on foot, so that their Elders were so slow to take part with us again in our last [Conferentie] Assembly.

(3) They are setting themselves up as rulers; for they desire that all the congregations in which there arises any disputes, should bring these before *them*, and that they be settled by them.

(4) We add to this the following: that we believe the Consistory would never have come to such a conclusion, if it had not been to please domine Laidlie, who expressed his affection somewhat too strongly in favor of the Independents, [the Coetus]; nevertheless, he saw, with them, that if he refused to subordinate himself under the Classis, his call could be annulled. They, therefore, invented a subordination by which he could remain, without obeying the resolutions of the Assembly to which he is subordinate.

III. They try to blame us, because we came too unexpectedly upon them with these proposals, [to appoint, formally, ministers and elders to the Conferentie Assembly] only the day previous to the meeting. This is simply an untruth. Nevertheless we admit it in respect to the entire Consistory; because,

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1. I, domine Ritzema, after having communicated the contents of those letters addressed to me, to my Colleague, De Ronde, also communicated them to those members of our consistory who are most intimate with Colleague Laidlie, and who have the most influence with him. This was done in order that they might persuade his Rev. to unite with us, [in the Conferentie], for the welfare of our own as well as the other churches. But his Rev. has, since that time, kept himself altogether aloof from me, without ever giving me the least opportunity to speak with him on this matter; and then, on account of his absence, and afterward the absence of De Ronde, we were prevented from holding a Consistory meeting concerning this business previous to that time.

2. And plenty of reason is given us to complain about this matter. For inasmuch as they persuaded us to grant their desires to receive a minister as our Colleague, who was to preach in the English language, and according to the eight well-known Articles; they now tease us continually to violate those Articles, and thereby make ourselves odious to the strictly Dutch members, who are seeking their [supposed] rights against the Consistory by a lawsuit. If it were necessary, all this could be substantiated by us, by the canvassings, in the elections for members of the Consistory, without our knowledge and according to their own pleasure; and by their making resolutions among themselves, before they came to the Consistory meeting. These were then unanimously passed before we knew what was going on; and they were resolutions which tend to crush out the Dutch service in our midst, and to make the English service rise up in its place. They even dare to use for this end, the properties deeded to the Dutch Church as such, for their own support; properties which we hold by Charter from the King.

IV. Does some one contemptuously ask, Who are these that belong to this "Subordinate Assembly"? Are not most of them Germans?

1. It must be admitted that some of them are of German origin, yet there are only three who preach in the German language. [Rubel, Cock, Kern.] But these show that they are men of good order, and of a blameless walk. They were sent over by the Rev. Classis. One comes from the Consistory of Heidelberg. They ought not to be made any more contemptible, on account of their language, than a Scotchman. The German Church has also always stood in very close relation with the Netherland Church. This the Scotch has never done.

2. From all this it is plain, that they are either entirely ignorant of the customs of our Church Assemblies, subject to the Classis, or they intend to make it so, that in the future, the business cannot bear the light.

V. Finally: We do not doubt but that the Rev. Consistory will deny what has been said by domine Ritzema, in reference to the above named Consistory meeting. When, upon the Consistory refusing to unite with us, [the Conferentie] he asked: What must we now do? They answered me: Ministerial Friend, you can go [to that Conferentie Assembly] if you please; you are already so deep in the mud, how will you ever get out of it? To this I only answered: Do you help me out of it! and I will thank you; for I have been a long time tired of this whole business. This I said with no other meaning than that I was constantly sustaining loss thereby in my own pocket-book. For it has generally been my lot to spend much valuable time in all these disputes, and with very little benefit; and especially now, since now I am obliged to struggle with my own Consistory, whereas formerly I had only to combat with those outside.

This it is, Rev. Gentlemen, which we had to communicate to your Revs. concerning the situation of our congregation, in order that your Revs. might be able to judge correctly concerning the letter written by our Consistory. And to this end, we pray your Revs. to read over again the letters from our Consistory as well as those of the Rev. Classis, to which reference has been made above. This will surely give some light on all these matters.

The time is now too short to give the Minutes of our last [Conferentie] Assembly in full, [Oct. 8-10, 1765] with the accompanying letter, [Oct. 22, 1765]. This we hope to do the next time. However we must here mention the danger in which our Church now is. This has already been mentioned by our Colleague, De Ronde, in his letter to the Rev. John Kalkoen, which is accompanied with an earnest request, to bring, if possible, the proposed plans of his Rev. into effect.

With this we sign ourselves, with the utmost respect and reverence, Right Rev. Sirs, Fathers and Brethren in Christ,

Your Right Rev. D. W. Servants and Brethren,
John Ritzema, V. D. M. Neo-Eboracensis.
Lambertus De Ronde, V. D. M.

New York, Oct. 29th, 1765.

N. B. If your Revs. do not yet think it proper to drop the names of the so-called Coetus Ministers from the Ministerial Book, we nevertheless request that the names of ministers deceased, and those who are not recognized by the Rev. Classis, should at least be taken out. These are George W. Mancius, decd; B. Meinema; Johan. Maurits Goetschius; Jak. Van Nist; and that Gerrit Lydekker be entered as a candidate.

CHURCH OF NEW YORK.

New York, October 31st, 1765.

Consistory held after calling on God's name.

Six deeds of vaults sold were signed and sealed.

Signed etc.,

J. Ritzema, p. t. President.

(These were under and about the Cedar st. church, along Nassau st. The writer well remembers these surroundings, before the church became the Post-office in 1844.—E. T. C.)

D. TESTIMONY OF THE CONSISTORY OF KINGSTON CONCERNING THE OCCURRENCES IN THE CONSISTORY MEETING ON NOV. 11, 1765.

The Consistory of Kingston being assembled in the Consistory Room on the 18th of Nov. 1765 and prayer to God having been offered the occurrences which happened in our former meeting of the 11th of this month were mentioned. And since at that time some things were said which in the judgment of the Consistory ought to be recorded. Do. Meyer was asked if he would make the record and since he not only returned his refusal to this request but also refused to take the vote of the Consistory upon the subject Cornelis Persen as the oldest Elder took the vote, and it was unanimously resolved that the record should be made.

The circumstances alluded to as happening in the Consistory on the 11th of this month were as follows. A letter having been received from the Ministers in New York under the Classis of Amsterdam, signed by Do. Ritzema, President and Do. De Ronde, Clerk, and addressed to Do. Meyer—and this letter having been read by Do. Meyer some remarks were then made to this effect. In speaking on the subject of Subordination, Do. Meyer was asked if he would acknowledge or consent to no Subordination to the Classis of Amsterdam. And his reply was, No. Nor to any other Classis in Holland; but that when there was necessity for it he would advise and Correspond with the Professors who had sent him.—And if the Churches would unite and erect a Classis here he would willingly acknowledge its jurisdiction.

Do. Meyer also said that the Subordination, as it existed here, savored much of the spirit of Popery—And being asked by his Consistory to show wherein the similarity consisted, he explained by saying:—That the Pope pretended that his power, in Ecclesiastical matters, extended over the whole world; and just so the Classis of Amsterdam, not content with her jurisdiction in Holland, labored to extend it hither.

In the second place, Do. Meyer said that Drunkards and those lying under censure on that account, were admitted to seats in that Convention.

And thirdly, he laid the disturbances in the Congregation to the charge of the Consistory—Saying—"you keep the Congregation in darkness. Only tell them that

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you have done all you can, and that now you know of nothing further, that can be done and they will soon be quiet." and "If you know of any thing else to do—do it."

Signed by me by order of the Consistory of Kingston,

Cornelis Persen, Senior Elder.

REV. H. MEYER TO THE REV. MESSRS. RITZEMA AND DE RONDE, NOVEMBER 13, 1765.

Rev. Sirs and Brethren:—

The letter of your Revs. of the 17th of October of this year, has been duly received. I was much astonished to see that that letter was directed to our entire Consistory, although its contents related to me alone.

I was still more astonished to see that your Revs. have taken it upon yourselves to interfere in the differences between me and my Consistory, and to pass judgment on our affairs, when your Revs. were not requested to do so,—not at least by me; and were still less acquainted with my wishes and actions. Most of all, however, I was astonished to see that your Revs. lent a hand to those, about whom you yourselves write, that they are only laboring to get rid of me. Still more, your Revs. declare that my congregation belongs to you, and you set up yourselves as judges and authorities over me. You even endeavor to force me under threats of using other means against me, viz. an ecclesiastical power which I cannot recognize, and against which my soul rebels.

Can it be, under the supposition that your Revs. had a right to thrust yourselves into our affairs, that the maxim still found in civil courts is no longer used in ecclesiastical assemblies, viz., *"Audi et alteram partem."*

But I need not speak of this. On the contrary, I have reason to ask, Who made you judges over me? Whence do you derive the power to usurp dominion over me? Is it from the Word of God? This cannot be, for Jesus is against it. Mat. 20:25; ....22. Is it from the Church Order? Neither can this be so, for that holds only according to the Word of God, that not any church or minister shall exercise dominion over other churches or ministers, Art. 84. Is it on the strength of any agreement between you and me? It cannot be. For however much that has been sought, Divine Providence has hindered it up to the present time.

Is it on the strength of any other dependence, on my part, upon your Revs.? Even such a dependence is unknown to me, because I was not even called by your Revs., nor sent by you. I was called and sent by the Highly Rev. Theological Faculty of Groningen, upheld by the Highly Rev. Synod of Groningen.

What ground do you have then, my lords! to assume such power over me, as you have done in your letter? Indeed, my lords, allow me to go further, and to ask you what ground you have to act toward me against the Divine commandments? I suppose (you thus act) to strengthen the hands of those, of whom you yourselves write that they are laboring to get rid of me. Yet I have the testimony in my soul, and I may, at least boast in all humility, that I have the testimony of pious men, that I was called in a remarkable way, and that only few such calls are made in the Netherlands. If I were accused of error in doctrine or life, were such things publicly known, or could they be clearly proved, you might then have reason to afford aid to those who seek to get rid of me.

Oh that in such case men might have the conscience not to labor against God's servants, much less not to threaten to put them out of the ministry, lest they become guilty of the same sin as the Jewish Council, Acts, 4.

The flame of division is even now burning too brightly in our churches, so that we should not try to drag other ministers into it. This is also one of the reasons why I do not feel inclined to meddle, for the present, with any party, even were it not contrary to my feelings and my conscience. I have made a firm resolution to keep out of these differences. This is according to the advice of the late Prof. Gerdes, as well as the advice and example of other congregations and ministers. By this means both myself and my congregation, if I am right, will enjoy the greatest peace. (I act thus) the rather, because even without that (ecclesiastical

connection with parties here,) enough ways exist to retain our congregations, and to govern them, under our own Church Order.

My multiplied endeavors have been directed to this end, although they have been rendered nugatory through others. For I myself, at least, find the work of an evangelist so important and useful, that I think that we need not unite with other agencies which may only lead to harm and destruction.

If I found it proper, and myself under obligations to render an account of my doings to your Revs, I would do it. But I fail to see my obligation because I am neither a member of your Assembly, nor subordinate to it. I will, however, declare this to you, which I hope your Revs. will not take amiss, viz. that necessity is laid upon me by you, to seek assistance with (from?) the other ministers and consistories of New York, (the Province,) because you employ threats, and undertake things against me, which are unbecoming, and detrimental both to myself and my congregation. My aim is to see whether they cannot find means to release me from unnecessary and harmful anxiety, and to spare you the trouble of adopting other measures with me which might in no way be pleasant to me.

I, on my part, at least, give you hereby a full discharge. I also not only give you liberty, but request you most earnestly, to spare your Revs. all further trouble concerning me.

Meanwhile your Revs. might employ your powers to better purposes. I suppose there is work enough for you in your own congregations; for the faithful, industrious and blessed execution of which, I wish you the grace of the Lord. This being so, I sign myself,

Most Rev. Sirs and Brethren,

Your Revs. obedient servant and brother,

H. Meyer.

Kingston, Nov. 13, 1765.

To the Revs. Ritzema and De Ronde.

CHURCH OF NEW YORK.

Address to Governor Moore.

To His Excellency,

Sir Henry Moore, Baronet, Captain-General and Governor-in-chief in, and over the colony of New York and the Territories depending thereon, in America, Chancellor and Vice-Admiral of the same:

The humble address of the Ministers, Elders and Deacons of the Reformed Protestant Dutch Church of the City of New York,

May it please your Excellency:—

We his Majesty's most faithful and loyal subjects, the Ministers, Elders and Deacons of the Reformed Protestant Dutch Church of the City of New York, beg leave with the greatest sincerity to congratulate your Excellency on your safe arrival in this colony, to the government of which you are appointed by our Most Gracious Sovereign.

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Permit us, Sir, to assure you of our ardent wishes and prayers that the same Providence which has safely conducted your person and family through the perils and dangers of a tempestuous ocean, may continue to smile on yourself, your connections, and your administration.

We beg leave to mention to your Excellency that we have always, and we hope, not undeservedly, been esteemed dutiful and loyal subjects to his Majesty and his Royal Predecessors, under whose auspicious government, besides the fullest protection of our religious rights and privileges, we have been distinguished with particular marks of the Royal favor.

Influenced by a just sense of these, we shall continue to express our gratitude, not in professions of loyalty only, but by a strictly correspondent behavior.

As we flatter ourselves with an assurance of your Excellency's continuance and protection, so we are content it should be measured to us by our loyalty to the King, and our obedience to those to whose care and administration of government in this Colony is committed.

Signed by order of the Consistory,

Joannes Ritzema, V. D. M. p. t. Pres.

Consistory Chamber, City of New York,
November 20, 1765.

To which address His Excellency was pleased to return the following answer.

Gentlemen:—

I return you many thanks for your congratulations on my arrival here, and your ardent wishes for the success of my administration. My duty to his Majesty, my regard for the interest of the Province, and the principles in which I have been educated, will always oblige me to avoid every act which can have the least tendency to the infringement of any civil or religious rights, and you may rely on that continuance and protection you have already experienced under my predecessors in this government.

REVS RITZEMA AND DE RONDE TO THE CONSISTORY OF KINGSTON, N. Y. DECEMBER 3, 1765.

To the Consistory of Kingston.

Worthy Brethren:—

We had learned before the receipt of your letter and that of Mr. Joh. Wynkoop that the state of your Church was nothing better but rather worse than it had been; in what we last wrote to Do. Meyer and in all that we have done in this matter, we have sought to show to every impartial person that we have acted from the single desire of the welfare of Do. Meyer and your Church. But Do. Meyer instead of acknowledging with thankfulness our labor of love now comes out as an open mocker of our attempts. For this reason we have thought best to send our last letter to him and the Consistory with his original reply to the Rev. Classis of Amsterdam, as we have done within the past week. (Copies of the same have been taken for ourselves; these we consider it [un?] necessary to send to you, as it would answer no useful purpose.) We have taken this course because he has shown himself a mocker at good order and thus has made himself unworthy of our farther efforts in his behalf.

But Brethren what reply shall we make to your letter? We see this difficulty which you have in your Church; we know, that matters with you, are not in that state of order which we would have prevail among you—and if you proceed to farther steps, you also know, that we here are not able to render that assistance which we gladly would; since those who should have stood by us have so conducted toward us as to offer our enemies an opportunity of falling upon us like wolves. If you employ the services of Do. Rysdyk according to the advice of Do. Fryenmoet you bring him under the same circumstances in which Do. Cock was lately placed by your means, and you will perhaps be the means of great injury to him in his own Church, which otherwise seems at present in a promising way to triumph over that little faction, which calls itself the Coetus, among those where he lives.

In reference to Do. Meyer the truth seems to be that he is not Pope in Kingston, but a Minister, under the Consistory, and subject to its censure whenever his conduct tends otherwise than to the edification of the Church. Now among the sins mentioned in the 80 Art. as subjecting a Minister to censure, is that of *making an open schism in the Church.* And that Do. Meyer has been guilty of this sin is as clear as the day since he refused to join the Convention which the Classis and the Synod acknowledged and to which your Church had always been subordinate. Does not that Constitute open schism? Does not that interfere with the edification of your Church? And are not you as the overseers of the Church bound to promote this? Or has your Minister the right and the power to remove all established landmarks? Let his Professors and the Synod of Groningen upon whom he calls, let them help him if they can; we with the whole Classis and Synod of North Holland will dispute his right of lording it thus over God's heritage and compelling the Church to dance as he may pipe. Under these circumstances it is proper for you to know what is necessary for your Church, and to maintain the rights which belong to you (and this is the expression which at the request of the Church was fortunately introduced in his Call.) There are other things besides which we cannot now mention; but it becomes you to act in this matter like men. At the same time those who might be expected to render their assistance, viz., Do. Fryenmoet and Cock cannot refuse to do so with propriety. Besides we instruct you that whenever you may execute the sentence of censure, and call upon the neighboring ministers to supply your pulpit during the period for which it may be inflicted, it is proper for Do. Rysdyk to take his part but not before all the others have officiated; we ourselves would not decline to render our services were not the distance to great as to make this inconvenient and even impossible.

Such Brethren is our advice to you in your present unpleasant circumstances. If you see fit before acting upon it to communicate it to your neighboring brethren, we have no objection; if not, we implore for you all necessary heavenly wisdom and grace, while we subscribe ourselves, worthy brethren, with much respect, your obedient servants,

J. Ritzema
Lambertus De Ronde.

New York, Dec. 3, 1765.

OTHER ITEMS IN 1765.

Jan. 8. Rev. T. Brown to Sir Wm. Johnson. Doc. Hist. N. Y., 4to. ed., IV. 221.

March 28. Rev. Wheelock to Sir Wm. Johnson. Doc. Hist. N. Y. IV. 222.

April 29. Rev. Wheelock's Address to Indian Chiefs. Doc. Hist. N. Y. IV. 223.

April 29. Rev. Wheelock to Sir Wm. Johnson. Doc. Hist. N. Y. IV. 226.

June 17. Rev. Kirtland to Sir Wm. Johnson. Doc. Hist. N. Y. IV. 227.

Oct. 21. Rev. Wheelock to Sir Wm. Johnson. Doc. Hist. N. Y. IV. 228.

Nov. 7. Sir Wm. Johnson, to Rev. Barton. Doc. Hist. N. Y. IV. 228.

Dec. 20. Episcopal Church of Schenectady desire a Charter. Doc. Hist. N. Y. IV. 229.

ACTS OF THE CLASSIS OF AMSTERDAM.

LETTERS.

1766, Jan. 14th. Art. 4 ad Art. 2, of Classis of Dec. 17, 1765. The Deputies ad res Exteras report that they had received letters from Rev. Ritzema, dated September 10, 1765. From Rev. Lambertus de Ronde, they had received two letters, one to the Classis, and one to Rev. Kalkoen, dated September 9, 1765, together with an enclosure in defence of said Rev. de Ronde.

Also one from the Consistory of New York, of October 26, 1765, signed by six elders and eight deacons. In this was a letter enclosed from Rev. Ladner, (Laidlie,) dated October 28, 1765.

Also one from Rev. Ritzema to the Classis dated October 29, 1765.

Also one from Rev. de Ronde, dated ..... with enclosures, from a committee of three appointed by the Dutch party, dated October 23, 1765, to the Classis, and to Rev. Kalkoen, containing further explanations of what is mentioned in the letter to Classis.

Moreover they report that on October 18, 1765, they had learned from the Directors of the Assembly of the xvii (of the East India Company) as to their deliberations and resolutions concerning their memorial, which had been handed over and *adstueerde* in the earlier part of that year, in order to provide the Indian Churches with more ministers and also capable ones, and the following was told them by the mouth of the President of that Assembly (of the xvii):

1. That the plan as handed in by our Classis, in the name of the Synod, did not please them, and therefore they rejected it.

(1). Because to erect such a Seminary (at Batavia?) would be a permanent affair (continuous expense) and to this the Company cannot submit itself.

(2). That they feared that at times they would see no result of the expenses incurred; for some who pledged themselves in their minority, when they had received promotion, and became candidates, would get an opportunity and accept it, of securing a settlement here in this country.

2. That they would prefer to bring themselves to offer a larger honorarium, [*douceur*] to him who would give himself to the service of the Indian churches; and that an advertisement should be placed in the "Boekzaal," [a monthly church publication] so that it might be known—as this is done in regard to other places—that there was a vacancy, and on what conditions this vacancy could be profitably taken up.

The Deputies had asked [the Directors] whether it were permitted them to bring in their objections to this; or whether Classis and Synod must abide thereby. The answer was that this resolution had been "resumed" and could not be altered. It was then asked, what sort of a honorarium [*douceur*] it would be, so as to inform those who might inquire? The answer was that whenever the Messrs. Directors knew of any vacancy, they would cause to be published in the "Boekzaal," on what conditions the service in the [East] Indies was offered. Finally, the Deputies ad res Exteras requested a copy of these resolutions, but their request was politely [lit. amicably] declined. xiv. 56, 57.

CHURCH OF NEW YORK.

The Harpending lots.

New York, Dec. 3, 1765.

New York, January 22, 1766.

Consistory held after calling on God's name.

1. Resolved that four lots on the Harpending grounds, Nos. 92, 91, 90, and 89 be held free, and that four houses be built thereon, each twenty feet wide and thirty-two feet deep and two stories high, fronting on William street. Also that Mrs. Caroo can remain in her house this year.

2. Mr. De Peyster was authorized to lease the corner where Wheeler lives to the highest bidder; also the house where Catherine Uitten Bogart last lived.

Signed etc.,

J. Ritzema, p. t. President.

ACTS OF THE DEPUTIES. ABOUT JAN. 1766.

Revs. Ritzema and De Ronde of New York to the Classis of Amsterdam, Oct. 22, 1765.—Vol. 33, page 96. No. 371.

(Extracts.)

A letter from New York, written, Nov. [Oct. 22?] 22, 1765, by Revs. Ritzema and De Ronde; accompanying which are sent the minutes of their (Conferentie) Assembly, showing who are with them, and what business came before them.

Rev. (Cornelius) Blauw, indeed, did not appear, but excused himself, because his Rev. had not received the notification in time, and was, besides, prevented by an inflammation of the throat.

They would have had a peaceful meeting, if they had not been disturbed by those who are willing, indeed, to remain in connection with the Netherland Church, but not with the Coetus; wanting to keep everything on the old footing; for which the New York Consistory largely gave the occasion.

They send us the original letters from Revs. Samuel Verbryck and Hermanus Meyer, together with a copy of their letter to Rev. Meyer. In the letters of those gentlemen the spirit of independence clearly manifests itself. Wherefore, they urge again, and at some length that, through the Civil Commissioners in the Synod, the Ambassador of the States General at the Court of Great Britain be induced to bring about that they shall be protected in their privileges, liberties and property, etc.

Further they thank the Classis very much for their trouble and care. They are still waiting for the ministers, Boelen and Omilent, (?), while they praise Rev. Rysdyk very highly. They close with congratulations and regards.

According to the minutes of the (Conferentie) Assembly held at New York, Oct. 8, 9, and 10, 1765, signed in the name of all, by Rev. Ritzema, President, and Rev. De Ronde, Scribe, the meeting was opened with prayer by Rev. Ritzema; and the letters from the Classis, (to the Conferentie) of Feb. 4 and May 23, 1765; also a copy of our letter of June 3, to the Coetus, were read to their great satisfaction.

The student, Garret Lydekker, asked to be examined, in name of the Classis. This the Rev. Ritzema was commissioned to do on Oct. 10.

The Assembly of the Ministers and Elders who are in connection with the Classis of Amsterdam, consist of the following:

Ministers.
- Rev. J. Ritzema
- " L. De Ronde
- " John Schuiler
- " Ulpianus Van Sinderen
- " J. Caspar Rubel
- " Casparus Freyenmoet
- " Benjamin Van der Linden
- " Gerard Daniel Cock
- " Michael Kern
- " Isaak Rysdyk

Elders.
- Reynier Van Giesen
- Jeremias Van der Bilt
- Rem Remsen
- Pieter Vosburg
- David Terheun
- Pieter Scherp
- Hendrik Wydeman (Whytman)
- Isaak Brinkerhoff
- Jurje Snyder, of Stissing
- Corn. Pausen (Peerson), of Kingston
- Martin de la Metere and Johan. Blauwveld, delegates from Marbletown and Tappan.

Reply was made to the letter of the Church of Marbletown complaining about the sad dissension caused by those who take the part of the Coetus; to the effect that the Church should first try to get possession of the House of Worship, according to its legal right, and then take counsel thereon with the nearest ministers.

At the session of Oct. 9, was read the Heading of the Fundamental Articles and Rules for the Assembly belonging to the Classis, and these were signed anew by those present as Elders and Ministers now constituting that Assembly.*

In reference to the case of Tappan, as against Rev. Verbryck, a committee was appointed.

It was unanimously resolved that the letter of the Classis to the Coetus (of June 3, 1765) should be printed; 600 copies in Dutch and 400 in English.

The case of Rev. Van Hoevenbergh was commended to the investigation of the neighboring ministers.

On the sad condition of affairs at Kingston, through the position of their minister, Meyer, it was decided that his Rev. should once more be written to; and, in case that did not help, the whole matter would be laid before the Classis, with the request for their final decision; with a proposal to the Rev. Classis of the only means, which, it is thought may yet serve to preserve the privileges of the Church. This was left to the President and Scribe.

At the session of Oct. 10, the student, Leydekker, after preaching a trial-sermon from Ps. 145,3, was examined in Greek on John 1; in Hebrew on Psalm 1, and then in Sacred Theology; and was thereupon admitted to the preaching of the Holy Gospel.

Further the (Conferentie) Assembly judged, that amid all the confusion and opposition, caused by the Coetus, it would be best, following the steps of the Classis, to have as little as possible to do with that body; to see to it that those who desire assistance be aided by word and deed; and thus to convince others of the sole aim of the Assembly to preserve the pure doctrine and good order of the Netherland Church.

And thus the Assembly closed with thanksgiving and prayer for blessing in a fraternal spirit.

Opponents of English preaching in New York to the Classis of Amsterdam, October 23, 1765. Vol. 33, Page 95. No. 368.

(Extracts.)

Letters were received from New York, dated Oct. 23, 1765, signed by Abel Hardenbroek, Jacobus Stoutenbergh and Huybert Van Wagenen, as Commissioners of the Dutch party. They write to the Classis:

I. Stating in what a sad condition their affairs are; and ask earnestly for our assistance. They deplore the fact, that things are in such a way as described in the letters of Revs. Ritzema and De Ronde, and add a few things to them, here and there. They complain particularly about Rev. Ritzema himself, on account of his

*This Conferentie party, having in their possession the Coetus Minute Book, now signed their names as given in this Document, in said Book, as if they constituted the real and original Coetus.—Minute Book in Synodical Archives.

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insincerity toward them in the matter of protests. Upon his own advice they had presented these to the Consistory. They also complain about Rev. Laidlie likewise, who at first seemed to take a different stand; but afterwards turned entirely about. By our help, they are seeking also to have recourse to our Ambassador in England. They send two printed booklets, to set forth more clearly their mind and utterances; and how, as they think, matters ought to be in the Church. (They write also)

II. To Rev. Kalkoen, that their opponents have sent for a second English minister; that this is in direct conflict with the Eighth Articles agreed to. In opposition to these Articles, the English minister has also proposed to build a school, upon the land given for the Dutch ministers, who are to be always two in number, as against one English minister, according to those same Eighth Articles. That the English minister has invited from Scotland a nephew of his to be schoolmaster, although there are plenty of schoolmasters in New York, and therefore, his object must simply be, as some think, to make a candidate of him there, and then to work him into the ministry.

They also ask, that, when we write to them, the letters be addressed to Thomas Van Dell, merchant at New York; because the letters would otherwise be copied, and the report spread through the city, that they had been defeated by the Classis, etc.

Rev. Archibald Laidlie to the Classis of Amsterdam, Oct. 26, 1765. Vol. 33. Page 94, No. 366.

(Extracts.)

With the above letter was inclosed a letter in English, from Rev. Archibald Laidlie, signed Oct. 26, 1765. This, besides an elaborate salutation at the beginning and at the close of the letter, contains the statement that his Rev. had received our letter of Feb. 4; and that it was possible that his silence had given unjust occasion to others to misinterpret his conduct. His Rev. explains, however, that, when he was ordained at Amsterdam, he had, as the Classis required, promised to maintain the correspondence, as appears from the Acts of the Classis, Dec. 5, 1763; but he could not recollect that they had talked with him about the dissensions in the Dutch churches of America, save in a general way; and that the Classis had not instructed him as to what party he should belong to; and, therefore, he thought himself free.

His Rev. did on his arrival, find dissensions existing; but, in order not to magnify them, as they kept increasing, he stated to the different parties, in accordance with the plain rules of prudence, and the sentiments of many of his friends, that he was thoroughly convinced, and he judged it to be his duty, not to join any of the contending parties; but he would maintain a necessary correspondence with the Rev. Classis of Amsterdam as had been done before the organization of any of these Assemblies. His reasons were: He was a stranger, and therefore unacquainted with these affairs.

He had been duly informed that for him to choose either party, would only strengthen the divisions in his own church; while to remain neutral might bring about unity.

He had been confirmed in his views as to the action of the Elders and Deacons, in the Consistory, Oct. 7, 1765. This appears from their letter to us; when there was also read to him a letter which had been written to us some years ago, and was in exact accord with his views. This action, also agreed perfectly with the sentiments of the Consistory at the time when the Coetus was broken up.

His Rev. asks to be excused, for writing in English, etc.

Rev. De Ronde to the Classis of Amsterdam, Oct. 29, 1765.—Vol. 33, page 99; No. 367. This one, and Nos. 368, 369, and 371 are also answered under 160.

(Extracts.)

A letter from Rev. De Ronde dated Oct. 29, 1765 at New York. In this his Rev. declares that our letters have had no effect, inasmuch as the separated members [the Coetus] are being strengthened by Rev. Laidlie; that the New York Consistory is willing, indeed, to correspond with the Classis, but not to be subordinated to it; thus permitting it to do anything that it sees fit; to bear the name of the Church of the Fatherland, while being in fact independent.

That the large "New Dutch Church" is, inside and out, most sumptuously fitted up, while the old building is left to decay, just for the purpose of having the upper-hand. That his (de Ronde's) preaching in English is treated with ridicule, notwithstanding the fact that special meetings even of the inexperienced, are allowed; and inconsistency is shown, in that his Rev's. preaching the Gospel in English, at the Poor-house, by request of its managers is not objected to.

That, inasmuch as his Majesty, George II, has given more than one Charter to the Church there [rather, amendments to the Charter], for the further ratification of the liberties of the church, agreeably to the Church Order of Dordrecht, 1618 and 1619, a proper enforcement [applicatie] therefore should be made, by exhibiting to the Ambassador of England, [in Holland] the infringement on their [the Dutch Church's] Constitutional liberties. His Majesty would, no doubt then order that the Constitution be observed, particularly in that point of subordination to the Classis and the Synod. Otherwise, one will be likely to see the Church become independent, and the pure doctrine will degenerate; while nevertheless, the Dutch Churches are the faithful subjects of the British Crown, and the independents are known to be disposed to rebellion, etc.

ACTS OF DEPUTIES. ABOUT MAY, 1766.

Rev. Warmoldus Kuypers of Curacoa, to the Classis of Amsterdam, Feb. 1, 1766. Vol. 33, page 98. No. 373.

(Extracts.)

A letter from Curacoa, Feb. 1, 1766, signed by Rev. Warmoldus Kuypers:

He reports that Rev. Wildrik preached his farewell from 2 Thess. 3: 4-6, on Oct. 22, 1765, to go to St. Eustatius.

He says that he has taken charge of the entire service since that time, and that he had written to the Messrs. Directors for the full salary, the same as his colleague had in former years, and requests our recommendations to that end.

He desires, indeed, to keep up the correspondence (with the Classis), but complains, that although he has written many times, yet without ever receiving an answer; he therefore concludes that his letters did not reach their destination.

He complains about the fruitlessness of his ministry, and the wild nature of the people there. He will not neglect to do his duty, however, but will continue, in season and out of season. He asks to that end, our prayers, and hopes for strength for the performance of his work as well as a blessing upon it; and closes with hearty congratulations.

CHURCH OF NEW YORK.

Payment for musical type. Repairs of Old Church.

New York, February 2, 1766.

Consistory held after calling on God's name.

1. Two letters were produced from Mr. Daniel Crommelin, merchant at Amsterdam, of the same contents, containing the account and payment for the music notes, in the sum of 595 guilders, etc.

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2. Resolved, That the Old Church be repaired and the old seats be removed with the floor, that an entire solid floor be laid and furnished with seats, and that henceforth no more dead shall be buried there. Further the Tower shall be repaired in the best manner, and in place of the old glass, checques shall be put.

L. de Ronde, p. t. President.

C. CHARGES OF THE CHURCH OF KINGSTON DELIVERED TO THE CONSISTORY, FEB. 3, 1766.

To the Convention etc.

We the undersigned members of the Church of Kingston as above named, being anxious to be subordinate in a becoming manner to the Rev. Classis of Amsterdam in accordance with the Constitution of the Netherlands Reformed Church—and being desirous to continue under the wholesome laws and constitution of that Church as our fathers from the first have done and as we also until the coming of our present minister Hermanus Meyer tho't to have done without opposition, on account of this desire principally to our sincere regret have been brought by this means into a state of sad decline. So far indeed have things gone that in sincerity we are compelled to testify our convictions that in the following particulars he has so misconducted as to make himself unworthy of the respect of his congregation and a source of injury to the Church of God.

Namely—in the contempt and disregard of the brotherly and Ecclesiastical advice of his Consistory in particular cases as well as in general—and besides in breaking his promise to act in concert with his Consistory in matters of importance which concerned the peace and well being of our Church—and further in contemptuously disregarding the request of his Consistory that he together with the Church would acknowledge a proper subordination to the Rev. Classis of Amsterdam, notwithstanding that many efforts were made and many arguments urged to effect his compliance; indeed the very request and prayer of the Classis together with the resolution of the Rev. Synod of North Holland in accordance with the same were presented to him, in connexion with his obligation to conform to them:—yet he has obstinately despised them all.

The concurrence of these things has occasioned among us dissention hatred envy and indeed a very schism in the Church by means of which the preaching of our precious religion has almost grown into contempt, and it seems almost hopeless to attempt to restore it since all the means hitherto employed for its restoration appear to have been without effect. In evidence of this;—it is now more than a year since this Consistory found it to be their official duty (since they could do nothing else) to have the difference between their Domine and themselves subjected to Ecclesiastical action. Accordingly they made a complaint to Dos. J. C. Fryenmoet and G. D. Cock as the nearest ministers on account of which they came to our Church to make an enquiry into the same; but after endeavoring to restore peace and prosperity they found the undertaking so hopeless that they could do nothing else than listen to the charges of the Church against Do. Meyer according to ecclesiastical usage and at the conclusion (testifying that they conscientiously regarded it as their duty) pronounce him worthy of censure, though for weighty and wise reasons the execution of the sentence was postponed; and now it has been delayed so long in consequence of the sad division of the Ministers of this Country and the light in which oath of allegiance is regarded, that we can expect nothing from it; at least we know of no redress from that quarter.

In addition to these things we consider what has recently happened in connexion with a letter of Dos. Ritzema and De Ronde sent to him on the 9th of Oct. last by order of the Convention of Ministers and Elders under the Rev. Classis of Amsterdam;—in which the particulars of his misbehavior toward his Church were clearly pointed out to him, and he was affectionately urged to return to his duty in seeking concert of feeling with his Church; while he was warned against the sad consequences which would follow if he should obstinately persevere in his present course—we consider how designedly contemptuous was his answer to this letter, not only to Do. Ritzema but to the whole Convention assembled at New York and even to his own Consistory, and how he was not ashamed to use violent

expressions against the Rev. Classis of Amsterdam, expressions which we are not willing to quote in this place.

We consider still farther the words of his Call running thus:—That he moreover will do all that an earnest faithful servant of Jesus Christ is bound to do, in accordance with God's Word and the laws of the Churches as ordained by the Synod of Dort and commonly approved by us. We will not say how far such things as have been narrated above accord with the demand that "he shall do all that an earnest faithful servant of Jesus Christ is bound to do," or how far in our opinion they fall short. Of this we will leave others to judge.

Having thus made known to you in part our present sad situation, and looking to you as under God the most direct instrumentality through which by means of Ecclesiastical action we can expect help and deliverance, we address to you our petition, with our earnest hope and prayer, that you will be pleased to take the necessary steps in accordance with God's Word and the laws of the Church. By these means we trust the ruins of our Jerusalem shall be rebuilt to the honor of God's great and holy name and the defence and extension of his Kingdom.

In order to which we implore for you the Lord's necessary support and assistance—This is our prayer

Dirk Wynkoop
Johannes Du Boys, Jun.
Lucas Elmendorph
Paulus Plaeg
Snyder
Hendr. Slecht
Jacobus De La Metter
Johannes Turk
Johannes Wynkoop
Abraham Lou Jan
Wilhelmus Hoogteyling
William Elsworth
F. H. Frans Hendr. Merk
Abraham Van Gaasbeek
Johannes Beekman
D. Wynkoop, Jun.
Joh. Snyder, Jun.
Willem Eltinge
Abraham De La Metter
Christoffel Kierstede, Jun.
Anthoni Freer
Jahannes Maston, Jun.
Elias Haasbroek
Johannes Persen
Solomon S. F. Freer—his mark
Edward Schoonmaker
Gerrit Elmendorph
Abraham Van Steenbeergen
Cornelis Van Keuren
Benjamin Masten
Benamin de la Metter
Tobias Van Steenbergen
Johannes van Kenren
Moses Cantine
Lowrens van Gaasbeek
Willem Van Gaasbeek
Jacobus Van Gaasbeek
Wessel ten Broek
Coenraad ten Broek
Martin Befinger
Johannes Wynkoop, Jun.
Abraham Masten
Cornelis Beekman
Isaac Duboys
Wilhelmus Swart
Peter Swart
Evert Bogardus
David De La Metter
Abraham De La Metter
Abraham Abr. De La Metter
Is. Rosa
Matthews ten Eyck
John Wynkoop
Authom Krespel
Coenelis Crespel
Heiman Rosa
Petrus Crespel
Henrik Constapel
Petrus Rosa
Petrus Wynkoop
Egbert Rosa
Coenraad Elmendorph
Jacob Elmendorph, Jun.
Tobias Swart
Johannes
Christiaan Tapper
Abraham Frere
Benjamin Rosa
Ephraim Low
Matthew Persen
I. Elmendorph
Anthoni Hofman
Philippus Vrele
Jonathan Elmendorph
Coenraad Elmendorph
Abraham De La Metter, Jun.
Adam Peifer
Teunis Hoogteyling
Jacobus Low
Johannes Salton
Laurens Hendriks
Evert Wynkoop Swart
Johannes Masten
Andries de Wit, Jun.
Cornelius Wynkoop
Johannes ten Broek
Johannes du Boys
Phillip Du Mond

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Isaac Van Wagenen
Jacob van Wagenen
Gerrit Frere
Gerrit Van Wagenen
Johannes Van Wagenen
Isak Van Wagenen, Jun.
Kierstede
Johannes Jansen
Johannes G. Jansen
Cornelis Jansen, Jun.
Adam Swart
Samuel Swart
Jacobus du Mond
Hinbert Oostrander
Jacobus Oostrander
Jacobus Hardenberg
Petrus Crispel, Jun.
Conraad Nieuwkerk
Pieter du Mond
John Dumond, Jun.
Johannes Oostrander
Andries Van Vlied
Jacobus Swart

The following Papers were delivered to us.

I. The undersigned have made enquiry in reference to the number of the members of our Church, but hitherto have not succeeded in ascertaining the same with precision. Yet we can with truth give it as our opinion that the number rather exceeds than falls short of 420.

Witness our hands,

Cornelis Persen, Elder
Jacobus Eltinge
Johannes Wynkoop

II. We the undersigned have made careful enquiry in reference to the number of members who upon the several occasions of the celebration of the Holy Supper have presented themselves at the table since June 1764, the time of the first disturbance occasioned by Do. Meyer taking the Oath of Allegiance. At that time but ten communed. Since that time the Supper has been celebrated on six occasions. And speaking from our own knowledge and after the enquiry of several members of the Church, we cannot say that upon any of these more than twenty four or twenty five at the most were present at the table.

In testimony of the above we subscribe ourselves with our own hands,

Johannes Wynkoop
Cornelis Persen
Johannes Turk.

We further testify at the same time, that during the period for which Do. Meyer has been our Minister, but two members have been received—A number far less than our previous proportion.

III. The circumstances that occurred in reference to Do. Meyer and his Consistory on the forenoon of Sunday the 16th of February were as follows:

Do Meyer came in the Church during singing as was his custom and when into the Chancel when the Elders, Eltinge and Persen stepped from their bench and stood before the steps of the Pulpit; Do. Meyer met them there. Some sentences were passed between them which I did not understand; but I saw Do. Meyer point to the Elder's Bench. Then I heard Do. Meyer say that he regarded the whole Convention as unlawful and their sentence as unrighteous. Whereupon I heard Elder Sleght say "Domine, this is not the place to discuss this matter", but that his place was there—pointing to the Elder's bench. Thereupon Do. Meyer said:—I demand in the name of the Lord my God the place to which God has appointed me. To this the Elders made some reply which I do not think I understood. Do Meyer then called out—I take you all who are here assembled to witness that I have demanded admittance to the place which God has entitled me, and that these have refused it.

To this the Subscribers testify,

Abraham van Gaesbeck
Abraham Jo. De La Metter
Jacobus van Gaesbeck.

In fidem Copia Act

Isaicus Rysdyk, V. D. M. in vico Poughkeepsie, cum annexis Ecclesus, et Conventus Kingstonneusis p. t. Scriba.

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On New Year's day 1766, Do. Hermanus Meyer said from the pulpit that he should not express for us the usual wish of the day—that he almost feared to implore for us the blessing of God since he expected that in place of a blessing the Lord would send a curse upon us. How then should he be able to wish for a blessing for us who were such a wicked and stiff-necked people. That this was the sence and import of his words our signatures testify.

Jacobus Eltinge
Adraan Wynkoop
Willem Eltinge.

On New Year's day 1766 he said: Have I not always sought to promote every thing that could tend to the peace and well-being of the Church? Have I not encouraged all means that could lead to such a result and have I not sought by many arguments to convince you of this my disposition and conduct?

Have I not always been willing to maintain the Church upon the same footing on which I found it without noticing the differences of the two parties; and have I not read to you upon this subject a letter from Professor Gerdes, which advised me to have nothing to do with the old Church disputes but to act in union with my Consistory—but this also was received too late.

Have I not written and presented to you some articles designed to restore peace, Articles which in my opinion are in no way inconsistent with God's Word and the good order of the Churches? But you would not join me, as you should in matters in which my objections are dictated by my conscience.

Have I not even agreed to refer our differences to some ecclesiastical Convention in Holland, but this was not yet enough. I must act just as the Church chooses to dictate. But was ever such a thing heard of as a shepherd's being compelled to listen to the voice of the sheep? No, but on the contrary it belongs to the sheep to listen to the voice of the shepherd and to follow it. He also complained that he was a sojourner in Mesech and that he dwelt in the tents of Kedar. This is about the sense and import of his words as is testified by my signature.

Willem Eltinge.

LETTER OF THE CONSISTORY OF KINGSTON TO THE THREE CHURCHES OF RHINEBECK AND CAMP; OF LIVINGSTON MANOR; OF POUGHKEEPSIE.

To the Rev. G. D. Cock, Minister—and the Consistory of Rheinbeck and Camp.

Kingston Feb. 3rd, 1766.

Worthy Sirs and Respected Brethren:—

Since a great number of our Reformed Church at Kingston have delivered to us a writing containing certain weighty charges and accusations against our present Minister Hermanus Meyer, and accompanied it with the earnest request that we would adopt some action concerning him in accordance with God's Word and the Laws of our Church—and since those laws require that in cases of this kind the help of neighboring churches shall be called in—and since we are deeply conscious in what a sad situation our Church at present is—we therefore find ourselves obliged as the overseers of the Church, to make use of the means necessary for its restoration.—Accordingly it is our request and earnest prayer that yourself, the minister, with the representatives of your Consistories will be pleased to appear at our Consistory Room at the earliest possible moment that is on Tuesday the 11th of this Month at 10 o'clock A. M. And oh! that it may please the Lord to suffer us by this means to see an end of the sorrowful disturbance of our congregation. This is the hearty wish and prayer of him who has the honor to subscribe himself,

Your obedient servant and friend,
By order of the Consistory of Kingston,
Johannes Sleght.

The contents of the two remaining letters, addressed to the churches of Manor Livingston and Poughkeepsie were the same.

CORRESPONDENCE FROM AMERICA.

Rev. John Ritzema to the Classis of Amsterdam, Feb. 5, 1766. Vol. 33, page 97. No. 372.

Rev. Gentlemen and Brethren;

Gentlemen:—

Upon receipt of the letter from your Rev. Body, the Classis, at the hands of Mr. Rysdyck, I immediately summoned the Consistory of North Branch, (Readington), for which church one of the candidates had been intended, and presented to them the contents of the letter from Your Rev. Body; that you had not succeeded in persuading any candidate to come over here; but that Mr. John Anthony Aemilius, a regular Reformed minister at Poederogen, (might come). I asked them whether they would be willing to receive that gentleman upon his arrival here, as their minister. They showed the greatest readiness to accept him, and commissioned me to write out a call. This they signed in the name of their congregation, and left it in my hands, that I might present it to the Rev. Gentleman, immediately upon his arrival in this country.

But from the letter of your Rev. Body, which arrived after that time, namely, on the 3rd of February, (it having been sent with Rev. Boelen, and was fifteen weeks on the way, and therefore, did not arrive here until the 12th of September,) I understood, that my expectations of the coming of Rev. Aemilius had been destroyed; and it seemed that there was no authority now for making out another call to be sent to Amsterdam, as I could not make any changes in the call, and there was no opportunity of again interviewing those people. I am therefore obliged to communicate with you alone, and to say that, since that gentleman does not come, the stipulations of that call, so far as they relate to him, of course, fall away; nevertheless, those same persons, acting as an authorized committee, would, no doubt, be willing to accept of any person whom the Classis might send; but that I have no right to forward the call which has been placed in my hands.

In this connection, I would also mention the following: The place, called North Branch, (now Readington) is not situated on our North River, but on the Raritan, in New Jersey, in the heart of a rural district, where there is but one church at present. The stipulations are, that the minister must be a member, of our (Conferentie) Assembly, under the Rev. Classis of Amsterdam; must preach twice upon every Lord's day, during the summer season, and once, during the winter season; must give catechetical instruction upon the fundamental doctrines of the Reformed Religion, once a week; in short, he must perform all those duties which are expected of a faithful minister of the Gospel, in the Dutch Church. His salary is to be £95., New Jersey money, estimating an ounce of silver, at eight shillings; he shall have a house, a garden, a pasture lot for three or four head of cattle, and wood for fuel, as much as he may need, to be delivered at his house, free of charge. They engage to pay also the expenses of calling him, and his traveling expenses hither. This salary exceeds by £15., that upon which Rev. (Cornelius) Blaauw was induced to come over.

This is also a new congregation, [a temporary split!] which has never, independently, had a minister. It is a district where provisions are abundant; at the same time it is far from the market, whither poultry, such as chickens, ducks, geese and turkeys could be shipped. It is my opinion, therefore, that such a place is much better even, than one of £150., which is situated near to the city, to which the farmers carry everything to market. If these considerations be not powerful enough to persuade that gentleman, or any other available party, I must give the matter up for the present; but I know, that the congregation sighs for the pure preaching of the Gospel. As regards the payment of the expenses involved, Mr. Daniel Crommelin, of Amsterdam, will gladly advance the amount upon my account, as that gentleman promised me last year, in a letter, in answer to my request to that effect. Therefore these expenses need not be advanced, either by the minister himself, or by the Rev. Classis.

One fact still, I have forgotten to mention in reference to the profitableness of the call, from North Branch, (Readington); viz., that the parties calling, engage to pay the minister who may come, a half year's salary, in advance, after he has preached his first sermon among them; and from that time, his regular salary will begin to count. They further engage, that, if their congregation continues to grow, so that they may be better able, they will gladly raise the salary. Your Rev. Body, will, however, be pleased to allow me this one additional remark: Rev. Aemilius has already been minister at Poederogen for fifteen years. Does not that make him rather old? and does it not greatly lessen the expectation of having the benefit (over here) of his service for very long?

As regards the sending of any more ministers just now, upon my request, it had better be stopped for the present, except on a renewed special request from me. My object, heretofore, was to supply the places with ministers from Holland, which I knew stood in need of them; and who, by their coming, would put a stop to the making of ministers by the Coetus. For I felt assured that those from Holland would be preferred, and that they would tend to discourage the others. However, there are four vacancies yet, three for Dutch preachers, and one where a preacher is required who can preach both in Dutch and German. The congregation at the so-called Saugerties, has had a call out for nearly two years, upon a candidate in Duisburg, but have heard nothing of it yet.

To satisfy my own curiosity, and to enable me to put our Church Records into better shape, I would most kindly ask of the Rev. Gentlemen, the Deputati, to do me the favor of letting me know, from the Classical Records, who was the first Dutch Reformed minister here, at what time he was sent, and the others, up to the time of the arrival of Rev. (Gualterus) Du Bois.

"The Church Alphabet" of Melchoir Veeris, and our own Church-Book, when compared, lead me into confusion. On page 98 of the first, I find that Johannes Megapolensis emigrated to New Netherlands in 1642 and died there 1650 something, [?] that his son Samuel, came in 1662, and re-patriated in 1670; that Henricus Selyns, page 137, came in the year 1660, and moved back to New York in 1682. Our oldest Church Records date back to the year 1639. In them I find, that upon the 9th of September, 1640, Rev. Everard Bogardus, either himself baptized, or presented for baptism, a child, whose name was Cornelius; that in 1668, the ministers in New York, were Johannes Megapolensis and Samuel Drisius; in 1670, Samuel Drisius alone; in 1671, Drisius and Wilhelmus Nieuwenhuyzen together; in 1673 Nieuwenhuyzen alone. He died, February 17, 1681; and in 1681 Henricus Selyns was called again. If your Revs. can help me out of this entangled yarn, I myself, and several curious individuals in our congregation, will be under the greatest obligations to you.

To this I must add a petition to the Rev. Classis. It was made to me, by Rev. Cern, (Kern), and his (German) congregation. It is for a little aid in this their time of distress; and I cannot refuse most humbly to press this case of need with the following short explanation of their situation. These Germans, (in New York), being of the Reformed Faith, but having no Divine Worship in their own language, were formerly united with us. But a few years ago, when Rev. Abraham Rosenkrantz was driven away from his place by the enemy, they stirred themselves up to separate themselves from us, and call that gentleman as their minister to preach in their own language. This was done, and they bought a certain building which they fashioned into a church. But they thus involved themselves in considerable debt. This, however, by the assistance of kind friends, having been nearly canceled, they found themselves threatened by a new calamity. Their Church-building, on account of the weakness of the walls, threatened to fall down entirely, and they were obliged to tear it down to the ground, and build an entirely new Church-edifice. They then built a handsome structure; but being obliged also to support their minister, this people, weak in numbers, is quite unable to pay the debt then contracted. Now every congregation at present has enough to do to support itself. At least this is the case with our Dutch Church, which is obliged also this year, either in part or wholly, to rebuild their old Church, and therefore nothing can be expected from us. Neither can anything be expected from the otherwise well-to-do-English Church, (Trinity Church) as they are now engaged upon a third large new Church-building. These Germans therefore find themselves obliged to knock for aid at the door of the Rev. Classis, which has already extended so much aid

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to the German churches in Pennsylvania. They trust your help will not be refused them. I sincerely wish that this help could be given, as Rev. Cern (Kern) is really a zealous and faithful minister of the Gospel and greatly promotes the edification of those people in every way.

I sign myself, with the profoundest respect,

Rev. Gentlemen, and Brethren,

Your Servant and Brother,

John Ritzema.

New York, February 5, 1766.

N. B. The Acta Synodi Noordhollandiae, of the year 1765, have not yet arrived, although we could easily have received them, with Rev. Boelen.

GERMAN REFORMED CHURCH, NEW YORK.

New York, 5th February, 1766.

Present all the members of the Consistory.

Dm. Kern informed the meeting that in consideration of the great debt of the church, it was advisable to make a written application to the honorable Classis of Amsterdam for help. For which purpose, and for the better success of the same, he had not only requested a recommendation from Dm. Ritzema, but also prepared all the necessary information for Dm. Kessler. There were read and approved.

Resolved, That the further carrying out of this business be left to Dm. Kern.

Note. The writings were sent the following day by Capt. Bentyen.

THE GERMAN REFORMED CHURCH OF THE CITY OF NEW YORK TO THE CLASSIS OF AMSTERDAM, FEB. 5, 1766.

(Abstract.)

Previous to 1758, many Germans had settled in New York, a large number of whom had been connected, in Europe, with the German Reformed Church. Such of them as understood the Netherland language attached themselves to the Dutch Reformed Church of New York. Those who understood only German, were obliged to attend the Lutheran church, or be deprived of Gospel preaching altogether. This deplorable condition induced them to attempt to organize a Reformed church of their own, in which services should be conducted in the German language. A meeting was, accordingly called, and a subscription started for the support of a minister, and arrangements were made to procure a suitable place for public worship. A building on Nassau St., formerly used for a theatre, was purchased for $1250. and fitted up for public worship. When completed there was a debt of $2000.

As soon as they got their church ready for use, about 1758, they employed domine Abraham Rozencrantz for a year. He had been officiating among the Palatines on the Mohawk, but his flock had been scattered by the Indians, and he had come a refugee to New York. In 1759 he returned to his former charge. Another clergyman was now employed, Rev. William Kalls, who had preached in Philadelphia, 1756-7; also at Amwell, N. J., and in certain German churches along the Raritan, 1757-9. But he proved to be a wolf in the flock, and at the end of the year, 1759-60, they were glad to be rid of him. In the spring of 1761, a ship arrived, having on board a German Reformed minister, Rev. Frederick Rothenbergler. They employed him for a year on trial, and finally gave him a call; but soon, thereafter, getting into difficulties with him, they resorted to legal means to get rid of him.

Weary of engaging ministers in this irregular way, they at length adopted a different course. They wrote to the Consistory of Heidelberg to send them a suitable minister. That Consistory sent over to them Rev. Johannes Michael Kern. He arrived in September, 1763. He soon induced this church to place themselves formally under the Classis of Amsterdam. (See under Oct. 28, 1763.) This they accomplished, with the aid and advice of domines Ritzema and De Ronde. Mr.

Kern was formally called according to the Rules of the Reformed Dutch Church, on Jan. 26, 1764. He was regularly installed by domine De Ronde the next day. He at once, under the advice of domines Ritzema and De Ronde, joined Conferentie party, to be in closer connection with the Classis of Amsterdam. This was done by formal credentials from his Consistory stating that they wished to belong to the Classis. An elder was also deputed under the same conditions.

In the winter of 1764-5, a heavy fall of snow caused the church walls to spread, making it unsafe to use the building as a place of worship. The congregation was allowed to use temporarily, one of the Dutch churches. A new church was erected at a cost of $3000. $1500. were raised by contributions, leaving a debt. To liquidate this they made solicitations abroad. (See March 8, 1765.)

This letter was signed by pastor Kern and all the Consistory.

(A similar account of this Church was prepared and sent to London July 9, 1766, soliciting aid.)

REV. ISAAC RYSDYK AND OTHERS, TO REV. H. MEYER, FEB. 11, 1766.

H.

Rev. Sir and Respected Brother:—

Since I with Messrs. Fryenmoet and Cock with our Consistories have arrived here in accordance with the request of your Consistory that we would meet in the Consistory Room tomorrow, being Wednesday the 12th of this month in order to act according to the laws of our Church upon the charge of this Church against yourself; we address to you by this means our friendly request that you will be pleased to be present at the time and place mentioned. In this expectation and in the hope that this course by the blessing of God will tend to the welfare of Zion, I have the honor, after imploring for ..... as neighboring churches,

you prosperity and the blessing of God to subscribe myself,

Rev. Sir,

In the name of the three Churches,

Your obedient servant,

Is. Rysdyk.

Kingston, Feb. 11, 1766.

REV. H. MYER TO REV. ISAAC RYSDYK AND OTHERS, FEB. 12, 1766.

I.

Rev. Sirs,

Respected Brethren:—

Your honored letter of the 11th has come to hand, and it may serve as reply to say that I am entirely ready to appear before you and would rejoice so to do could I only be first persuaded in my mind that your Convention is lawful, and in reference to the matter now in dispute impartial. Imploring for you from the Lord light and grace, I have the honor, while I await your reply, of subscribing myself in love

Rev. Sirs,

Much Respected Brethren,

Your Reverences' Obedient Servant,

H. Meyer, V. D. M.

Kingston, Feb. 12, 1766.

B. PETITION OF THE CHURCH OF KINGSTON TO THE CONVENTION KINGSTON FEB. 12, 1766.

To the Rev. Sirs, etc.

We the undersigned the Consistory of the Dutch Church at Kingston etc.

Since a great number, viz., more than one hundred members of this Church have delivered to us, the Ruling Consistory a writing signed with their own hands and

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containing many charges against our Minister Hermanus Meyer, and offering, if it were necessary and should be demanded, to prove the same and humbly requesting that their communication might be acted upon in accordance with the Laws of the Church. And since we all think that the said charges are not without foundation, we have therefore considered it proper not only but in the highest degree obligatory upon us to lay the same before you; especially since this Consistory has previously in Oct. 1764 presented to Dos. Fryenmoet and Cock many charges against Do. Meyer upon which it still insists.

And since those things which were the occasion of the difficulty have become no better since that time but rather by the obstinate and rash conduct of Do. Meyer have grown much worse, we request the above named Convention that we may have a lawful hearing becoming our religion and in conformity to the Rules of the Church, ordained at Dort, and that (if the charges be) proved to be of sufficient weight Ecclesiastical discipline may be exercised. This is the prayer of,

Deacons { Benjamin ten Broek, Coenraad Elmendorph, Adriaan Wynkoop, Benjamin Low

Elders { Cornelis Perssen, Jan Van Driesen, Jacobus Eltinge, Johannes Sleght

A PROTEST OF CERTAIN MEMBERS OF THE CHURCH OF KINGSTON, AGAINST THE ACTION OF CONSISTORY OF THAT CHURCH IN CALLING A COUNCIL TO TRY REV. MEYER. FEB. 12, 1766.

"To Messrs. Johan Caspar Fryenmoet, Gerhard Daniel Cock, and Isaac Rysdyke, Ministers of the Gospel, now convened upon the request of the Consistory at Kingston." (This address is in English in the original).

Since we have understood that our Consistory has called this your Convention contrary to the laws of the Church—in passing by neighboring Churches and also against the desire of our Minister—from whom we have learned that more than once and even at the last meeting of the Consistory he has proposed to call an impartial Convention to act upon the difficulties existing in our Church (which course we regard as just and right) we cannot omit to declare our dissatisfaction at such a procedure, and to protest against the passage of any decision upon the Charges which are brought against Do. Meyer, by this Convention; our demand is that those charges be heard by the neighboring and impartial Ministers and Elders. And since it is charged against Do. Meyer that he has originated contention, hatred and envy in the Church, we, whose names are subscribed testify that for the time during which Do. Meyer has been Minister here in the Church of Kingston, he has labored faithfully in his office in preaching, in catechising the children and also in visiting the sick—that he has fulfilled his duty with zeal and that he has lived a peaceful and an ambitious life, and that we have enjoyed much satisfaction in his ministry through God's blessing and that we hope and pray that he may be spared many years in the land of the living to minister to us as our Pastor and Teacher. If your Convention shall have a sitting we beg leave to present the above as the grounds of this our Protest.
Feb. 12, 1766.

Joseph Gasherie
Niclaas van der Lyn
Johannes Hardenberg
Tobias van Steenberg
Joh Stoffel Thomes
Cornelis Viele
Cornelius Elmendorph, Jun.
Jacob Heerwans
A. V. Keuren
Jacob Turk
Abraham Turk
Frantz Peter Roggen
A. Hasbrouck, Jun.
Benjamin P. Smedes
Abraham Devenport
Teunis Kool
Cornelis Cole
Mattys Blenshan
Matthew Lefevre
Petrus Smedes
John C. Ringland
Hendricus Doyo
Jan Burhan
Benjamin New Kirk.

MINUTES OF THE ECCLESIASTICAL CONVENTION OF THE MINISTERS AND ELDERS OF THE THREE CHURCHES LYING ADJACENT TO KINGSTON—NAMELY, MANOR LIVINGSTON, CAMP AND POUGHKEEPSIE, CUM ANNEXIS ECCLESIIS. HELD AT KINGSTON IN THE CASE OF DO. MEYER, FEB. 12, 1766. VOL. 33: P. 105. NO. 378.

Present.

Rev. J. C. Fryenmoet, V. D. M. in Livingston Manor, etc.
Elders, Johannes Ten Eyk, Justice of the Peace.
Hendrich Mesick

Rev. G. D. Cock, V. D. M. in the Camp and Rheinbeck.
Elders of these respective churches,
Cornelis Miller,
Henrich Beringer.

Rev. Isaac Rysdyk, V. D. M. at Po'keepsie, Fishkill, etc.
Elders, Aart Middag
Gysbrecht Schenck,
Capt. Cornelis Luister,
Isaac Adriaanse.

Art. I.

The Convention having been opened with an earnest and appropriate prayer by Rev. J. C. Fryenmoet, the following were unanimously chosen its officers:—

Rev. J. C. Fryenmoet,	Praeses.
" G. D. Cock,	Assessor.
" I. Rysdyk,	Scriba.

Art. II.

The letter (See A.) addressed by the Church of Kingston to the three Churches above named, were read, containing the request of the said Consistory to the other Consistories,—that they in accordance with the duties of their office and the laws of the Netherlands Reformed Church, would send hither their Ministers and Elders so as to be present in the Consistory Room on the 11th of this month at 10 o'clock A. M. in order to take Ecclesiastical Action upon the Complaints which a great portion of the Church had delivered to the Consistory against their minister ..... The time specified was changed at the request of Do. Rysdyk, who lived at the greatest distance, and with the unanimous concurrence of the several Consistories, to the present date Feb. 12.

Art. III.

The Consistory of the Church of Kingston, being now called in, delivered to the Convention a petition,—which stated, that many complaints against Do. Meyer had been presented to them, made by more than one hundred members of this church,—and earnestly prayed that these might be acted upon in accordance with the laws of the church. This petition this Convention granted. (For a copy of the petition See B.)

The Consistory then handed in a writing which was read by the Scriba, containing several complaints of a large portion of the Church against Do. Meyer, being signed by one hundred and eleven members.—The Complaints were as follows:—

A. In General—That they,—being desirous as formerly to be subordinate to the Rev. Classis of Amsterdam, in accordance with the Constitution of the Netherlands Reformed Church established by the Synod of Dort in the year 1618 & 1619, and to continue their connexion with that Classis,—think that Do. Meyer by his conduct has made himself worthy of the censure of the Church. And,

B. In Particular,—that he is culpable

a. In despising brotherly and ecclesiastical admonition;

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b. In breaking his promise to act in harmony with the Consistory;

c. In despising and rejecting the request of the Consistory to acknowledge a becoming subordination to the Rev. Classis of Amsterdam, thus opposing at once as well the resolutions of the Rev. Synod of North Holland and the Rev. Classis of Amsterdam as the friendly and oft repeated counsel of the Consistory upon this point;

d. In a contemptuous answer which he designedly gave to the Consistory after the receipt of a letter from Revs. J. Ritzema and De Ronde, written to him upon the subject of subordination;

e. That he has not fulfilled the terms of his call, since he has excited division, discord and schism in the church, whereby their precious religion has almost come to contempt and ruin.

The paper closed with a request to the Convention as the first instrumentality under God, that they would strive to bring help and deliverance. Whatever else was contained in it will be found under C.

Do. Meyer not having yet appeared before the Convention, (notwithstanding that he had been called upon to do so twenty four hours before by a friendly letter of citation written in the name of the Convention, the charges against him having been communicated to him some day previously by the Consistory of Kingston,)—the Convention resolved, that it was necessary (dum periculum esset in mora) to proceed with this matter in accordance with the express and importunate request of the Consistory,—the more since the entire division of the Church, which must soon happen if this troublesome affair were not brought to an end, demanded immediate attention.

There was also handed in a complaint of the Consistory itself against Do. Meyer of the same import as the fourth particular (d.) above. It contained a statement:—That in the Consistory certain things were said which in the judgement of the Consistory ought to be recorded and that Do. Meyer refused, not only to make the record, but to take the vote of the Consistory upon the subject,—That Do. Meyer being subsequently asked "If he would acknowledge then no subordination to the Classis of Amsterdam?" gave this reply, "That he would not—nor to any Classis in Holland but that he would correspond with the Rev. Professors who sent him," and that the subordination as it was here required seemed to him, to savor very much of the spirit of popery; That he farther declared to the Consistory upon being asked by them wherein the similarity consisted, That as the Pope pretended to have in Ecclesiastical matters a power extended over the whole world, so the Classis of Amsterdam not content with her jurisdiction in Holland, pretended to extend it hither. Other offensive remarks were made containing a manifest falsehood and slander against the Rev. Convention of Preachers and Elders in New York destitute of all foundation of truth. There was also a special example of his arrogant and provoking resistance to the Consistory for which See D.

Mr. Johannes Wynkoop then arose, as Committee of the Church of Kingston to furnish proof of the above charges. His statement was to this effect:—That the first three charges had already been presented before the Convention of neighboring Ministers and Elders held Oct. 10th 1764, and established by proper proof. He called, accordingly, for the minutes that were made at that time. They were produced and read and may be found together with the several papers connected with them under E. Among these there is a remarkable letter which Do. Meyer promised to send to Do. Ritzema in the name of the Consistory, speaking of the brotherly concert between himself and the Consistory to be subordinate to the Classis of Amsterdam. There is also a request of the Consistory that he would send this letter in accordance with his promise, to which he returned a refusal, giving as his reason for so doing—That he was hindered by the oath of allegiance which he had taken. It appears from the circumstances, however, that he took it willingly; and the church was therefore led to imagine that the taking of the oath was a manoeuvre by which to escape from the subordination. Dos. Fryenmoet and Cock also testified that they had read a similar request from the Consistory to him, and also his refusal and had found them to correspond with this account,—the originals indeed were not then at hand being under the care of Do. Ritzema; yet if it were necessary they could be produced. There were also further proofs of the remaining charges to be found in the above mentioned

minutes (for which See E.) to which the Convention referred as too prolix to be quoted.

Art. IV.

Between two and three o'clock in the afternoon the Convention having re-assembled and having been opened by an earnest prayer by the Rev. President,—Mr. Johannes Wynkoop again arose and read the writing above mentioned in Art. III. and annexed under D. serving as proof of the fourth charge—together with an original letter from Dos. Ritzema and De Ronde ministers of the Netherlands Reformed churches at New York, proving the contemptuous conduct of Do. Meyer toward the Rev. Classis of Amsterdam, and the Convention held at New York in October last—See a copy of this latter under F. whence it appears that the original of Do. Meyer's letter had already been sent to the Rev. Classis.

In reference to the fifth charge namely, "That he has not fulfilled the terms of his Call since he has occasioned discord and strife in his Church." Mr. Wynkoop considered it unnecessary to adduce any particular proof, since the case furnished its own testimony. It was sufficiently clear that Do. Meyer, by all the above mentioned misconduct, had failed to fulfil that article of his Call (registered in the minutes of the Consistory of Kingston) wherein he pledges himself "to do all which it becomes a faithful minister of the Gospel to do." For his misconduct was calculated to produce no other results than those which has followed—the existing pitible division, strife, and schism in this Church results with which surrounding Churches are acquainted, and which have become matters of notoriety throughout the country. In proof of the extent of the evil the Consistory of Kingston reported that out of the great number of more than four hundred members not more than twenty came to the communion table—such was the consequence of the dissention—And besides that during the time that Do. Meyer has been settled here not more than two members have been added. Mr. Wynkoop proceeded to show that, since Do. Meyer by this misconduct had lost the respect of the congregation, and gained their positive ill will, the necessary consequence must be that his preaching was without benefit to the greater part of the Church; for they either did not come to hear him at all or heard him with dislike; and this sad evil must daily become greater, because according to the declarations of the above named members of his Church, he converts the pulpit into a Bar where he advocates his own cause, and it becomes no minister of the Gospel to preach himself but Christ. This latter point was illustrated by some examples hereafter given under G.

Art. V.

Do. Meyer had been cited to appear before this Convention by a friendly letter approved by the Convention and sent to him in sufficient season (for this letter See H.) but he had not yet appeared. About four o'clock P. M. however, a letter was received by the Convention—and after that yet another.

The first was a reply from Do. Meyer to our letter of Citation, in which he said that he would be very willing to appear before us if he could be but persuaded in his mind beforehand that the Convention was lawfully constituted and impartial—In reference to which points he awaited an answer.

The second was signed by twenty six persons (some of whom according to the testimony of the Consistory do not belong to this Church at all) and contained a protest against this Convention as being partial—and a testimonial in behalf of Do. Meyer's doctrine and life. The two letters may be seen under J. K.

The Scriba by order of the Convention addressed a friendly and affectionate reply to the letter of Do. Meyer, to this effect—That after so many ineffectual attempts the Convention saw no reason why they should again endeavor to convince him upon the points which he mentioned—they rather hoped and sincerely prayed that the Lord would convince him by the persuasions of his Spirit.

Art. VI.

The Convention, having taken care that place and opportunity were offered to Do. Meyer for answering the charges preferred against him, found itself bound in conscience to proceed with this matter, in order to prevent the entire division of the Church. It therefore proceeded to deliberate upon the above mentioned charges and their proofs—testifying that it aimed at nothing else than the preservation of their brother and the welfare of his Church.

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The Rev. Convehtion in the fear of the Lord, having considered all the circumstances of the case with all profitable care and impartiality, and avowing their deep regret and sincere pity for their brother, unanimously decided.

In General That Do. Meyer has been guilty of open schism, which sin in the Rules of the Netherlands Church is numbered among those for which a preacher is pronounced worthy of censure (kerkenorder Art. 80) and besides of oft repeated contempt of Ecclesiastical advice. In connexion with these things considering.

In Particular, First, The sad consequences which are to be feared, if Do. Meyer continues in this course, in reference both—to this congregation formerly flourishing and numerous—and to the Charter of the Church which expressly binds it to the observance of the rules of Church government established at Dort in the years 1618 & 1619, to which rules moreover Do. Meyer is bound both by his Call and the oft repeated friendly advice of the Convention of neighboring churches of New York and of his own Consistory.

Moreover, Being entirely persuaded that the Church of Kingston is subordinate to the Classis to which it belongs, i. e. of Amsterdam as appears—from the Call of its former Minister Do. Mancius and from that of Do. Meyer himself—and also from a particular resolution of the Consistory of this church registered in the Books of the Church—and also from the fact that there neither is any Classis in this Country nor can be any because our Rules of Church government are in general opposed thereto, and the Rev. Synod of North Holland and the Rev. Classis of Amsterdam have passed expressed resolutions to the contrary—Observing

Further, That the obstinate refusal of this proper subordination to this Classis is nothing else than a rejection of the Laws of the Church themselves, a dissolution of all existing relations between himself and the Netherlands Reformed Church, and an attempt to introduce entire independence—and consequently that Do. Meyer at this moment stands under no Classis whatever.—Considering

Lastly, That—By the refusal of the above mentioned subordination which the Convention with the Synod of North Holland and the Classis of Amsterdam regards as the only means under God of preserving the pure doctrines of our religion, the peace of the churches as well as the gracious charter of his majesty—By the contempt showed by him to the Rev. Synod of North Holland and the Classis of Amsterdam.—By the sneering and defying answer sent by him to Dos. Ritzema and De Ronde in reply to their friendly and mild letter of advice addressed to him by order of our Ecclesiasticle Convention in New York under the Classis of Amsterdam—and by his farther conduct charged and proved before this Convention—By all these a sad schism accompanied with discord and hatred and envy, causing a lamentable interruption of good order and of the edification of the Church has been occasioned, the result of which must be, if things continue in this state, the entire destruction of this Church formerly so flourishing—Taking into consideration also that which is charged against his offensive preaching,

This Convention can conclude, from all this and what more has been presented to it, nothing else than that Do. Meyer has persevered in this course of conduct so long as to have destroyed his usefulness to the Church and consequently that since this Convention is called upon to act upon this matter, the unavoidable necessity is imposed upon it of restoring this Church so lamentably divided. And since all other means hitherto applied have been unavailing it regards itself as compelled —for the sake of the honor of God who is a God of order and not of confusion— for the restoration of peace, order and edification to this Church—and besides for the peace of the consciences of its members as being lawfully assembled in this behalf—to proceed, however great may be their unwillingness and reluctance on other accounts, however sincere and deep may be their grief at the step to *censure him*, as it now, by this act, does censure Do. Hermanus Meyer, Minister in the Church of Kingston, directing him to abstain from the Holy Ministry and everything appertaining to it and from the participation as well as the administration of the Holy Supper—for the period of six weeks—during which time he is urged to be present in the Church whenever God's Word is preached—and after its expiration if he should come to repentance, as this Convention heartily hopes and prays he may, to make known his repentance before the Church and the representatives of the above mentioned neighboring churches and the earnest desire and petition of this Convention is—that the God of Peace will be pleased to lead him

during that time by the spirit of wisdom and humility to the humiliation over his former misconduct and unfeigned repentance. A result like this would be to this Convention the occasion of the highest joy, so deeply does it now grieve that it has been compelled to take this disagreeable and painful step.

But if it be otherwise and there *be no confession* of such repentance, he shall *remain under censure* until the Convention shall write concerning the matter to the Classis of Amsterdam and receive thence an answer upon the same, and by the sentence which it shall convey this convention shall be governed.

And it is further resolved, that this Resolution be made known to the Church at the next public divine service and that a copy of the same be sent to Do. Meyer.

Done in our Ecclesiastical Convention in the Consistory Room in Kingston this 12th day of February, 1766.

Signed

Johannes ten Eyck — J. C. Fryenmoet, p. t. Praeses.
Hendrik Miesik
Hendrik Beringer — Gerh. Dan. Cock, Assessor.
Cornelius Miller
Aart Middag — Is. Rysdyk, p. t. Scriba.
Gysbrecht Schenck
Cornelis Luister
Isaac Adriaanse.

The Convention was then dissolved with thanksgiving to God and earnest prayer for Do. Meyer and his Church.

Q. T.

Is. Rysdyk, p. t. Scriba.

THE CONVENTION WHICH TRIED REV. H. MEYER, TO HIM, ANNOUNCING THEIR DECISION. FEB. 13, 1766.

Rev. Sir Much-esteemed Brother:—

It has been exceedingly painful to us that we have been compelled to act in this unpleasant matter, and under circumstances, as you will readily acknowledge, the most difficult and disagreeable possible to ingenuous minds for the transaction of business of this character. And now it is with no less pain that we are compelled to send to you the accompanying resolution.

Had not the duties of our office urged us to this step, we assure you that we never should have meddled in the affairs of one whose many virtues we have not failed either to remember or esteem.

We sincerely and conscientiously declare to you in the sight of God whose eyes are especially upon us, that we could by no means persuade ourselves that any other Ecclesiastical Convention in this land was competent to sit in judgment upon your case except our own. Had it been otherwise, we assure you, we should by no means have undertaken this difficult and unpleasant business which has cost us more labor and tears than you can well imagine. We would have been pleased had you been present with us this morning to have witnessed the truth of our assertion.

May the Lord fulfil the desire of our hearts, worthy Brother, and hear our prayer in your behalf. Then shall we soon taste the comfort that flows from that delightful peace which has been so sadly disturbed in this region, we shall see quiet restored to this Church in connexion with which we shall strive to sustain you by all possible means, and our hearts and hands shall unite together as did those of the holy sons of Zadok (Oh that the God of peace would graciously grant it) in upbuilding the fallen walls of Jerusalem.

Meanwhile assuring you that our tears flow in tender sympathy, esteem and brotherly affection for you, we subscribe ourselves,

Rev. Sir and much-respected Brother, Your obedient servants
(In behalf of all)

Is. Rysdyk, Syn p. t. Scriba.

Kingston, Feb. 13, 1766.

REV. H. MEYER TO THE CONVENTION WHICH TRIED HIM. FEB. 13, 1766.

Sirs:—

The agitation of mind occasioned by the heaven-provoking action of your body in reference to me (which the Lord God shall reward in his good time) has hindered me hitherto from answering in accordance with your request in your last two letters which were sent to me by the hands of Mr. William Eltinge, and which are filled with various untruths and false accusations as shall be made manifest at the proper time.

I now deliver to you my solemn protest against your trial of myself, unauthorized as it is by the Laws of our Church, and also my solemn protest against your unconstitutional, unlawful and unheard of sentence and censure which have been made known to me. I desire that you will at once recall them and pronounce them void; and I ask that no hindrance may be placed in my way in the discharge of that office in which Jehovah has placed me neither by yourselves, nor by my Consistory or congregation by your means. It is my request, moreover, that you would communicate to me not a partial and imperfect extract from the minutes of your Convention, but an entire and complete copy; in order that I may see, who are my accusers and what are the definite charges brought against me; in reference to their points, the letter which you sent to me contains scarcely a word. In conclusion praying that the omnipresent Judge of all would judge between you and me, I subscribe myself,

Rev. Sirs, Your obedient servant,

H. Meyer.

(Kingston, Feb. 13, 1766.)

CHURCH OF NEW YORK.

New York, March 14th, 1766.

Consistory held after calling on God's name.

1. The bonds in the hands of the Treasurer were examined, to see if there were any which might be judged doubtful. The following were counted in that class; Joseph King and Jacob Ford—1 bond; Pr. Vermilie and Joshua Bishop—2 bonds; John Low and Dan. de Voor—1 bond; Theophilus Hunt, Aaron Hunt, and Theophilus Leggett—2 bonds; Cornelius Cousyn and Wm. Swansin—1 bond; Jno. Valentine—1 bond; Robt. Boyd, Jr., Geo. Harris and Robert Boyd, Sr.—1 bond: Mathew Allen—2 bonds. For all these, payment should be demanded or better security given.

2. Mr. Bancker shall have authority to sue, with consent of two Elders, where he thinks it necessary.

3. The matter of Jan Montanye, as to the resolution of consistory concerning the lists, was taken up again, to see if it would not be best to overlook it again. The Elders, Ten Eyck, Livingston, and Clopper, with the help of Theodore van Wyck, was appointed thereto.

Signed etc.,

A. Laidlie, p. t. President.

PETITION OF THE PRESBYTERIANS OF NEW YORK, (WALL ST. CHURCH) FOR A CHARTER. MARCH 18, 1766.

To the King's most Excellent Majesty in Council.

The Petition of John Rodgers and Joseph Treat, the present Ministers of the Presbyterian Church of the City of New York according to the Westminister Confession of Faith, Catechisms and Directory; aggreeable to the Established Church of Scotland, William Smith, Peter Van Brugh Livingston, John Smith, Garret Noel, Thomas Jackson, and Nathaniel McKinley, the present Elders of the said Church, John Stephens and Peter Ryker, the present Deacons of the said Church, and Thomas Smith, Whitehead Hicks, William Smith, Jr., John Lasher, Joseph

Hallet, John Dunlap, Peter R. Livingston and John Morin Scott the present Trustees of the said Church for assisting the Ministers, Elders and Deacons in the temporal affairs of the same Church, Most Humbly Sheweth,

That sundry Protestants of their perswasion who came over into this Province from Great Britain and Ireland, together with others Inhabitants of the said City of New York, many years ago entered into the Design of settling a Church and Congregation in the said City of New York, for the publick Worship of God according to the usage of the Reformed Protestant Presbyterian Churches; and that, for that purpose, John Nicoll, Patrick McKnight, Gilbert Livingston, Thomas Smith and divers other well disposed Persons, with the Assistance of the Charitable Contributions, obtained from the Inhabitants of the said City, the Colony of Connecticut, and the Church of Scotland, purchased the Ground hereinafter mentioned, and on part thereof erected an edifice or Church for the Publick Worship of God.

That the Fee Simple of the said Ground being by sundry Mesne Conveyances vested in James Anderson, the first Minister of the said Church, the said John Nicoll, and in Joseph Liddle and Thomas Ingliss, the same on or about the sixteenth day of May in the Year of our Lord one thousand seven hundred and thirty, was by Indenture under their Hands and Seals conveyed in due form of Law, to the Moderator of the General Assembly of the Church of Scotland and the Commission thereof, the Moderator of the Presbytery of Edinburgh, the Professor of Divinity therein, the Procurator and Agent for the Church of Scotland for the time being, and their Successors in office, as a Committee of the General Assembly of the said Church of Scotland.

That by an Instrument dated the fifteenth day of August in the year of our Lord one thousand seven hundred and thirty two, under the Seal of the General Assembly of the Church of Scotland, and signed by Niel Campbell, Principal of the University of Glasgow and Moderator of the General Assembly of the Church of Scotland and Commission thereof; James Nesbit, one of the Ministers of the Gospel at Edinburgh, Moderator of the Presbytery at Edinburgh, William Hamilton Principal of the University of Edinburgh, James Smith Professor of Divinity therein, and William Grant Advocate Procurator for the Church of Scotland for the time being, they then did, pursuant to an Act of the General Assembly of the Church of Scotland, dated the 8th day of May in the Year of our Lord one thousand seven hundred and thirty one, empowering and appointing them to grant those Presents, declare that, notwithstanding the aforesaid Right made to them and their Successors in office, they were desirous, that the aforesaid Building and Edifice and Appurtenances thereof be preserved for the pious and religious Purposes for which the same were designed; and that it should be free and lawful to the Presbyterians then residing or that should at any time thereafter be resident in or near the aforesaid City of New York in America, or others joining with them to convene in the aforesaid Church for the Worship of God in all the parts thereof, and for the Dispensation of all Gospel Ordinances, and generally to use and occupy the said Church and its Appurtenances fully and freely in all times coming, they supporting and maintaining the Edifice and Appurtenances at their own Charge.

That the said Church and Congregation greatly increasing under the Pastoral Charge of Mr. Ebenezer Pemberton the second Minister thereof, the Petitioners and others, with the help of further charitable Contributions, were obliged for the greater Convenience of the Members of the said Congregation to enlarge the old Church, and did accordingly in the year of our Lord one thousand seven hundred and forty eight erect and compleat their present Church, being an Edifice built of Stone in length eighty Feet, and about sixty Feet in breadth. That the ground whereon the said Church is built is situated in the North ward of the said City of New York, in the North-easterly side of Wall Street, and is in breadth fronting the said street, and also in the rear eighty eight Feet, and in length on each side about one hundred and Twenty Feet, all English measure.

That the said Congregation is since become still more numerous, and that they are very desirous to secure their Church and the Cemetery thereunto adjoining and acquire a further Estate for the better support of the Gospel, and to enlarge their Cemetery for the more decent Interment of their Dead, and to enjoy such other Powers and Privileges as may be necessary for the better maintenance of the Worship of Almighty God among them, according to the Westminister Confession of Faith, Catechisms, and Directory.

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That your Majesty's Subjects of the Province of New York, Dutch and English, of the Presbyterian Perswasion, are a great Majority of the whole number of its inhabitants, and boast the most undissembled Loyalty and attachment to your Majesty's Person Family and Government, and most sincerely and ardently pray for the Succession of the Crown in your Royal House.

That there is no general Establishment of Rates for the Building and repairing of Churches, and the support of the Minister of the Gospel in this Colony; and the whole charge of supporting the Worship of God is therefore defrayed by and depends upon voluntary Contributions: and tho' a Freedom from compulsory Laws among Protestants of such various Denominations will render any attempts to force a Uniformity detrimental to the Public Peace, and obstruct the settlement and Growth of the Country: yet since every Congregation stands in need of some Estate for pious Uses, and the suspicious confidence in private Trustees inevitably expose them to numberless Inconveniencies and Discouragements the Governors of this and the neighbouring Province of New Jersey have wisely thought fit to grant Charters of Incorporations to sundry Churches both of the Episcopal and Presbyterian Denominations, incorporating them and enabling them to receive Benefactions, maintain a Succession, and make Bye-Laws for the Government of their Members; and by this Means a sufficient Encouragement of religious Worship has been given without the legislative aid.

Humbly presuming, that the Church to which Your Majesty's Petitioners belong, would have the same Countenance, a Petition was sometime ago preferred for a Charter, to Mr. De Lancey, lately Lieutenant Governor of this Province; but as the Lutheran Congregation of this City, have been dissapointed in a like application, and your Petitioners are advised that, for want of an express Power in the Governor's Commission, there may be some doubt, whether a Charter of Incorporation granted here will be valid unless Your Majesty will be graciously pleased to give an Instruction for that Purpose; and as the old English Statutes of uniformity do not extend to America; and the growth and prosperity of your important Dominions abroad, depend not only upon their enjoyment of the Liberty of Conscience, but the equal Eye of the Sovereign upon faithfull and loyal Protestants of every Denomination, and especially those of the two Communions established in Great Britain.

Your Majesty's Petitioners most humbly pray, that Your Majesty would be graciously pleased to issue Your Royal Command under the Privy Signet and Sign Manual to the Governor or Commander in Chief of the said Province and his Council for the time being and all other officers therein concerned under them, immediately after the receipt thereof, to grant and confirm the Premisses to your Petitioners and to create them a Body Politick and Corporate in Deed and in name, by the Name and Stile of "The Ministers, Elders, Deacons and Trustees of the Presbyterian Church of the City of New York according to the Westminster Confession of Faith, Catechisms and Directory, agreeable to the present established Church of Scotland;" and that they and their Successors may be thereby enabled under the Great Seal of the said Province to hold and enjoy the Premisses, and to acquire and hold a further Estate, and enjoy such other Powers and Privileges as may be necessary for the pious Uses aforesaid, expressed in the form of a Charter; which, that your Majesty may be more fully apprized of the whole aim of your Petitioners, is hereunto annexed, or that Your Majesty in whose Grace and Clemency, Your People have the fullest Confidence, would be pleased to grant them such other aid, Protection and Countenance, as to Your Royal Wisdom shall seem meet.

And Your Majesty's Petitioners, as in Duty bound, will ever pray; etc.

John Rogers	Peter Ricker
Jos. Treat	Thos. Smith
Wm. Smith	Whitehead Hicks
P. V. B. Livingston	Wm. Smith, Jr.
Jno. Smith	John Lasher, Jr.
Garret Noel	Joseph Hallett
Thos. Jackson	John Dunlap
Nathl. McKinly	Peter R. Livingston
John Stephens	Jno. Morin Scott.

New York.
18th March, 1766.

—Doc. Hist. N. Y. Vol. iii. pp. 300-3.

(See July 29, 1766, Feb. 7, 1767, Aug. 6, 1767.)

ACTS OF THE CLASSIS OF AMSTERDAM.

LETTERS.

1766, April 7th. Art. 9. The Rev. Depp. ad res Exteras report that they had received several letters from New York.

One from Rev. Leadley, (Laidlie.)

One from the members of the Consistory, dated September 28, 1765, to which they had prepared an answer. This was read to the Assembly and approved for sending.

A German letter was received from New York, dated February —, 1766. This was placed in the hands of Rev. Kessler, with the request that at the next Classis he would please to give an account of it. xiv. 61.

THE CLASSIS OF AMSTERDAM TO THE CONFERENTIE [OR THE ASSEMBLY SUBORDINATE TO THE CLASSIS], APRIL 7, 1766. VOL. 31, PAGE 251. NO. 160.

To the Rev. Gentlemen, subordinate to the Classis of Amsterdam;

Rev. Sirs and Brethren:—

I. In answer to your letter, written by Rev. Ritzema, dated Sept. 10th, [1765], we answer: We hope that our letter to the so-called Coetus, [June 3, 1765] of which you received a copy, will enable them to see the inconsistency of the opinions and conduct of those who separate themselves from the Classis; and also the impossibility of their accomplishing their purposes. In order that peace, which has been lost in your country, may be re-established, it is our hope that the God of Peace may prepare you all for it. We are pleased to hear of the arrival of Rev. Rysdyk. May God render his work acceptable to his saints, and may the labors of this man of peace, for such we take him to be, promote that precious boon. According to our ability we shall send over candidates, in order to take away the objections of the Coetus: [that the cost of sending over ministers with families was so very great; See Sept. 10, 1765.] We are glad that the congregations are so far supplied, that you think it unnecessary to send over more ministers, at present; or, at least, until further requested. Nevertheless, you are expecting Rev. Aemilius, who was mentioned in a previous letter; but it will be impossible for him to come over, because of certain important events which have occurred. But on account of our interest in your congregations, we will try to send over some one else.

You inform us that the so-called Presbyterians are looking out for a Professor [of Theology] for their Academy, [at Princeton], N. J.; and that the Coetus brethren already have their eye on one, and [together, they] hope to call a Professor for themselves. This rumor had not before reached us; but we will consider the matter when the request comes.

II. A letter has also been received, signed by Revs. Ritzema and De Ronde, dated Oct. 29th [1765.] In this we are informed of a meeting of the Consistory of New York, on Oct. 7th 1765, at which the President was asked to appoint three elders with the ministers, to attend the meeting [of the Conferentie] of Oct. 8th [1765], in order to read the letters from the Rev. Classis. But the Consistory declared that it would act independently both of the Conferentie and the Coetus, and therefore, no elders will be appointed. They would, however, conduct them-

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selves according to the letter written to Classis in 1754 [Oct. 17.] Rev. Laidlie also agreed to this; which was, that they [the consistory] hold themselves subordinate directly to the Classis of Amsterdam. Whereupon you read the answer of our Classis [July 21, 1755], to that letter [of 1754], but your determination remained fixed, to continue independent.

We may remark to you, in passing, that we are sorry that you have to struggle so hard against those, [Laidlie, the elders, etc.], who so far as their declarations go, seem to be in entire agreement with you, and to be willing to conduct themselves in subordination to the Rev. Classis. Nevertheless, at the same time, they do not seem to be willing to co-operate toward sealing the bonds of peace, nor toward preserving inviolate in your land the Constitution of the Church. As regards the principal matter, we will reply thereto, directly to the [Elders and Deacons of the] church who have said the same things as yourselves in a letter to us. As to the rest, we thank you for the information we have received on certain matters, which the Consistory had written to us against you [the Conferentie]. We will avail ourselves of your statement about this matter, in our reply to the Consistory, with the hope that by our words of gentleness, we may turn aside their opposition.

Meanwhile, they make complaint that, except once, the elders have not been asked to attend a meeting of the Conferentie since 1754. You report in reference to this matter, that there was nothing to do [in the Conferentie] but to write a letter to the Classis and make a report on the churches; that in reference to all important matters they were consulted. Nevertheless, since the year 1754, there must have occurred circumstances more than once [in which they should have been consulted]; and it is certainly true, that in a good church government, elders are also rulers, and it is therefore, only just that they should be asked to participate, [in your deliberations]. The Classis understands, that if it is not essential to call them in for everything; yet the letters to the Classis, and the report of the Church, do not belong to the ministry alone, but to the entire Consistory. May God grant you mutual forbearance, and to be zealous always to do that which is right.

In reference to your postscript: The Classis thinks it would be rather hard to erase the names, from the Ministerial Register, of all those who belong to the so-called Coetus party. This would rather tend to drive them further away than to improve them. [There is a paranomasia here in the Dutch: *veriteren vs. verbeteren.* This might be freely reproduced—tend to embitter them, rather than to better them.] Our aim, as Christians, should always be, although this may not always seem to us to be the best way, to win our brethren; especially, since it is always possible, that through our letters, the eyes of some of them may be opened, so that they will return to us. But they might all the more hold themselves aloof, if they understood that their names had already been stricken off the roll.

In another letter of Nov. 22nd, 1765, you refer to the Minutes of the [Conferentie] Assembly held Oct. 8 [-10], 1765. We thank you for the information given. We have examined the list of those who were present in that "Assembly of the Brethren who are subordinate to the Classis of Amsterdam." It also seemed clear to us therefrom, that the same parties were generally accustomed to be present at those Assemblies.

We remark, *first:* That we are sorry that the number of the churches, who hold themselves to their first obligations to the Classis, is so small; and that, too, among churches which have caused the Classes the most trouble. But we understand, Brethren, that this is grevious to you as well as to us.—And in the *second place:* That the numbers in your Assembly would be greater if the wishes of the congregations were fulfilled by their ministers, who are disaffected. This appears from the very constitution of the Assembly, in which several elders appear without their ministers. The same fact also appears from the action taken at this Assembly in regard to these same ministers, whose replies you were kind enough to send us. While the Rev. Classis rejoices at your zeal in endeavoring to retain those churches, and commends the prudent action taken by you, in reference to Rev. Verbryck, pastor at Tappan, and Rev. Meyer, pastor at Kingston; yet the Classis is grieved at the contents of their letters written to you; for they surely break all bonds of subordination, and overturn all well-established order. As to the rest, the Classis thinks that you will do well to assist these distressed churches, and to lend them a hand *quo vis meliori modo,* provided always that the gentle spirit of our Great Lord and Master shines through all your conduct.

But, by the way: although Rev. Meyer declares that he was not called through us, but was sent [to Kingston] directly from Groningen; nevertheless he went unto a land whose churches belonged under the ecclesiastical government of the Netherlands; and to a congregation which belonged to the Classis of Amsterdam. As a matter of course, therefore, if he enters into such relations, he becomes subject to the ruling power. The Rev. Classis, however, desires to make inquiry, whether, in his call, any mention was made of this matter? Also, do you know, whether, on the arrival of these [other] gentlemen [Cock and Kern] in their respective churches, their ecclesiastical relations [thereby formed] were brought to their attention, and whether they expressed themselves thereon? If these things did not take place, the Classis can only pity those churches which were thus deceived; neither can we see any remedy for their troubles. But if in any of these churches this matter was attended to, then those men may be compelled to fulfill their obligations; or, if they refuse, other means should be employed with them, out of regard for those churches.

The Classis observes from your conduct that you do not court persecution, but only wish to be prepared to resist the violence of others. For all these evils have been brought about by the sowing of evil seed by the brethren of the Coetus; as is the case with all Separatists. [But see under Oct. 1, 1754; Aug. 11, 1755.] And although the Classis is convinced of this, nevertheless, Worthy Brethren, we take the liberty to submit to your consideration, whether it is not better to keep discretion ever in view; especially when we perceive that by certain measures we offend some of the brethren. Is it not better to let some things go, than to do them, even with a good conscience, if it be thought that they will give offence? Do not make your demands too severe, Brethren. For the sake of him that is weak, we must sometimes yield a little. I will eat no meat while the world standeth lest I make my brother to offend.

But to come to the point in relation to this remark. It is a true mark of a genuine minister of the Gospel, to be instant in season and out of season; to sow beside all waters. But it does not follow from this that he is obliged to go and preach the Gospel, either in private houses or churches, where he does not properly belong; neither should he do this in a language with which he is not familiar; nor in a language, for service in which another had been specially called, and who does preach, publicly, in that language, the Word of God. [Referring to De Ronde and Laidlie.]

Now offences may the more easily be removed when it is once admitted that the ground of the offence is a matter of little importance. The particular duties of each, for the edification of the church, must be so performed, that each fulfills just the ministration to which he was called; while other duties must be left to those who were called to perform them. Otherwise, one runs the risk of becoming a busy body in other men's matters. [1 Pet. 4:15.] And who knows, Brethren, but that this is one of those [small] things which the Consistory [the Elders] of New York, object to, and consider hard, and that, therefore, they refuse to appear in the Conferentie Assembly; for, in other respects, they say they are submissive to the Classis. Now your good sense, joined with a reasonable zeal,—(would that the Classis could succeed in convincing itself that your conduct was always godly zeal)—[your good sense] will prompt you readily to bid adieu to all such lines of action, when you perceive thereby that ill-feelings may be allayed, discords lessened, and perhaps the wills of those in opposition, be brought into agreement.—We must add, that we were pleased with the good order observed, and the excellent direction of business in that Assembly: [Oct. 8-10, 1765]. The remark at the close of your Minutes, was very agreeable to the Classis, viz., that you were determined to follow in the steps of the Classis and leave the Coetus brethern to themselves; to stand by those congregations which desire our counsel and aid by word and deed. We believe that this is the best way to frustrate that notion that you are acting from ambition.

We learn with sorrow that among the restrictions upon your privileges are these: That your rights of possession in some of the Dutch churches are either altogether alienated, or are diminished and restricted; but that these rights were granted you by a Charter given by King William III. You express the opinion that it would be well for you to petition the King [George III] in the hope that thus everything might be set right; for [you say] your church is regarded in England

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as a National Church, entitled to hold property, and that a similar Charter has been granted to no other church.

In response, we say, that it seems to Classis only reasonable, that if a Church is to continue in existence, it must be able to retain its property, yet we doubt whether the plan you propose would be the best. For, Brethren, according to your plan, would not the business be viewed from a political standpoint. For, notwithstanding we have plainly shown in our former letter, that the pretence of the oath [to the English sovereign] was of little importance, according to the opinion of the Classis; yet the same finds *protectio* with lawyers, (for we have received legal opinions from two parties, [Wm. Smith and Wm. Livingston] on this subject,) and which *protectio* would be taken advantage of by the Coetus brethren. And, however properly your plan might be brought forward at the right time, although you might have your characters defamed before the King, thereby, on loose grounds, yet now, instead of gaining your object, you might run the risk of being accounted rebels, and thus actually retard your cause. We think, therefore, that while you still have a certain share of church property, it is better for you to be content with the same. There yet remain churches which give evidence that will not submit to that lordship [the Coetus,] and who will therefore maintain their privileges and property [for themselves.] It is best, therefore, for you to give such churches all possible encouragement, and to keep in good understanding with them.*

Indeed, would not the taking of such a step, which we disapprove, at least for the present, foster that prejudice in them as to your ambition. It seems, therefore, better to us to put your opponents to shame and to heap coals of fire on their head, by setting them an example of charity and meekness; not that we doubt that you already have these graces, Brethren, but we would that they might abide in you and be increased.

But let us speak now of a few particular points: First, about private gatherings, held in New York by women and youth for the Exposition of the Bible; and for the arranging for other private gatherings, which is done with closed doors, and where no one is admitted but those who have Christ in the heart. This is done in order that all preferences [of ministers?] may be made only according to conscience.—You may easily understand what we think of such things, from our remarks about preaching away from one's appointed place. Do they not always, as a matter of course, choose a minister who is preaching somewhere else than where his appointed congregation is? or one whose own congregation is not accustomed to be edified? And if such things are done by women and youth in any place, it is still more conspicuous and improper. These latter must be considered as lording it over the feelings, which is quite out of place, for this belongs only to God; and then in shutting out others, they are dimming their own light.

Now about that matter, and other things pertaining to property, we have received also a private letter, signed by Abel Hardenbrock, Jacob Stoutenberg and Hubert Van Wagenen, who style themselves a Committee. They are zealous in advocating their own rights, and are of your own opinion in reference to the condition of the New York Church. We cannot, Brethren, reply to every person separately. This we have already declared in our letter of Oct. 3rd, 1763. This offended these brethren; but we acted thus, not because we would have nothing to do with them, personally, but because we cannot deal with every separate individual. We write upon all affairs to the Assembly of the Subordinate Brethren. If, then, these parties are known to you, and you think proper to give them light, they may receive it from letters addressed to you; especially since their letter, as well as that of Rev. De Ronde, are of similar contents.

Finally, we received a supplement to a pamphlet [De Ronde's] approved by Rev. Classis in April 1764, treating of "The Procession of the Holy Ghost." The Rev. Classis understands that although it is a supplement to a book already approved, yet as it treats of a certain point of doctrine, that this has been sent also for our approbation. We discover some objectionable expressions. We do wish that the author had expressed himself more clearly; yet we notice nothing that we deem unorthodox.

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*The Classis entirely misapprehended the allusions to the Charter, etc. [See Letter Oct. 22, 1765]. The Coetus Brethren [the stronger party of the two], held a majority of the churches. Many of these churches had their own independent charters: but the Classis seems to have thought that the Charter of the Church in the City of New York, granted by William III in 1696, was a general charter of all Dutch churches collectively, or as we would now say, the Incorporation of the Denomination.

We now close this our lengthy letter which accompanies the Minutes of the Synod of North Holland, held at Harlem in 1765, with an earnest prayer, that the Spirit of wisdom, steadfastness, prudence and meekness may take full possession of your souls, and strengthen you, so as to lead to the ending of all disputes. Amen.

Etc., etc.
John Kalkoen, President etc., etc.
William Van den Broek, Scribe, etc., etc.

In Classis, Amsterdam April 7, 1766.

THE CLASSIS OF AMSTERDAM TO REV. ARCHIBALD LAIDLIE, APRIL 7, 1766. VOL. 31, PAGE 260. NO. 161.

To Rev. [Archibald] Leadly, [Laidlie] minister in New York.

Rev. and Esteemed Brother:—

The Classis was rejoiced to receive your letter and to be informed by yourself concerning not only the basis on which you acted, but the actual facts, as stated by yourself—in the Church of New York.

The basis of your work consisted in the fact that you were installed [for that field] by the Rev. Classis, on Feb. 5, 1763, and that you promised, then and there, to maintain "Correspondence" [with the Classis]; but you say that you do not remember that anything was then said to you particularly about the distressing disputes there existing, or even that there were any dispute at all; that Classis did not then instruct you as to the origin of any dispute, nor how to carry yourself in reference to them, nor which party to join; and, therefore, that you considered that you were left entirely free.

You also say that upon your arrival you did not find such very great divisions; that certain divisions have arisen since, and still continue, and take up a large share of attention; and that divisions also manifest themselves in your own [English-speaking] congregation; but you felt that you must not encourage either of these factions; that you ought, if possible, to minimize them; and that, therefore, whenever you found yourself in the presence of brethren of either party, you felt perfectly convinced, in your own heart, that it was your duty to join yourself to neither of the disputants. You were determined, however, simply to maintain the necessary "Correspondence" with the Classis of Amsterdam, in the same way as was common before the formation of either of the present Assemblies, [the Coetus or the Conferentie.]

You persisted on this, your determination, while you were a stranger and did not yet understand exactly how matters stood; for you were assured that your joining either party would only cause the fires of contention to burn more strongly in your own congregation; and that if you would be of any service, whatever, you must remain entirely neutral. And then your continuation in such a course, [you say] was for these reasons: because there were found certain things, in the principles of the Conferentie party, as well as in their conduct, which did not please you, and that these circumstances also decided you to remain neutral; that this party was yet struggling along without reaching any practical results; and that you, therefore, fell in with the idea of the New York Consistory, which wrote us a letter in 1754,* [Oct. 17], and which now again has written us a letter, (Oct. 24, 1765,) of the same purport, and which we will, in due time, answer; and that you stand in the same opinions and sentiments as those members, and that their opinion is that of a majority; yet that there are a very few, who, as you remark, approve of nothing which tends toward unity.

Your meaning is well-understood by Classis, which cannot now refrain from answering you in a kind and fraternal manner.

The Rev. Classis, indeed, at your installation, requested you to maintain "Correspondence" with the Classis. By this, nothing else was, nor could have been

*This letter says that they separate themselves from the Coetus, and resume the correspondence of their own church with the Classis, independent of any relation to the Coetus.

meant, but that condition which is known as "Subordination to the Classis", or whatever other name you may be pleased to give it; and which is exhibited in the conduct of the Conferentie. We say that Classis could have meant nothing else. In requesting "Correspondence" with you, who were about to go to a certain country, whose Church Polity stood in a certain [inferior] relation to the Classis, it is undeniable that our request must have fully corresponded to that relationship, for the very purpose of keeping that relationship unchanged. By "Correspondence" Classis meant the exhibition of such a course of conduct as would naturally result from the very nature of the relation between the church of New York and the Classis of Amsterdam. If Classis did not tell you just how to act, and what party to join, it was because she took it for granted that, when you saw which of the brethren there conducted themselves toward the Classis agreeably to the fundamental laws of the Church, and which of them departed therefrom, you would not need special instructions from the Classis but that you would easily discover just what you were to do. Consider then, Brother, what must have been the meaning of the Rev. Classis, and you can then answer whether you have conducted yourself according to the intentions of the Classis. You now know what the Classis meant by "Correspondence". It was not any new thing, but comprehended just that subordinate relation in which the church of New York continues to stand.

It would seem also that you had some idea of thus understanding the term. You profess your willingness to keep up a "Correspondence" in the way in which it was done before the formation of either of the Assemblies which now exist in New York. It is just this which Classis now seeks, has sought, and will continue to seek. For the organization of distinct Assemblies, as well as the names given to them, did not originate with the Classis, but were suggested by those who have now altogether ceased corresponding with us, as that correspondence was at first conducted, because they wish to separate from the bond of such relationship altogether. Now that which is earnestly striven after by the Conferentie party—which is subordinate to the Classis, is the preservation of this "Correspondence" in the same way as it has formerly been conducted. This plainly appears from (1) the exchange of letters which we keep up with those brethren; (2) from the requirements of the churches [upon their ministers], which may be seen, in so many words, in the call of Fishkill on Rev. [Isaac] Rysdyck, which call he has also accepted under his own subscription thereto; and (3) from the grief expressed by the churches of Kingston and Tappan, in that their pastors [Meyer and Verbryck] set themselves against the wishes of their churches, and, therefore, their "obligations" to Classis are broken.

Is not this your conception of the matter? For we cannot permit ourselves to think that in the use of the word "Correspondence", you should understand anything else—anything different from what the Conferentie brethren meant by "subordination"; for you yourself also say that you wish to maintain the "Correspondence" in the same way in which it was maintained before the formation of either of the present existing Assemblies, [the Coetus or Conferentie].

You will therefore perceive that the advice given to you [by some] to maintain an independent attitude, is a kind of counsel which cannot stand. For it all amounts to this, that you are [as you say] of one mind with the [Conferentie] brethren, who remain under the Classis; but yet in promoting a common aim, you will not consult nor co-operate with them. But this is certainly inconsistent; neither can such counsel help toward the effort to settle the disputes. It is certainly not the aim of the brethren of the Conferentie, as little as it is the aim of the Classis, to exercise lordship over others: but only to resist those who would exercise such lordship, and deprive the churches of their just privileges. It is only our aim to assist those churches which are oppressed or disturbed in the enjoyment of their privileges, whether as to their ecclesiastical rights, or their civil rights, such as the enjoyment of their church property; and such is also evidently their desire, [the desire of the Conferentie]; because their work, in general, is to maintain the "Correspondence". All this is evident; because where the churches are left undisturbed in their old relationships, there the ministers live quietly and are at peace with their congregations.

That such is their disposition, is also evident from the following:—because that, wherever there are any of the Coetus brethren, they [the Conferentie] do not meddle with them any more than the Classis does; but they interfere only in the

interests of those churches, where both they and the Classis know that Coetus brethren are seeking to intrude—to draw churches away from the Classis; for such conduct is the cause of violent disputes and commotions. But these things, the Conferentie brethren can endure as little as the Classis. We positively declare that such conduct no one can or should endure, who values his own property and principles. He is in duty bound to resist so long as he is able, if he would not knowingly deprive himself of his own rights.

But then it follows from all this, [some might say] that if one will have nothing whatever to do with those brethren with whom he radically disagrees, he thereby works into the hands of that very party. For those who have laid the basis of dispute, make progress through the quietude of their opponents, and thus extend their influence. But, wait, Worthy Brother. Is it not also true that he that is not with us, is against us? and that he that gathereth not with us scattereth? Yea, may we not add, that to remain by oneself, taking offence at the word "subordination", and yet to say that one desires to keep up "Correspondence" with the Rev. Classis— may we not say that such a one gives out the idea that he understands by "Correspondence" something else than the maintaining of the original arrangement; and that in this, according to your opinion as expressed, you desire no part.

Well, then, Esteemed Brother, will not such prejudice find nourishment, and cause a third party to arise? and will not the dispute thus be made greater, and all the aims of Classis be defeated? Be so good and true then, for the accomplishment of your own desires, as to co-operate [with the Classis and the Conferentie.] If there be some things, in some of those brethren, [the Conferentie], which, according to your notion, seem to be improper, why, fraternal Sir, if we understand you aright, we perfectly agree with you in that opinion, while we both seek, nevertheless, to maintain and defend the Old constitution of things.

Now it is well to separate oneself, as regards the principal matter, from those who differ as regards merely accidental circumstances. Indeed, seldom do we find Assemblies where all the members are equally active in all things; where one is not compelled to see in some of the others, things which they would rather not see. Nevertheless, they must remain united, in order to attain the general ends aimed at. And possibly among those brethren who are in favor of a "Separate Correspondence" [independently of both parties] there will be found those who are not always of exactly the same sentiments as others; or even on particular points, are not at all alike. Yet this is a fact, that there is actually something which neither can, nor ought to be endured? Will you not, then, be so kind as a lover of peace, to present these matters before the brethren, and seek to come to an understanding with each other. See if the stumbling blocks cannot be taken out of the way, and thus opportunity afforded that brethren may dwell together in unity, that God may command his blessing upon you?

Finally you declare that you agree with the Consistory who wrote us their opinion in 1754, [Oct. 17, that they would cut loose from the Coetus, and resume corresponding relations directly with the Classis]; and who have now again [Oct. 24, 1765] written the same. We will answer those brethren [the Consistory] in a friendly manner, as we answered them in 1755,* [July 21], and we will persevere in the same opinion which we then expressed, and will request them carefully to consider it. It would also seem that you approved of that reply; and even for ten years we did not hear of your [their] departure from it; for the two oldest pastors [Ritzema and De Ronde] united themselves with them, [the Conferentie.]†

Now, Worthy Sir, we beseech you, to have the goodness to confer with these worthy brethren, and deliberate over these matters, together, and in the fear of the Lord. Lay aside all prejudices, and cry unto God with deep groanings that He would promote the peace of Zion. Oh! that our arguments might be of sufficient weight to reunite the hearts of brethren estranged, and thus bring comfort to Zion in her mourning; to wipe away her tears, and to call back the departing favor of the God of Peace. Then might his favor abide with you and nevermore depart.

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*In 1754 it was the whole Consistory, including the ministers; but now, 1765, the Elders and Deacons of the Dutch-speaking churches, independently of their ministers, Ritzema and De Ronde, who were members of the Conferentie Assembly.

† This is not very accurately expressed, as the Conferentie, at its beginning, was simply a Conference of four or five disaffected ministers, and not until 1764 were any elders connected with them.

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Behold now, this is our reply to your letter, written so cordially to us from a sincere heart. Ours, too, is written to you, from sincere hearts, filled with love for your congregations, and with earnest desires for the glory of God, but keeping, as we write, a good conscience. As your heart spread itself out over us, beginning and ending your letter, as you did, with benedictions; so we pray that the God of all blessing may confirm them. We thank you, our brother, for these expressions of your hearty affection. And be assured that our heart is spread out over you with similar benedictions. May God command unto you life and peace forevermore. May his grace be sufficient for you; may his power sustain you; may his promises refresh you; may his Spirit comfort you. The God of love and peace be with you. Amen.

We are .....

John Kalkoen, Pres.
Wm. Vandenbrock, Scribe.

Amsterdam, In Classis, April 7, 1766.

THE CLASSIS OF AMSTERDAM TO CERTAIN MEMBERS OF THE CONSISTORY OF NEW YORK CITY, APRIL 7, 1766. VOL. 31, PAGE 262. NO. 162. (SEE OCT. 26, 1765, WHEN THESE MEMBERS WROTE TO THE CLASSIS OF AMSTERDAM. THE LETTER IS REFERRED TO IN THEIR MINUTES, VOL. 14, PAGE 61, ART. 9.)

To Certain Members of the Worthy Consistory of New York:

Hon. Sirs and Beloved Brethren:—

We safely received your letter. We had already learned the principal contents of it from the letter of Rev. Laidlie, namely, a determination on your part not to attend the Conferentie Assembly. Rev. Laidlie is in agreement with you, and we have already replied to him. We doubt not that you will confer with him as we have also asked him to do with you. We hope that you may together, in the fear of God's most holy name, ponder what we have said. Have no other aim than the welfare of your congregation and the attainment of that common object which both you and we desire. We will not fail, however, to give that advice which you request, and therefore, we shall answer the several points of your letter.

The substance of the matter, according to your letter of 1754, (Oct. 17), is, that you hold yourselves to the old regime so long as the Classis is willing to assist you with counsel and deeds; that you will not trouble yourselves about any Assemblies, since thereby party spirit is encouraged, and one becomes inimical to another; you urge the fact also that the Church is ruled by ambition.

But, estemed Brethren, does not the old regime demand reasonable subordination? Now the Conferentie brethren are in favor of this. And if we are to help you with counsel and deeds, you must stand in the same relation to us as those brethren, for they adhere to the old regime. But if you would thus stand, the proper way is, not to separate yourselves from them—for this suggests the idea that you are seeking something else under the name of the old regime; that you desire to change the old regime into some sort of independent council—but you should stand in one line with them [the Conferentie].

Meanwhile, for you to accuse the brethren of acting from ambitious motives, is certainly rather hard. But, when necessity demands it, it cannot be called ambition that they should stand stiffly against those who seek to break up the Church Order that they should oppose those who strive to gain followers in the Church in order to draw away people who are willing to be subordinate to the Classis. For such subordination is the very nature of the old regime. And if you would but penetrate into the nature of that condition which you yourselves desire, your own noble-mindedness could hardly endure such things [as the breaking up of a Church Order.]

But even if you could endure such things, brethren, you can yet easily understand that you cannot withdraw yourselves, (from subjection to Classis,) especially because there is so much to be done in connection with the government of the Church in your country. Besides the preservation of the good order of the Church, there are many possessions belonging to the Dutch Church. Now, Brethren, are you not obliged to conduct yourselves very carefully, lest this property should be transferred to others? But you can easily understand that if you isolate yourselves by separation, you will help to bring this about, because of your inability to act [with the Church at large.] You will be breaking down the old regime, which, you say, you desire to preserve.

Meanwhile, the consideration which you have manifested toward the grey-haired Rev. Ritzema was very agreeable to us. We refer now to your request, that we should give him liberty, because of his great age, to attend the Meetings or not, according to his own pleasure. If you mean by these "Meetings", the Meetings of those members of the Consistory who have withdrawn themselves from the Conferentie, you can easily understand that the Rev. Classis can give no consent to such a request, as long as the Conferentie stands related to, and in subordination to the Rev. Classis. But if you understand by these "Meetings", the Meetings of the Conferentie brethren, then we ask you, Are you, indeed, in earnest, Brethren, in proposing such a question to us? If you are, then you also understand that Rev. Ritzema, by virtue of his relation to the Classis, *must* attend that Assembly [of the Conferentie], and that he could not be permitted to remain absent, except by the consent of Classis. And he does attend those Meetings, because, as an honest man, he holds himself to the subordination of the old regime. Well, Brethren, as overseers of the Church, you stand in the same relation to us as Rev. Ritzema; and thus you must perceive that you, since you desire the old regime, bind yourselves to assist the Rev. Ritzema and his party. But this cannot be done by forsaking them.

Meanwhile, you speak quite disrespectfully of Rev. De Ronde. The expressions said to have been used by him, if true, do certainly give no sign of subordination, and must have offended you greatly. But, Dear Brethren, (not to repeat, for in reference to the principal matter we have already answered him, and given him our opinion,) we believe that those expressions came from the mouth of Rev. De Ronde without due reflection. For that gentleman shows by his correspondence with us that he is really subordinate to the Classis, and conducts himself as the old regime of the New York church requires. And probably occasion was given him for speaking somewhat hastily, when he was suddenly taken to task upon that matter. We refer to his preaching in English outside of his own church. He was twitted of this, although he is a minister, and ordained to that profession. On the other hand, it is asserted that women and youth speak in public and expound passages of the Bible, although they have no mission or calling thereto; and that meetings are held for separate classes of people alone, and none are admitted except those who belong to that separate class.

Now, take notice, that while such meetings were encouraged, at the same time Rev. De Ronde was discouraged in his efforts to preach in other places. Such facts may have made him a little precipitate, and have led him to speak somewhat rashly. But then, Brethren, do not make a hasty word of a brother, who thinks he has been wronged, a stumbling-block to yourselves; but rather show that you yourselves can preserve all prudence, circumspection and good order in reference to those who attend such meetings.

Finally, you give this reason for remaining away: that the congregation claims the right of voting for the Consistory. This they gather from an expression in the Charter of William the Third; but this right seems to be no longer customary in New York. But that Consistory, it appears, was prosecuted on this point in October, 1763, and the case is still pending. Now with this, you say, you will have nothing to do, and you request our opinion thereupon.

But, Brethren, we must first ask you a question. If we give our advice on this matter, and you continue to hold yourselves aloof from the meetings, where that advice must be defended, (for your keeping yourselves apart is also involved in the argument,) how can our advice be of any use to you? But we thus speak not for the purpose of declining to give our advice.—But if, by the way, our advice should tend, while you have a majority in the Consistory to elect such members as are

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against [the policy of] Revs. De Ronde and Ritzema, and you observe that thereby you can remain masters of the situation, and can keep yourselves independent of the Acts of the Conferentie brethren who are subordinate to Classis, and that to the dissatisfaction of those members of the congregation who side with Revs. De Ronde and Ritzema, you may easily understand that then you actually violate the opinions and desires of the congregation which you represent; and under the name of ruling a church, which holds itself to the Rev. Classis on the old basis, you frustrate both the aim of the church and of the Classis. But if it be only a question as to how, you should, in justice, act; know then that the Consistory is never chosen by the old members of the Consistory, exclusively, unless the private members of the Congregation tacitly consent to it [by the publication of the names for objections, if any there be.] But this, by itself, would not constitute a precedent for your church, since in other churches, for particular reasons, a different usage may have obtained. If your charter be of such a character as certain members believe, then, although it be not customary, no one can be deprived of his just rights.

Finally, Worthy Brethren, we beseech you not to withdraw yourselves from your congregation. Let our counsel on this subject please you. Also take our counsel to maintain the old regime. Defend and protect it against all assaults. We ask you, what are the results, which will follow, if you remain under the old Classis, but yet do not assist those Conferentie brethren who defend subordination, because in some matters they happen to differ from you. Is it not true, Brethren, that a divided army is easily defeated? Can your conscience permit that your old Domine, Ritzema, grown old in the Gospel service, should not be left to stand alone? Will you see him now laboring in vain, because he now belongs to the Conferentie, although he has so long edified you?

Behold then, on all these matters, the opinions of the Rev. Classis. If it is now your purpose to stand related to the Classis, according to the old regime, and not to have Classis simply as an Adviser, we doubt not but that you operate henceforth according to these sentiments of Classis. You also called us, at least twice, FATHERS. Well then, if you recognize us in such a light, *Beloved Children*, be strong, quit you like men, live in peace, aid in promoting peace, be of one mind, and forgive one another's faults.

We subscribe ourselves, etc., etc., etc.

John Kalkoen, Pres.
Wm. Vanden Broek, Scriba.

Amsterdam, In Classis,
April 7, 1766.

REV. SAMUEL SEABURY TO THE SOCIETY FOR PROPAGATING THE GOSPEL. NECESSITY OF BISHOPS IN AMERICA.

Jamaica, April 17th, 1766.

Reverend Sir.:—We have lately had a most affecting account of the loss of Messrs. Giles & Wilson the Society's Missionaries; the ship they were in being wrecked near the entrance of Delaware Bay & only four persons saved out of twenty eight, their death is a great loss in the present want of Clergymen in these Colonies, & indeed believe one great reason why so few from this Continent offer themselves for Holy orders, is because it is evident from experience that not more than four out of five who have gone from the Northern Colonies have returned; this is an unanswerable argument for the absolute necessity of Bishops in the Colonies. The poor Church of England in America is the only instance that ever happened of an Episcopal Church without a Bishop & in which no Orders could be obtained without crossing an Ocean three thousand miles in extent, without Bishops the Church cannot flourish in America & unless the Church be well supported & prevail, this whole Continent will be overrun with Infidelity & deism, Methodism & New Light with every species & every degree of Scepticism & Enthusiasm, and without a Bishop upon the spot I fear it will be impossible to keep the Church herself pure & undefiled. And that it is of the last consequence to the State to support the Church here, the present times afford an alarming proof.....—Doc. Hist. N. Y. Vol. iii, pp. 200, 201.

CHURCH OF NEW YORK.

Repairs. Rev. De Ronde's House-rent.

New York, May 12th, 1766.

Consistory held after calling on God's name.

1. It was questioned whether the resolution passed February 10, 1766 in regard to the repairing of the Old Church should be carried out. A committee of two Elders, two Deacons, and two Church Masters was appointed, to enquire into the condition of the Church, and whence the money could be conveniently obtained, and also what amount would be necessary. Cornelius Clopper, Peter Lott, Evert Bancker, Henry Kip, Garrit Abeel and William De Peyster were chosen for this committee.

2. Domine de Ronde requested that, inasmuch as he now paid £60. yearly for house rent, £20 more than he received for that purpose from Consistory, which he thought very hard, a house, rent free, should be given him. This the consistory could not consent to, but thought fit that £20. should be given for the past year 1765. But they would not bind themselves for the future.

Signed etc.,

Arch. Laidlie, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

LETTERS.

1766, May 12th. Art. 8. The Rev. Depp. ad res Exteras report that they had received the following letters:

One from the Cape of Good Hope, dated January 7, 1766.

One from Curacoa, dated January 31, 1766, from a private individual, William Blom.

One from the minister, Warmoldus Kuyper, dated February 1, 1766.

One from New York, dated February 5, 1766, by Rev. Ritzema. xiv. 64.

PETITION OF THE REV. G. D. COCK. MAY 17, 1766.

To his Excellency Sir Henry Moore, Bart. Captain General and Governor in Chief in and over the Province of New York and the Territories depending thereon in America, Chancellor, and Vice Admiral of the same.

The Petition of the Reverend Gerhard Daniel Cock

Most Humbly Sheweth,

That your Petitioner is a Protestant Minister of the Gospel, and came to this country in the Month of November one thousand seven hundred and sixty three, on the Invitation of the Dutch Congregation settled at a place called the Camp on the East side of Hudson's River in the County of Dutchess, in Quality of their Pastor.

That in the exercise of his Function he has always behaved himself peaceably and inoffensively and endeavoured to promote the cause of Religion and Virtue to the utmost of his power.

That for some time past an unhappy Difference has subsisted between the Dutch Congregation at Kingston in Ulster County, and their Minister the Reverend Mr. Hermanus Myer, and it being the constant and laudable Usage of

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the Dutch Churches in this Province whenever disputes of this nature arise, to Invite the Neighbouring Ministers to hear the same that they may have an opportunity of Composing and reconciling the Parties at variance, the Petitioner was called upon in the month of October one thousand seven hundred and sixty four by the Elders and Deacons of the said Church for that purpose.

That the Petitioner conceiving it his Duty to exert his best endeavours to appease the animosities which disquieted the said Church, accepted that invitation, and accordingly assisted with another Minister at a Meeting held at the said Church, on the Subject of their Contention upon the ninth Day of October in the year aforesaid.

That the Morning after the said Meeting, a precept under the Hands and Seals of Levi Pauling and Johannis Hardenbergh, Esqrs. two of his Majesty's Justices of the Peace for the said County of Ulster, was served upon the Petitioner by one of the Constables of the said Town, whereby he was Commanded to appear before the said Justices, to take the oaths prescribed by Law, " for that they took him to be a Dangerous Person to the Government, and a common Disturber of the Peace of his Majesty's Liege Subjects." And the Constable on the service of the said precept threatened, that if he did not pay a voluntary obedience to the said Precept, he should be Compelled thereto.

That the Petitioner was thus constrained to Appear before the said Justices. And thereupon commended by them to take the oaths of Allegiance and Supremacy; or in default thereof was threatened to be committed to Prison, unless he paid a Penalty of five hundred pounds.

That altho' the Petitioner had been guilty of no Misdemeanor or offence, which could authorize such a procedure against him, or in the least expose him to the Imputation of being Dangerous to Government, or a Disturber of the Peace, no Charge of that nature being exhibited against him: Yet being a Stranger to the Laws, and having no objection to swear Allegiance to his Majesty, when called upon by Lawful Authority; he Submitted to take the said Oaths, and was then set at Liberty.

That the Petitioner on Enquiry is since informed that the said Justices had no Dedimus Potestatem Commission or Authority to compel him to take or authorize them to administer the said Oaths; But that they being the heads of one of the Parties who were in Difference in the said Church: And the said Johannis Hardenbergh being the Father in Law of the said Hermanus Myer, had under Colour of their Office arbitrarily and unwarrantably assumed and exerted that Power, merely to serve the purpose of their Party.

That your Petitioner without any just Cause, having thus been restrained of his Liberty while he was in the Conscientious and Peaceable Discharge of what he considered a Christian office and his bounden Duty, cannot refrain from Complaining of the Insult he has received, as being calculated to terrify him from the Lawful exercise of his Function; and as being a presumptious perversion and abuse of the Power intrusted with the said Justices for the Public Good, to Sinyster and Party purposes.

Wherefore as your Petitioner Humbly conceives the Government will not suffer those to remain cloathed with the Authority of the Law, who arbitrarily pervert their Power to partial & Illegal purposes, to the advancement of their own private Interest and sinister Views, and to the oppression and abuse of others; and as he presumes that the Ministers of the Blessed Gospel who demean themselves peaceably and worthily are entitled to the protection of the Government, and ought to be secured in the exercise of their function, he humbly Prays that the Conduct of the said Justices may be enquired into; And if they shall be found guilty of the Matters charged against them by the Petitioner, which he is ready to prove, that they may be removed from their Offices, or otherwise dealt with as the Law directs.

Gerhard Daniel Cock.

1766, May 17. Read in Council & Order thereupon.—Doc. Hist. N. Y. Vol. III. pp. 598-600.

1766, July 3. Isaac Rysdyck, naturalized. *Council Journal*, p. 1596. Rudolphus Ritzema at same time.

CLASSIS OF AMSTERDAM TO REV. WARMOLDUS KUYPERS, OF CURACOA, JUNE 2, 1766. VOL. 31, PAGE 297, No. 165.

In answer to his letter of Feb. 1, 1766.

Rev. Sir and Brother:—

Your Rev's missive of Feb. 1, of this year, we duly received. In reply we would say that your determination to maintain correspondence with us greatly pleases us. But your Rev. will be kind enough, to that end, to address your letters not to one of the Deputies, personally, but to the Classis of Amsterdam or to its Deputies on Foreign Affairs, if you would be sure of an answer. For it often occurs, that letters written to one of the Deputies, are not answered at all, as your Rev. has found to be the case with the one you wrote to colleague de Lange.

A fresh evidence of our willingness to correspond with your Rev. is this communication. At the same time we enclose for your Rev. the Acts of the Synod of North Holland of the previous year, 1765. We thank your Rev. for the reports given us concerning Rev. Wildrik, yourself and your church, and for your good wishes extended to us.

As we are heartily sorry for the fruitlessness of your ministry, so we also heartily desire that God, who gives strength to the weary, and who alone can give the increase, may fit you more and more for your double service, and cause it to be fruitful in the future! May He also send you a colleague to be helpful with you, for ministering in the Gospel in your church with increased desire, pleasure and blessing!

Meanwhile we shall, at your request, do our best to secure from the Hon. the Messrs. Directors of the West India Company that your increased labor be not left unrewarded, and that their Honorables call a colleague to be with you who shall be agreeable to you, and with the blessing of the Most High, useful in your church.

We commend your Rev. and your church to the protection of God, and sign ourselves, Very Rev. Sir and Brother, Your Rev's obedient servant, ut supra

Amsterdam, written June 2, 1766.

Despatched, June 9, 1766 following.

CHURCH OF NEW YORK.

Repairs. Salaries, without subscriptions.

New York, June 17th, 1766.

Consistory held after calling on God's name.

1. The committee to enquire into the means of meeting the expense of rebuilding the Old Church and renewing the Tower, especially the latter, reported: that the walls would not allow the Tower to be set upon the roof as now, but the new one should be masoned up from the ground, outside of the front walls, and extending four or five feet in the church. This was unanimously approved.

As to the means: although there is not above £250 in the treasury, there is a prospect of enough coming in by the time it is wanted, and therefore it was not necessary to delay the undertaking. The committee were charged with its execution with the addition of Elders Livingston and Herring.

2. Domine Ritzema suggested whether it would not be well that the congregation should be publicly discharged from the subscription for the Dutch ministers. This was approved, and he was requested to prepare the document thereon, to be read in public. This was done and it thus reads:

To the Christian Congregation:

In consequence of the favor of Heaven to this congregation, by means of its benefactors, the Consistory finds itself at present able to pay their Dutch ministers, without asking anything from the congregations. They are therefore hereby

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publicly discharged from their subscriptions, and thanked, with the wish that no disaster shall befall us by which we shall be constrained to resort again to the congregation. Resolved in consistory June 17, 1766.

J. Ritzema, p. t. President.

3. That the week service shall be suspended till the next communion.

Signed etc.,

J. Ritzema, p. t. President.

New York, June 26th, 1766.

Consistory held after calling on God's name.

The resolution of June 17th, in reference to the building of the Tower at the west end of the church, has brought out various obstacles. To remove them, it was resolved to build at the East end, and then to take away the octagon and make the wall straight, and to proceed therein with all possible diligence.

Signed etc.,

J. Ritzema, p. t. President.

New York, July 2, 1766.

Consistory held etc.

The Consistory again considered their action as to the building of the Tower, the committee finding difficulties therein. So in view of both methods it was at last unanimously resolved to build it where the porch is and to go on with it at once.

J. Ritzema, p. t. President.

CORRESPONDENCE FROM AMERICA.

Rev. Lambertus De Ronde to the Classis of Amsterdam, July 3, 1766.

New York July 3, 1766.

Worthy Gentlemen and Much Respected Brethren:—

Your letter and the Acta Synodi Noord Hollandiae came to hand in good order. Inasmuch as there is a vessel now lying in readiness to depart for Amsterdam, and not having received a special answer to my individual letters, I thought it necessary to examine your letters, etc. at once. This was done with the approval of my colleague, Ritzema, before reading them in the meeting, which generally approves of this course of procedure. I wished to see whether there was anything therein demanding a speedy answer. This I found to be the case, for there was reference to me, personally, for having occasionally preached in English in addition to my regular services.

I am sorry that you did not receive more light from my communication in reference to that matter. It is my opinion that if the letters of the consistory of New York are read again, in conjunction with my own, reasons therefor will be found in those communications. We are in a land that is filled with all sorts of errorists; where the English language also has now the upper hand, and is therefore the best understood. This is the reason that the Consistory of New York wrote for an English preacher. I do not in the least interfere with him (Laidlie) in his preaching; nor do I preach in English in our own (New York) churches; therefore I never come in his path. But sometimes, once or twice a year, I preach in English when I am out of the city and am invited to do so. My preaching happens to be for the Presbyterians, whose doctrine, so far as I daily observe, agrees with ours in all the Articles of the Faith. This also is evident from the Westminster Confession of Faith. Notwithstanding the prejudices, then, which others may try to excite in you on this account, I preach only at the houses of those who are desirous to hear the Word of God explained in a scriptural way, and try to impress it on their minds. This is not done with closed, but with open doors. And although the English language is not my mother tongue, this does not hinder me, but that I may, by unwearied labor, with the object I have in view, present and defend the pure truth in Christ.

This language cannot but become, by the blessing of God, as easy as the Latin is to a Professor, for instructing, speaking and disputing; nor can I see that I give any well-grounded offence by the use of it. And my brother who holds to the same doctrine, and has the same pure objects in view as I myself have, ought to be glad to have a co-worker in building up the walls of Zion. In my opinion, this is very different from meddling in the affairs of another, and thereby being classed among the evil-doers. For I am called, as well as he, to the duties of this ministry by the Lord; and so the Classis itself writes—the language does not produce any change in the relation of the Gospel ministry to the Classis. And that the use of English should have been one of the reasons that prevented our consistory from sending delegates to our "Subordinated Meetings"—the Conferentie Meetings—is not true, but the contrary appears. For long before I preached in English occasionally, they refused to do this, and were opposed to attending any ecclesiastical meetings except their own Consistory meetings. But their criticising me, and their fault-finding, seem to arise solely from the fact, that we do not submit ourselves to their opinion, and so break up those "Subordinated extra Meetings" (of the Conferentie) and be quite independent. This, indeed, is the real object, however much it may be covered up.

I repeat it once again, Worthy Sirs:—If I had neglected my services in the Dutch language, I would have to justify myself before the Consistory; but since I perform my duties therein— although with much imperfection, which I daily deplore before the throne of God— since I perform all the duties of an Evangelist, being diligent in season and out of season, studying night and day, completely consecrated to the service of my Master, preaching and catechising in the Dutch language, ought any one to find fault that occasionally I spend an hour elsewhere, outside of my exact call, in order to benefit others who do not very well understand Dutch? How is it possible for any one, who loves the welfare of Zion, to object to my occasional service in English. And especially since Rev. Laidlie cannot do all the work alone?

He, therefore, with our Consistory, appointed a Dutch tailor as a catechist in English, although this man had never before done any such work; instead of assigning this important work to his colleague, who had actually been engaged in that work before his (Rev. Laidlie's) arrival. Thus their charges appear as altogether unfounded. And if the Classis takes sides with them, as appears to me probable from your letter to our "Conferentie Meeting", then such a course is, in my opinion, the sure way to oppress still further their old and worn out ministers, and to put obstacles in the way of other necessary matters.

I hope that the Classis will examine this matter more carefully, and give no encouragement to these things, much less to hinder preaching of the pure doctrines where they may be useful. No one can accuse me of unfaithfulness to my call, nor that I have given any offense by my walk and conversation. I have sought, by the grace of God, to crown my doctrine with a holy life, so very necessary in a minister. As to all other things, I think I am in duty bound to obey my Master rather than men. I shall endeavor to go forward in the work of my particular ministry, to which I have been called; and if, between times, I see a door opened elsewhere, to do good to the souls of men, let no one take it amiss that I do not neglect it.

Concerning special services in private houses—I have felt obliged to give these up, because the people were intimidated by the opposition of our Consistory. But so long as I am requested by the Supervisors of the Poor House to preach to the poor, every six or seven weeks, in English, in turns, with the other ministers, I intend to continue in this work. Also the Consistory has nothing against this arrangement, only that I preach the "Word" to other people. Yea, they are actually pleased with it.

Now regarding the supplementary remarks which I sent over to you (in reference to my Book) I am astonished at the answer you make to them. I am also sorely grieved in my spirit to hear that there are sentiments therein that look suspicious. For that Book is in perfect conformity with our doctrines. No one of the divines over here has noticed any impropriety in it, but they all fully approve it. I cannot understand what idea the Classis has about me. I do not find in other writings which have been approved, that the Classis acted so precisely. Has any one of you ever found any heterodoxy in me? On the contrary, the Lord knows

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how I watch against all incoming heresies. The Lord has, indeed, ever preserved my heart, among many sorts of errors, and has not allowed me to depart from the faith once delivered to the saints. Yet now I am charged in some degree with heresy, although you write you cannot discover any particular heresy. Well, Worthy Gentlemen, well-meaning, no doubt, in your remarks, yet to what purpose serve they? Some things in his Book are suspicious, and the author ought to have expressed himself more clearly! Thus you make an orthodox minister, and your ministerial brother, suspected by a malignant world when they hear this. Thus also his teachings are rendered useless, especially among so many who are real errorists, but who will be led to think from this, that they are in the right, and will draw wrong inferences. And your remark makes me even suspected by my own ministerial brethren in our meetings, who will now, for a second time, hear your remarks on the "Compendium" published by me.

But where is the heresy? Wherein is there anything against the Word of God, or our own Formulas? Tell me where it is, point it out to me, and I will recant. But please do not write again of a thing's being questionable, without plainly showing wherein it consists, for such remarks excite prejudices. Do you want further satisfaction? Then put your opinions in writing, in accordance with our standards, and send them to me. I am willing to subscribe to them; but I pray you do not cast suspicions on your brother, who is plotting neither evil nor deceit. Rather should the Classis be rejoiced to see, that there are yet some faithful watchmen who defend the doctrines both by word of mouth, and by the pen, even while enduring contempt, scorn and oppression. It appears that such must be treated with severity, while those who are evil disposed towards Zion, are allowed to be considered in the right, according to their writings; while I did evil, by communicating the Word to others, according to the ability given me by God.

Such doings, Noble Gentlemen, do not encourage one in the performance of duty, but quench the spirit, and tend to produce slothful hands and feeble knees. I therefore pray you to examine the matter again and more carefully, and send me, personally, an answer, that the world may not suspect me, and that my labor may not be in vain; and that I may not be compelled to leave the church in which I have officiated now for more than sixteen years, and that not without fruit; thanks be to God to whom all the glory belongs.

The other matters in your letter will be read to the brethren as soon as we are able to hold a meeting, and an answer will then be sent to you. I will now have to close, with the kind request that you will not take it ill in me that I defend myself in a matter of such great importance; since a good name is better than precious ointment. I beseech the blessing of Jehovah upon your persons, your services and your meetings. With all respect I have the honor of calling myself

Most Worthy Gentlemen, and Highly Respected Brethren,

Your honor's servant and brother,

Lambertus De Ronde.

P. S. There are several things mentioned in your letter that do not in the least relate to our Conferentie Assembly. They are matters which have never been before our Assembly; which relate to this city, to this church with its Consistory; also to my book, which belongs only to the consideration of the Classis. I would, therefore, kindly request that hereafter you would write us privately about that, so that the ignorant and the uneducated, such as the farmer-elders, may not abuse your remarks, attending our Assemblies, as they do; and that I, being innocent, may not be the subject of their abuse, as though I had committed some treason—"Crimen laesae Majestatis."

Nor can I very well leave another point in your letter unanswered, namely: That the so-called Presbyterians, in New Jersey, are seeking a Professor for their Academy; that one has already been invited, the brethren of the Coetus having been invited to co-operate, and thus they would call a Professor for them.

He who wrote this to you, is not well informed on these matters. I am myself one of the Trustees or Curators of that Academy; but, I must inform you, that I do not know anything about such a matter. It is, indeed, possible, that they might have written for a "Professor Theologiae" for their Academy, without any particular reference to those who call themselves the Coetus, with whom they have never yet consulted on such a matter. They may have wished to show to the

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whole world, and especially to the Dutch divines, how zealous they were for the pure doctrines of the Gospel, and that they would desire nothing better than that all prejudices between the Dutch and Presbyterians should be removed; that they should aim at one and the same end, namely, the extension of the Kingdom of Christ. I also wish that there might be found among the Dutch such love and peace, such zeal and piety, as exist among the Presbyterians, not "so-called" but Presbyterians in very deed—pure Calvinists. For among them, those who become heretical are deposed, if they continue in error; and if ministers are proved guilty of any wicked deeds, they are not passed over in silence, but they are rebuked, and church-discipline is exercised upon them. Such a case happened among them not long ago.

GERMAN REFORMED CHURCH, NEW YORK.

New York, 9th July, 1766.

Dm. Kern presented a statement in the English Language of the rise and progress of our church, and how we had from time to time increased our debt, which was read: he stated that when signed, it would be advisable to get the signatures of Dms. Ritzema, Auchmuty, and Ogilvie; also, that of his excellency the Mayor, in confirmation of the truth of the statements, and then to send the same to London. The statement was accepted and signed by all, with the exception of Mr. Hildman, Elder, (although he had signed the same sent to the Classis of Amsterdam,) with the prayer to God, that he would add his blessing.

Dm. Kern requested to take charge of the same.

CHURCH OF NEW YORK.

New York, July 10th, 1766.

Consistory held after calling on God's name.

A plan was presented for the altering of the Old Church, so far as the inside is concerned. It was unanimously approved. Further, consultation was had with a carpenter, and a mason, whether the stairs to the Gallery could not conveniently rise within the Tower. To this the answer was, yes; and whether service could go on, without hindering the inside work; to this the answer was, yes. So it was concluded to go on with the work as speedily as possible. The first stone of the Tower was laid by domine Ritzema, the second by domine de Ronde, and in succession by all the consistory.

So done etc.,

J. Ritzema, p. t. President.

Article of Accusation against the Elders and Deacons of the Dutch Church in New York. (July 22, 1766.)

CHURCH OF NEW YORK.

I. Rev. De Ronde is annoyed by the Elders and Deacons in question; inasmuch as he has been requested by them, although he is a lawfully ordained minister, not to preach in the English language in Congregations which do not belong to us.

II. The above named Elders and Deacons who are opposed to the preaching of Rev. De Ronde, in the manner specified above, nevertheless countenance the speaking in public of women and young men. They allow portions of the Bible to be expounded by such as have neither a commission nor calling thereto. Meetings are held, which are intended for the members of a certain Society, and none but those who belong to it, are admitted. These meetings exist under their protection; but at the same time, Rev. De Ronde is prohibited from preaching in other places.

III. It is laid to the charge not only of the present Elders and Deacons, but also of those who have previously been in office, that they elect such members, as are opposed to Revs. Ritema and De Ronde, in order that they may remain "masters of the situation;" to the dissatisfaction of the members of the congregation, who cleave to Revs. Ritzema and De Ronde.

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IV. It was also insinuated that the Elders and Deacons do not take proper care of the church property.

These are grevious accusations, and if they are true, the Elders and Deacons in question, ought to be called to account for their unseemly conduct. If, on the other hand, they are false it is highly necessary that this charge be taken from their shoulders.

But, inasmuch as the Elders and Deacons in question, know of no persons better able to judge of the truth or falsehood of these accusations, than those ministers themselves, it is their humble, but earnest petition, that the Rt. Rev. Gentlemen, Ritzema, De Ronde and Laidlie, declare before the Consistory, whether these accusations are true or false. If true, let them give evidence. If false, let them declare the abovenamed Elders and Deacons, innocent; and let them sign their names to a written declaration of such innocence.

New York, July 22nd, 1766.

In accordance with the above mentioned petition, we the undersigned, do hereby declare, that, as far as we know, the Hon. Elders and Deacons of the Reformed Church of the City of New York are entirely innocent of the charges preferred against them, in the foregoing Articles.

Signed Joan. Ritzema
Archibald Laidlie.

The above is a true Copy.

(On the back of original Mss.)

Articles of accusation against the Elders and Deacons of the Dutch Reformed Church in New York. Upon these they ask for a declaration from the ministers of said church, whether they are guilty or innocent.

A true Copy.

ACTS OF THE CLASSIS OF AMSTERDAM.

SYNODALIA, 1766.

Orange Nassau. Art. 7. The Classis recommends this lemma, by continuance, to the Messrs. Deputies, and wishes cordially that the most precious blessings from the All-Sufficient God may steadily abide upon the Princely House of Orange and Nassau; and that the solemn induction of his Illustrious Highness into the assumption of the high functions of the Hereditary Stadtholderate, may be followed by the most auspicious results; so that Land and Church, Religion and Liberty, may florish for length of years under his faithful rule; and that his Highness may continuously experience, until a gray old age, the love, the esteem, and the confidence of a happy people. xiv. 85.

SYNODALIA, 1766.

New York and New Jersey. Art. 47. The Classis has nothing further to report to the Synod as to New York and New Jersey. xiv. 97.

LORDS OF TRADE TO GOVERNOR MOORE ON CHARTER FOR PRESBYTERIAN CHURCH OF NEW YORK.

Whitehall, July 29, 1766.

Sir:—

His Majesty having been pleased by an order in Council to refer to us for our Consideration and Report a Petition of the present Ministers of the Presbyterian Church in the City of New York praying to be incorporated by a Charter under the seal of the Province of New York for the purposes set forth in the said Petition. We think it necessary (not only from a Consideration of the Nature of the Petition in general but also as it refers to a like application formerly made by the said Ministers to Lieutenant Governor De Lancy and to proceedings had thereupon) to send you the enclosed copy of the said Petition, desiring that you will, after having communicated it to the Council for such advice & Information as they may be able to give you upon it, report to us in the fullest manner, the present State and Condition of this Protestant Establishment, and also all the Proceedings upon the Petition alledged to have been presented in the administration of Mr. Delancy, and the reasons why such Petition did not proceed at that time, with your opinion whether from any particular circumstance in the present state of the Province of New York, there are any objections to Complying with a Request, which in the general and abstracted view of it appears to us to be no ways Improper or unreasonable.

We are Sir your most obedient Servants,

Dartmouth
John Roberts
Wm. Fitzherbert
Palmerston.

—Doc. Hist. N. Y. Vol. iii, p. 303.

(See March 18, 1766.)

ACTS OF THE SYNOD OF NORTH HOLLAND, JULY 29–AUG. 7, 1766. VOL. 65.

ARTICLE 47.—PENNSYLVANIA.

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4. They were most earnestly warned about the folly of their efforts, and shown how disadvantageous it was to them to withdraw themselves from subordination to the Netherlands churches, and to want to organize Classes and Synods among themselves. A copy also was sent them of the Action of the Synod of North Holland, 1763 which had been handed to the Commissioner from New York, where also the formation of a Classis was contemplated.

.....

ARTICLE 48.—NEW YORK AND NEW JERSEY.

Their Hon. Mightinesses had no remarks to offer on this Article.

The Corresponding Delegates have nothing about it in their Acts.

The Deputies and all the Classes are waiting for news from Amsterdam and recommend this matter to the Deputies.

CHURCH OF NEW YORK.

New York, August 5th, 1766.

It was resolved that the £100. in the hands of the Treasurer be taken for the building of the Old Church. Also that in the coming week the Treasurer shall see if he can obtain the interest already due from L. Morris, and others: and if not,

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then the committee shall endeavor to take up the needful sum on interest and give therefore a bond which shall be signed by the President and two Elders, in the name of the Consistory.

Signed etc.,

J. Ritzema.

ACTS OF THE DEPUTIES, ABOUT OCTOBER 1766.

Opponents of Rev. H. Meyer to the Classis of Amsterdam, August 13, 1766. Vol. 33, page 120. No. 391.

(Abstract.)

Letter, written Aug. 13, 1766, by Rev. Freyenmoet, V. D. M. at Livingston Manor, etc. and Rev. Cock, V. D. M., at the Camp of Rhinebeck, in the name of the Church Assembly held at Kingston. It contains,

I. That Rev. Meyer had called a Meeting of all the Dutch churches in both Provinces; that only such of the ministers as count themselves to be members of the Coetus, were in attendance, at Kingston, on the 8th of May, 1766; that the Acts of the Kingston consistory were condemned, and the action of Rev. Meyer was justified. Also

II. That, in the place of Rev. Meyer, another pastor and teacher should be sent, in accordance with the accompanying Call, and that he be sent over soon.

They close wishing us God's best blessings.

With this letter was enclosed

CHURCH OF NEW YORK.

New York, August 20th, 1766.

Consistory held after calling on God's name.

1. (This entry in the original Dutch Record is carefully erased. Page 358.)

2. Two bonds were presented, one to Mr. Jas. Van Antwerp for £300; the other to Mr. James Jauncey for £500. These were ordered to be sealed with the seal of the corporation.

3. Resolved, That the wall of the Old Church along the street, which is too weak to stand and must be taken down, should be extended eight feet farther toward the street; and the opportunity thus given should be used to put the stairs leading to the Gallery on the outside of the Tower, and not within.

Signed etc.,

J. Ritzema, p. t. President.

REV. HERMANUS MEYER TO THE CLASSIS OF AMSTERDAM, AUG. 21, 1766. VOL. 33, PAGE 104. NO. 393.

(Abstract.)

A letter from Rev. Hermanus Meyer, minister at Kingston, Aug. 21, 1766.

He complains about the ill-treatment put upon his person and his ministry, by those of the consistory at Kingston, and by the neighboring ministers, Freyenmoet and Cock; and seeks to justify his conduct, without, however, subordinating himself to the Classis. His Rev. closes his letter wishing the Classis well.

N. B. The Classis did not think it necessary to answer this letter; but, with the consent of the Classis, Col. ten Brink has written his Rev. a letter, in his own name, in a friendly and fraternal spirit. He exhorts Rev. Meyer to subordinate himself to the Classis. The only result has been that Rev. Meyer continues to refuse the subordination, and the Classis has approved his removal from the ministry in the church at Kingston.

CORNELIUS CLOPPER TO THE CLASSIS OF AMSTERDAM, AUG. 23, 1766. VOL. 33, PAGE 120. NO. 392.

(Abstract.)

A letter from Cornelius Clopper, written at New York, Aug. 23, 1766; in which his Hon. promises to provide for the minister, to be called at Kingston, 400 florins, if he is unmarried, and 600 florins, if married—which moneys can be had in due time from Mr. Jan Hadshon, a merchant here.

CHURCH OF NEW YORK.

Marriage with deceased wife's sister.

New York, August 25th, 1766.

Consistory held after calling on God's name.

1. The marriage of Mr. Jacob Le Roy with his deceased wife's sister was brought up as inconsistent with laws human and divine. Thereupon the Consistory unanimously judged that he be denied the Lord's Supper so long as he continues in this relation; and that the Consistory make this known in the tenderest manner possible, and to the least injury of the family. The Elder, Pieter Lott shall do this.

2. (This entry is erased. See p. 358.)

Signed etc.,

J. Ritzema.

ACTS OF THE CLASSIS OF AMSTERDAM.

LETTERS.

1766, Sept. 1. Art. 2. The Rev. Depp. ad res Exteras report that they have received a letter from Rev. Rysdyk, dated April 23, 1766, at New Hackensack, in the name of the Convention, (which tried Rev. Meyer). This body consists of the ministers Kok, at the Camp; Friemoet (Freyenmoet) at Levingstong (Livingston Manor); and Rysdyk at (New) Hackensack, etc.

Also a letter from Rev. Meyer, dated May 20, 1766, at Kingston. xiv. 98.

CHURCH OF NEW YORK.

Efforts to effect peace.

New York, September, 30th, 1766.

Consistory held after calling on God's name.

1. The Consistory considering the divided state of the congregation between the so-called English and Dutch parties, and that there is a rumor spread abroad by many, to which it feels bound to pay attention, that the Consistory does not do its duty in seeking peace, to which however the Dutch party is inclined; therefore Resolved to send two of their number to Mr. Abel Hardenbrock, with the proposal that if he be really inclined to peace, a number of suitable persons should be appointed by them in the name of the whole number, to meet with the Consistory, in order to make peace on solid grounds.

2. The persons appointed (by us) are to make Mr. Hardenbrock understand that this proposal does not come from fear on their (our) side, but only from a conviction of the evil consequences which the announcement of the special verdict will have on the whole congregation—not peace at all, but a perpetual division, at war with that love which Christianity requires.

The Elders P. Lott, and Corn. Clopper were appointed.

Signed etc.,

Lambertus de Ronde, p. t. President.

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New York, October 2, 1766.

Consistory held after calling on God's name.

The Elders made report of their errand to Mr. Hardenbrock, to the effect that he could not trouble himself to undertake anything tending to reconciliation and union.

Signed etc.,

Lambertus de Ronde, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

LETTERS.

1766, Oct. 6th. Art. 2 ad 3. The Rev. Depp. ad res Exteras read to the Assembly a letter to Rev. Rysdyk, minister at (New) Hackensack, etc., which was approved for forwarding. xiv. 101.

CORRESPONDENCE FROM AMERICA.

The Classis of Amsterdam to Rev. Isaack Rysdyck, V. D. M., at New Hakkensak, Scriba of the Assembly which censured Mr. Meyer; Oct. 6, 1766. Vol. 31, page 278. No. 166.

Rev. Sir and Brother:—

We have safely received your letter as Scriba of the Conventus held at Kingston upon the case of Mr. Meyer, and the Minutes of that Meeting; also the letters of Rev. Mr. Fryenmoet, and the said Rev. Meyer; as well as the copy of the so-called "Precepts," whereby Rev. Cock was arrested, and made to take the oath of the "Recognized Relation."*

We reply as follows:—Concerning the censure imposed on Rev. Meyer: We have pondered the reasons which induced the Rev. Assembly to censure him; and after mature deliberation and in the fear of the Lord, we find them of such a nature, especially when the matter is considered in all its relations, that they must be fully justified. Wherefore, on the request made to us by you in behalf of the Consistory of Kingston we approve the action taken by your Assembly as there held, in reference to said censure, and ratify it with our usual seal.

Also, for the same reasons, we are of the opinion that Rev. Meyer, if he continue to refuse subordination, should be removed, and another minister called in his place. But however that may be, inasmuch as Rev. Meyer in other respects has praise in the Gospel, we would gladly see your Assembly make further efforts to bring this brother, under God's blessing, to the right, by holding before him the reasons of your action; that you only censure him upon the proper and continued request of the Consistory and the majority of the members of his church; that you did it most reluctantly and with great emotion, and only for urgent reasons; on which account also we approve of it; that your brotherly affection remains, of which you have given plain proofs, by requesting his Consistory and congregation, notwithstanding the censure, to continue his salary; but that you can never take steps towards his complete restoration, as long as he refuses subordination; and that such subordination is in harmony with his own proposals and promises formerly made to his Consistory, as well as consistent with his civil oath; for Rev. Cock has taken the same oath, and yet remains subordinate.

With such arguments as these, one of our beloved brethren here, to whom Rev. Meyer has written on this subject, will endeavor, though not officially in our name, to induce him to submit, so as to prevent, if possible, his removal. We

*See Doc. Hist. (4 to. ed.) III. 599. Centennial Discourses, pages 89, 90. Cock took the oath of allegiance to Great Britain on Oct. 10, 1764. A "Precept" in Eng. Law is a written command; a species of Writ or Process. The "Recognized Relation" seems to mean the Relation to English Sovereignty.

would also like to know what action the Assembly of all the North American Dutch Reformed Churches, called together by Rev. Meyer has taken in his case. We expect also, that YOU, by the grace of God, will continue to defend and sustain the established Church Order, prudently and courageously, bearing all wrongs patiently, and even doing good to your enemies.

Finally, we thank you heartily for your wished-for blessings upon us, and we hope that the same may be granted richly to yourselves, to your families and churches. May the God of all grace, who hath called you unto his eternal glory, by Christ Jesus, after that ye have suffered awhile make you perfect, stablish, settle, strengthen you. To Him be glory and dominion forever and ever, Amen.

Etc., etc.

Wm. Vanden Brock, Praeses.
A. Becol, Scriba.

In Classis, Amsterdam, Oct. 6, 1766.

CHURCH OF NEW YORK.

New York, October 9th, 1766.

Consistory held after calling on God's name.

Twelve articles were read, to be proposed to the brethren now at variance. Upon these the Consistory is inclined to end all dispute and establish a firm and lasting peace. These were approved by the Consistory in the hope and expectation that thus the desired end would be gained. Further, Resolved that these Articles should be inserted word for word in the church-book, and that the Elders Livingston and Clopper deliver them to the opposing party.

Signed etc.,

Lambertus de Ronde, p. t. President.

ARTICLES OF PEACE PROPOSED BY THE CONSISTORY TO THE "DUTCH PARTY," OCT. 9, 1766.

Articles proposed by the present Consistory of the Dutch Congregation of the City of New York to compose the dispute now existing in the Congregation.

1. The Rev. Archibald Laidlie is recognized by both parties as a minister in full communion of said church, the same as the present Dutch minister. Still he shall not have the least enjoyment or control of the church-estates given and confirmed for the support of the Dutch ministers, but shall receive his salary from the subscriptions which have been or hereafter shall be made for that purpose, unless the subscriptions should fall short, in which case the deficiency shall be made up out of the collections at the English service.

2. Although the church-estates given for the support of the Dutch ministers are sufficiently secured for that end by the wills of the respective testators, the Charter, and the Act of Assembly, yet every one who may hereafter be chosen to church office shall be obliged when he subscribes the book for the salary of the Dutch ministers, to bind himself that he will use none of the church estates above mentioned directly or indirectly, for the behoof of the English service.

3. The collections made as well at the English as at the Dutch service shall be alike for the support of the poor members of the congregation as customary; and what remains over of the English collection shall be for the use of the English service.

4. The English service shall continue fixed for morning and evening in the New Church as is now usual.

5. If hereafter the English brethren shall see fit to call another minister to preach in English he must be commissioned according to the Constitution of the Church of Holland.

6. Since the Consistory regrets the present division in the congregation, and are ready on their side to remove it, and give all possible satisfaction to the opposing brethren, they agree that the so-called Dutch brethren may at the next election propose eight persons for Elders, eight for Deacons, and four for Church Masters, out of which double number the Consistory promises to choose four Elders, four

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Deacons, and two Church Masters to serve in the Old Church, and not be bound to change plans from the Old to the New as is now usual, but to have their freedom therein; which persons so chosen shall every year (until it is agreed to mutual satisfaction otherwise) propose their successors to be chosen by the whole consistory in their place; and of the Elders and Deacons so chosen, one half shall go out of office after one year's service, so as to pave the way for choosing every year one half new members of consistory, according to the old custom of this Congregation.

7. There shall always be four Elders and six Deacons, and two Church Masters for the service in the New Church, of whom one Elder, and two Deacons shall be chosen at the next election by the present Consistory; two Elders and three Deacons shall yearly go out of office in the New Church, and an equal number of new Elders and Deacons together with the necessary Church Masters, shall in place of the outgoing members, be proposed by the Elders and Deacons doing service there, to be chosen by the whole Consistory as in the foregoing Article; and thus from year to year one half shall go out and be chosen, so long as it is agreed to mutual satisfaction.

8. If any Elder, Deacon, or Church Master should die before the day of annual election, whether of the Old or New Consistory, another shall be chosen in his place as is stated in Articles 6th and 7th.

9. The persons thus chosen for the Old Church and the New Church shall make one consistory in name and fact, and be one body according to the Charter, and the Act of Assembly concerning our congregation; and further, all new Consistories shall be alike ordained in one church, and by one form, as always hitherto has been the case.

10. The election and nomination of new Consistories shall always be, and remain in the Ruling Consistory, as has always been customary, according to the Constitution of our church.

11. The suit brought against the Consistory by Mr. Abel Hardenbrock shall cease, and all discord and strife be forgotten, and brotherly love and affection take their place.

12. Since there has been much dispute in the Dutch churches of this land concerning the Assemblies known as Coetus, and Conferentie, with which this Congregation hitherto has had nothing to do, and since it must undoubtedly be for the advantage of the Congregation not to join with either, the Consistory, proposes to the brethren to agree that this Congregation, together with domine Laidlie, shall stand aloof from said Assembly and recognize no one as Competent Judge over it except the Rev. Classis of Amsterdam, and that on the same footing as this congregation stood upon before Coetus or Conferentie was thought of, in order thus to ward off the quarrels, disputes and divisions which abound elsewhere. Still it is not meant by this to hinder the Dutch ministers of this congregation from attending the Assembly to which they already belong, since that is marked as an Assembly subordinate to the Classis of Amsterdam.

Signed etc.

Lambertus De Ronde, p. t. President.

ARTICLES OF PEACE PROPOSED BY THE DUTCH PARTY TO THE CONSISTORY, OCT. 15, 1766.

Articles presented by Jakobus Stoutenberg, Huybert van Wagenen, Jno. Hardenbrock and ..... Van Gelden appointed by that part of the Dutch congregation of the City of New York, which calls itself Dutch, for the reunion of the same.

1. Domine Archibald Laidlie must receive his salary from the subscriptions which have been, or shall be made, and shall have no enjoyment or control of the church properties given for the support of the Dutch ministers or poor members, determined by the respective wills, Charter, and Acts of Assembly and Confirmation, to which use said properties shall always be applied, so far as shall or may be necessary.

2. The English minister shall not meddle with any disputes, if such there be, of the Dutch brethren, nor the Dutch ministers with those of the English brethren; nor shall the English minister sit as Preeses when any matter touching the Dutch

brethren is handled, nor the Dutch minister, when a matter belongs to the English brethren is handled.

3. Domine Laidlie shall bind himself not to depend upon or claim a right to the succession appointed by the Charter, to which also any minister hereafter called to preach in English shall bind himself, and such minister must have a commission like the Dutch ministers, according to the Constitution and direction of the Synod of Dort.

4. The English service shall be limited to the New Church, morning and evening, as usual, and the Dutch minister shall occupy the afternoon.

5. The collections in both services shall be for the support of the poor members as usual, a like sum for each; and what remains of the Dutch collection shall be for the Dutch service, and the overplus of the English collection for the English service.

6. The Dutch schools and catechizings shall be restored.

7. There shall always be in the Old Church and in the New an equal number of Elders, Deacons and Church Masters, one half of whom shall go out every year, and the names of their successors proposed by the Dutch brethren to the Ruling Consistory for their consent and approval to serve in the Old Church; and in like manner shall be done by the English brethren for the service in the New church; which persons so proposed for the Old Church, and the New shall always be nominated and approved by the Ruling Consistory; and the Elders and Deacons thus nominated shall together with those already in office make one Consistory in name and fact, and one body according to the Charter of the Congregation. Yet this nomination shall not be by the appearance in person of all the members of the church but by a committee, by a subscription of said members, made, or from time to time, to be made, for the purpose.

8. If any of said Elders, Deacons, or Church Masters, whether for the Old Church or the New, shall die before the day of the annual election, the Ruling Consistory shall appoint a day to put another in his place in the same manner as aforesaid.

9. The newly chosen Consistory as well for the Old Church, as the New, shall be ordained in like manner, and with one form in the Old Church.

10. The suit brought against the Consistory by Abel Hardenbrock shall cease, and all means be used to remove all strife and discord, in the hope to replace them by the former love and unity.

Thus done in our Assembly, October 15th, 1766.

Huybert van Wagenen.

CHURCH OF NEW YORK.

Possibilities of Peace.

New York, October 16, 1766.

Consistory held after calling on God's name.

The ten Articles signed by Huybert van Wagenen were presented. The Consistory lacked time to consider them properly, (since the period for the election was just at hand,) and so gave a satisfactory reply to the brethren; but they saw that if they were compared with the twelve presented by them to the brethren, it was possible for a suitable number of moderate brethren to hit upon an accommodation, and they therefore requested that the negotiation for peace might not be broken off by the election which must now be had, but undertaken anew when the election was over.

Signed,

Lambertus de Ronde, p. t. President.

ELECTION OF NEW CONSISTORY ACCORDING TO USAGE AND THE CHARTER BY THE OLD CONSISTORY.

New York, October 16th, 1766.

Consistory held after calling on God's name.

The following were chosen in place of the outgoing members; Elders: Pieter Marschalk, Cornelius Bogart, Theodorus Van Wyck. Deacons: Gerrit Abeel, Isaac

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Roosevelt, Nicholas Bogart, Adrian Bancker, Jr., Gerrit Rapalye, Jakob Durye. Church Masters: Jno. Anthony, Jeremiah Brower. Whereupon the Consistory went into the church and read the following to the entire assembly of both parties.

"The Consistory are entirely of opinion that they have an incontrovertible right according to the Constitution of the church to nominate and elect their successors unhindered according to old usage, the Charter and the Act of Assembly; but since at present an action has been brought against the Consistory, disputing their right as above mentioned, and we are informed that some of the members of the Congregation intend on this day to vote for new members of Consistory, contrary to the above stated usage, etc.: therefore the Consistory will not hinder such members as think they have a voice in the election, from giving their votes, although they absolutely deny that the members of the congregation have any such right of election, but claim in every respect such right for themselves, for the reasons aforesaid."

Whereon the votes were taken in the presence of two Notaries, and it was found that by far the majority of members gave their approval to the election of the Consistory, and so the above named were recognized in the offices to which they had been nominated, and chosen, and subsequently were ordained.

New York, October 21st, 1766.

Consistory held after calling on God's name.

It was resolved to take up another £500. to complete the Old Church, and the matter was committed to the care of Elders Cornelius Clopper and Jus. Brevoort, and the Deacon, Evert Bancker.

Lambertus de Ronde, p. t. President.

QUEEN'S COLLEGE—FIRST CHARTER, NOV. 10, 1766.

First Charter of Queen's College is dated Nov. 10, 1766. This is referred to in various documents and letters, and a copy of it was sent to Holland; but it does not seem to be on record at Trenton, N. J. neither was a copy found in the Archives at Amsterdam, when these were thoroughly searched in 1897-8. Yet copies must be in existence somewhere. A careful study and comparison of the allusions to this Charter, in these documents, and the Charter of May 20, 1770, may be suggestive. See April 4, 1767.—E. T. Corwin.

PETITION FOR A CHARTER FOR THE DUTCH CHURCHES OF MARBLETOWN, ETC., IN ULSTER COUNTY. NOV. 11, 1766.

To His Excellency Sir Henry Moore, Baronet, Captain General and Governor in Chief of the Province of New York and the Territories thereon depending in America, Vice Admiral of the same etc., etc.

In Council.

The Petition of Dirk Romeyn, Minister of the Churches of Marbletown Rochester and Wawarsink in Ulster County; Jacob Haasbrouck, Solomon Van Wagenen and Levi Pauling, Elders of Marbletown; Abraham Konstable, Hendrick Smith, Frederick Shorter and Cornelius Tack, Jr., Deacons of Marbletown; and Johannes Smith and Ilrie Tack, Kirk-Masters of Marbletown; Nicolas Keter, Jacob Hoornbeek, Dirk Hoornbeek & Elias Depuy, Elders of Rochester; Frederick Shenigh, Isaiah Robinson, Cornelius Oosterhoudt and Benjamin Merkell, Deacons of Rochester; Lodewyck Schoonmaker and Jacobus Bush, Jr., Kirk-Masters of Rochester; Johannes Gerardus Hardenbergh and Johannes Bevier, Elders of Wawarsink; Stephen Dewitt and John Egbertse Dewitt, Deacons of Wawarsink; and Andries Bevier and Benjamin Bevier, Kirk-Masters of Wawarsink.

Humbly Sheweth

That this Province was originally settled by Emigrants from the United Provinces subject to the States General in Europe, many of whom set themselves down in the said County of Ulster, and their Descendants have long since planted the Churches abovenamed, and have decent Edifices, in which the worship of God is carried on according to the Usages of the Reformed Protestant Dutch Churches of the United Provinces in Europe.

That the said Churches of Marbletown, Rochester and Wawarsink each enjoy small Real Estates given by well disposed Persons for the Maintenance of the Worship of God, and the members of the same being unable at present to support more than one Minister thro' the Discouragement to farther Benefactions for want of Corporate Powers to hold Estates to pious uses & preserve and hand them down to Posterity secure against any secular Applications of the same; And being very desirous of the privilege of an Incorporation so often granted to Episcopal Churches and other Dutch Churches of their Perswasion both in this and the Province of New Jersey

Your Petitioners who Appeal with the utmost Confidence to the whole Government for the Fidelity and Loyalty of the People of their Perswasion, most humbly pray your Excellency to grant them His Majesty's Letters Patent under the Great Seal of this Province creating them a Body politic and Corporate in Deed and in Name by the Name and Style of The Minister, Elders and Deacons of the Reformed Protestant United Dutch Churches of Marbletown, Rochester and Wawarsink; and that they and their Successors may thereby be enabled to acquire and hold a competent Real Estate and injoy such other Power and Privileges as may be necessary for the pious Purposes aforesaid nearly similar to those granted to the Low Dutch Protestants of the Cities of New York and Albany, and Townships of Kingston and Schenectady and other Places to be specified in a Draft of a Charter which they beg leave hereafter to present—Or that Your Excellency would be pleased to grant them such other aid in the Prosecution of the laudable Design abovementioned as to your Excellency shall seem meet. And your Petitioners presuming upon the wisdom, Generosity & Impartiality of the Government under which they live will ever pray, etc.

D. Romeyn, Minister
Levi Pawling
Jacob Hornbeek
Johannis Bevier

} On Behalf of Themselves and the rest of the Petitioners by whom they are impowered.

New York,
11th November, 1766.

—Doc. Hist. N. Y. Vol. iii. pp. 600, 601.

CHURCH OF NEW YORK.

Publication of Banns. Record of Baptisms. The Organ. Psalm Book.

New York, November 24th, 1766.

Consistory held after calling on God's name.

1. Mention was made of several irregularities which frustrate the true design of the publication of bans in our church. Wherefore the Consistory thought proper that hereafter no one shall be proclaimed in our church, unless there be first a proper request made or the marriage be lawfully entered upon with consent of parents, guardians or friends; and further that none be announced twice in one day, but on three successive Sundays and if it be necessary, during the week, and that only, of such persons as belong, either the man or the women to our congregation. A copy of this shall be given to each minister.

2. Also to each clerk shall be given a copy of the order that he shall record no children, unless the father or the mother, or at least one of the witnesses present at the baptism be a member of our congregation.

3. Since on the 20th and 21st of November the organ in the Old Church was robbed of some pipes, the fact shall be stated in the newspapers, and a reward of £20. offered for the discovery of the robber that he may be brought to justice.

4. Domine Ritzema shall write a letter to Mr. Jacob Goelet, declining his proposal in the most courteous way, and promising as soon as our Psalm-book is printed, to present him with one or two copies.

Signed,

J. Ritzema, loco praesidis.

ACTS OF THE CLASSIS OF AMSTERDAM.

LETTERS.

1766, Dec. 2nd. Art. 5. The Rev. Depp. ad res Exteras have received the following letters.

One from Kingston, dated August 13, 1766, signed by Frymoet and Kok; and one dated August 21, 1766, signed by Meyer. xiv. 102.

CHURCH OF NEW YORK.

Publication of 1800 Psalm Books, with Music; and Liturgy.

New York, December 8th, 1766.

Consistory held after calling on God's name.

It was agreed with Mr. Breestede that he should finish the inside work of the Old Church to the satisfaction of the Consistory for the sum of £60. New York currency.

Signed etc.,

Arch. Laidlie, p. t. President.

New York, December 15th, 1766.

Consistory held after calling on God's name.

It was resolved that eighteen hundred English Psalm-books be printed, with the Catechism and Liturgy of the Dutch Church of the Netherlands, according to the copies of the Netherlandish Psalm book so far as the versification by Mr. Hopkinson will allow.

That the committee on the subject execute this direction, and use therefore the music-notes, paper, etc., which has been provided.

That the committee agree with Mr. John Holt, printer, to print the same in such a manner and on such terms as they can best arrange with him; and that they deliver to him the aforesaid music-type, paper, and whatever he may need from time to time to carry on the work. The Consistory shall provide for payment of the cost.

The following were appointed the committee on this work. Domine Laidlie, Cornelius Clopper, Theodorus Van Wyck, Isaac Roosvelt, Pieter Low and Garrit Abeel, with authority, if need be, to call to their aid such persons as they shall deem suitable.

Arch. Laidlie, p. t. President.

ACTS OF THE DEPUTIES. (ABOUT APRIL, 1767.) VOL. 33, PAGE 111. No. 385. (SEE ALSO VOL. 14, PAGE 112, ART. 8.)

A letter from Poughkeepsie, of Dec. 22, 1766, signed by Revs. Freyenmoet, Cock and Rysdyk, as advisers (consulenten) of the combined churches of The Flats and the Red Hook.

(Abstract.)

Because of Rev. Hoevenberg's illness, and the continuance of the censure imposed upon him, the church of Rhinebeek and Red Hook made out a call, which was sent over (to Holland), with the request that we fill it as soon as possible; with the information that a Mr. Clopper will pay over 330 florins to cover the expenses of the voyage; any shortage to be returned here.

Their desire is to get a good minister—one who can take a stand against the Coetus. They report that no (Conferentie) meeting was held in the fall, it being postponed. New York and Long Island are now without elders, (to represent them in the Conferentie), and Blauw could not come on account of domestic affairs; nor could Boelen on account of the Coetus-party in his Church; and the Consistory of New York, and Rev. Laidlie do not want to trouble themselves about them (Conferentie Meetings).

They declare that the subordinated (or Conferentie) churches are making trouble for them, to get their support; but that they can do very little about the matter on account of the craftiness and maliciousness of the Coetus.

They declare further that, if the Consistory of New York would only give its support (to the Conferentie), matters would take a different turn in many churches; for the inactivity of Rev. Laidlie, (toward the Conferentie) who has the respect of all the pious people, is a great detriment; among such a pious people, many bad people also, it is found, hide themselves.

From the fact that, on the North River, they live as good as alone, and find themselves without (other ecclesiastical) support, they are doing there whatever they can, and everything is done after mutual deliberation. This manner of procedure has, at Kingston, had good results, even affecting the entire church-relationship of those who are subordinate (to Classis). In regard to them, it is hoped that they will hold up their heads, seeing that the opponents, (partyen), whom the magistracy does not protect, and for whom the civil oath has no validity, might some time come to unite themselves with those who are subordinate, (to the Classis), as is evident from a letter of Rev. Goetschius to Ritzema.

They further say: that the three of them on the North River, (being the Conferentie) who are the only ones to act for the welfare of the Church—suggest to the Classis that it might be a good thing, if persons examined before Classis were ordained with laying on of hands there, (in America) so as to counteract the evil and slanderous prejudices of the Coetus against the Classis. The granting of such a request the undersigned would regard as a singular mark of confidence and affection on the part of the Classis.

For the rest they give the information that Red Hook formerly belonged to the (Rhinebeek) Flats, but that, juste ordine, a church had been organized and a new consistory formed there, after the church of Red Hook had been dismissed from the church of the Flats.

They close with congratulation.

(Several of the sentences in this abstract are quite obscure if not contradictory to well-known facts. The original was not discovered. The Committee which made the abstract may not have expressed themselves accurately or clearly; or the difficulty may have been in the transcribing secretary, or in the transcribers employed in 1897-8. E. T. C.)

OTHER ITEMS, 1766.

Feb. 18. Rev. Kirtland to Sir Wm. Johnson. Doc. Hist. N. Y. 4to. ed., iv. 230.

March 15. Mr. Weyman to Sir Wm. Johnson. Doc. Hist. N. Y. iv. 230.

May. Mayor of Albany to Rev. Wheelock. Doc. Hist. N. Y. iv. 231.

July 4. Rev. Wheelock to Sir Wm. Johnson. Doc. Hist. N. Y. iv. 231.

Sept. 13. Rev. Brown to Sir Wm. Johnson. Doc. Hist. N. Y. iv. 233.

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Oct. 10. Rev. Chamberlain to Rev. Brown. Doc. Hist. N. Y. iv. 233.

Dec. 4. Church Wardens of Schenectady to Sir Wm. Johnson. Doc. Hist. N. Y. iv. 234.

Dec. 29. Rev. Mr. Chamberlain to Sir Wm. Johnson. Doc. Hist. N. Y. iv. 235.

CHURCH OF NEW YORK, JAN. 1, 15th, 1767.

Act of Appointment of John Montanye, as Door-keeper, Bell-ringer and Grave-digger, in and around the Old Church, (Garden street); and for other Services, under the Rev. Consistory of the Dutch Reformed Christian Congregation of New York. January 1, 1767.

THE CONDITIONS IN RESPECT TO THE CHURCH SERVICE ARE:

IN GENERAL:

I. That you are, before the preaching on Sunday morning, to ring the first bell at 8 o'clock; the second at 9, and the third at 10 o'clock—the last ringing to be about five minutes longer than usual. In the afternoon you are to ring the first bell at 1 o'clock; the second at 2 and the third at 25 minutes after 2 o'clock—the last ringing to be about five minutes longer than usual. Also, when there is service during the week, you are to go, before the first ringing, to the minister who is to preach, and learn from him when the last ringing is to take place.

II. The pulpit, the chairs of the Elders and Deacons, whether the acting ones, or the former ones, also those of the Governor and other officials, together with all the other chairs and benches, you are to keep clean and pure, dusting them once every fourteen days and scrubbing the aisles before each administration of the Lord's Supper.

III. Your are in season to set the tables, seats, etc., and get ready all that is necessary for the Lord's Supper; to return to the Deacons the overplus bread and wine, and set all things in order again, as from time to time you may be directed.

IV. You are to provide pure water in the Baptismal Bowl at the proper time and place.

V. You are to prevent any disorders in the church, by children, negroes, or dogs, either before, during and after service-time.

VI. You are diligently and punctually to attend all the catechizings, and not interrupt the same by bell-ringing, or any other work in or about the church.

VII. You are from time to time, to do everything which any one should feel bound in conscience to do, for the good of the building; to keep the seats in order; to notify the Church-Masters immediately of any disorder; to allow no persons or dogs to remain after the service is over; constantly to examine all the seats to see if there is fire anywhere; to take up and preserve for the rightful owner anything of value found in the Church; to open and close the doors and windows at proper times; and to be the last one to leave the building.

VIII. When any repairs are to be made on or in the Old Church or Church-yard, as well as at the annual cleaning, you are to be present, in order to open and close the buildings, and you are to make a report to the Church-Masters as may be required, without (extra) compensation, except when they may employ you at day's work, when your wages shall be as may be agreed upon.

As Respects the Consistory.

I. You shall gather all moneys for any public service, according to the order of the Elders, Deacons and Church-Masters, with all diligence and courtesy; faithfully deliver over the same, when collected, and render an exact account.

II. You shall at all times, on the authority of the President, summon the Elders, the ruling ones or the former ones, to meet at the appointed time and place.

III. You shall courteously attend upon all ecclesiastical meetings, whether of the whole Consistory, or upon particular *Colleges* of Elders or Deacons, or Church-Masters, or Committees of Consistory, at whatever place in the city they may assemble on the business of the church; and shall diligently execute whatever any of the abovenamed may lay upon you, concerning the Church, public worship, or the poor.

IV. You shall faithfully inform the Church-Masters from time to time of such seats as may become vacant.

As Respects Grave-Digging.

1. You shall make no grave, nor even break ground, without the consent of one of the Church-Masters, and shall give timely notice of the name of the deceased, the day of his death and burial.

2. You shall dig the graves in the Church-yard sufficiently deep, and properly close them up again. You must keep the biers in the house prepared for them in the Church-yard, and take them in due time to the house of the deceased.

3. You shall ring the bell at funerals, either four times, as is usual, with pauses between; or continuously, as may be desired by the family of the deceased.

4. The money for funerals you shall diligently and courteously demand, and, when received, deliver to the Church-Masters, at their ordinary session, and make an exact account thereof, as follows:

For a person above twenty years, ten shillings; for the velvet pall, eighteen shillings more; for the new cloth pall, twelve shillings more. For a person above ten years, four shillings— the price of the palls to be the same as above.

5. For the bell-ringing at funerals, you shall pay over; as you receive it, to the Church-Masters:—for the ringing four times with pauses, four shillings; for a continuous ringing, twelve shillings. You are also to carry into the Church the foot-stoves, for the Ministers, Elders and Deacons.

It is further expected that you will in good earnest do all this, with the Lord's help, so as to conduct yourself as an edifying member of the Dutch Reformed Christian Church, and give satisfaction to the Ministers, Elders, Deacons and Church-Masters, to the best of your ability.

All the foregoing being this performed by you, as well as whatever else the Consistory may find needful as to your office, the Ministers, Elders, Deacons and Church-Masters promise, each in their official capacity, and also bind their successors, to pay to you yearly and every year:

1. The Elders, for collecting the moneys of the salaries of the Ministers, five percent of the amount collected.

2. The Deacons, yearly, twelve pounds New York currency.

3. The Church-Masters, eight pounds yearly; and of the money for funerals paid over by you, for carrying to and fro the velvet pall, three shillings; for the cloth pall two shillings; for ringing bell four times, two shilings; for continuous ringing, nine shillings; and on the rest of the money paid over by you for funerals, ten percent.

In addition, you are allowed, on your own account, to demand from those who employ you—for each grave dug in the Church-yard— for an adult, six shillings; for a young person, three shillings.

The time of this, your office and salary is to begin from January first 1767.

Thus done, in our Consistory Meeting, at New York, January 22, 1767.

So I witness, in the name etc.

Archibald Laidlie, Pres. p. t.

I, the undersigned, accept this Appointment, of which a copy has been given me, in the fear of the Lord, and with hearty thanks to the Rev. Consistory.

John Montanye.

New York, January 22, 1767.

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New York, January 15th, 1767.

Consistory held after calling on God's name.

1. The baptism of children was again taken up, and a draught ordered to be prepared and read at the next meeting.

2. Mr. Livingston, etc., presented a bill of costs. It was resolved to enquire where there is anything more to the account of Consistory; and Isaac Roosevelt and Adrian Bancker were appointed a committee for the purpose.

3. Messrs. Corn. Clopper, and Ths. Van Wyck shall request from the corporation a deed for the land bought in the Vlakte.

4. The Elders are appointed to ease the vacant lots of Mr. Harpending; a majority of them to act.

Signed,

Arch. Laidlie, p. t. President.

REV. HARMANUS MEYER TO THE MINISTERS, FRYENMOET, COCK, ETC., WHO HAD PRETENDED TO CENSURE HIM; FEB. 4, 1767. VOL. 33, PAGE 361. NO. 390.

Much Respected Gentlemen:—

After you did not fear to put me under a so-called censure, it was made known to you, that I had taken the trouble to call together the Overseers (Ministers and Elders) of our American Reformed churches, and laid the whole matter before them. It is also not unknown to you—it was at least made known to my Consistory—that those Overseers on the 8th day of May, and some days following, of last year, (1766), in their Assembly, which was held here, (at Kingston), found your charges unjust, unrighteous and unchristian. Feeling, therefore, that I have been "justified," in the language of that Assembly, I want to inform you that "I may feel at rest, as, indeed, I have done ever since." For I will not consent to be judged by the Classis of Amsterdam, nor by you. I therefore ask you, and make the earnest request, that you will not make any further trouble for me, for you have no right to make any declaration concerning me. And do not think for a moment, that you can nullify the decision of my Assembly.

Or, will you go on, gentlemen, as you have been doing all along, and try to antagonize and destroy me? And will my Consistory, under your leadership, instead of making peace, go on to the extremities of persecution? If you will, let it be so! Sacrifice me, if you wish. Kill me and devour my very flesh, until you are satisfied. What you have to do, let it be done quickly, and let all this persecution come to an end! But do not expect that you will change my conscience on these matters, or make me submissive to the Classis of Amsterdam, or to your will. Both you and the Classis are acting contrary to the laws of God, as well as those of your earthly sovereign. As a citizen, I am under a good government. In distress, I can call for help and protection. And under all circumstances, I am under my Saviour's care. To him I have committed myself and all my interests. And God judgeth righteously. My troubles, therefore, being over, I sign myself,

H. Meyer.

Kingston, Feb. 4, 1767.

(It will be discovered that this censure was ignored at the Convention for Union, Oct. 15-18, 1771. See also letter of Consistory of Kingston, Nov. 30, 1771.)

THE CONVENTION WHICH TRIED REV. H. MEYER, PER REV. ISAAC RYSDYCK, TO THE CLASSIS OF AMSTERDAM, FEB. 5, 1767. VOL. 33, PAGE 120, NO. 390.

(Abstract.)

A letter from Fishkill, signed Feb. 5, 1767, by Rev. Isaak Rysdyk, V. D. M., at Poughkeepsie, as scribe of the Conventions held at Kingston. In this they report

that, on Jan. 24, 1767, they duly received the letter from the Rev. Classis of Oct. 6, 1766; and that with regard to Rev. (Hermanus) Meyer, they conducted themselves according to the counsel and the resolution of the Rev. Classis; but with this painful result—that the said Rev. Meyer, notwithstanding the friendly and fraternal admonitions and promises, conveyed to his Rev. in a letter, wrote, refusing to place himself in subordination to the Rev. Classis. They trust that the Rev. Classis has, by this time, received Rev. Freyenmoet's letter, sent over with the call (for a new minister) from Kingston; express their thanks for our Classical counsels, and close with congratulations—above mentioned.

FURTHER EFFORTS OF THE PRESBYTERIANS OF NEW YORK CITY, (WALL ST.) TO SECURE A CHARTER. FEB. 17, 1767.

To his Excellency Sir Henry Moore, Baronet, Captain General & Governor in Chief of the Province of New York and the Territories thereon depending in America Vice Admirall of the same etc. In Council.

The Petition of the Minister, Elders, Deacons and Trustees of the Presbyterian Church of the City of New York, according to the Westminster Confession of Faith, Catechisms & Directory agreeable to the established Church of Scotland,

Most Humbly Sheweth

That your Petitioners are informed that your Excellency was pleased, on the fourth day of February Instant, to lay a Petition lately preferred by your Petitioners to the King's most Excellent Majesty for a Charter, and a Draft of the Charter they prayed for, before the Honorable the Board of Council for their Report thereon to your Excellency, in Pursuance of a Letter of Reference sent to your Excellency from the Lords Commissioners for Trade and Plantations. [See July 29, 1766.]

And as your Excellency and the Honorable Board may justly expect to be waited upon by your Petitioners to be ascertained of the Truth of such of the Facts in the said Petition suggested as may perhaps be thought to require proof. And your Petitioners are extremely desirous to give full Satisfaction, and to enable your Excellency to report on this Subject to their Lordships by the return of the Packet which arrived yesterday.

Your Petitioners therefore beg Leave in this way to signify their readiness to attend the Commands of your Excellency and the Honorable Board, and most Humbly Pray if there are any Facts not so notorious as to require Proof, that a Note of them may be signified by the Clerk of the Council, and a short Day appointed for your Petitioners to exhibit the evidence that may be desired.

And your Petitioners, as in Duty Bound, will ever Pray etc.

John Rodgers, V. D. M. } For themselves and the rest of the
Jos. Treat, V. D. M. } Petitioners.

New York, 17 February, 1767.

—Doc. Hist. N. Y. Vol. iii. pp. 303, 304.

CHURCH OF NEW YORK.

Thirteen members of the Church of New York to the Classis of Amsterdam, Feb. 18, 1767. Vol. 33, page 110. No. 394.

Reverend Sirs, Fathers and Brethren in Christ:—

The letter of your Revs. to the Elders and Deacons of the Dutch Reformed Church of this city, in dato 7th April, 1766, was received by them, and has, for several reasons remained unanswered, until now.

But since its contents refer more especially to the Elders and Deacons of the year 1765, who are now out of service, than to the present Consistory; we, the undersigned, send the following, in answer to the letter above mentioned, by their order.

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We remark in general, that that letter is of special character and contents. It is not an answer to the letter which we had the honor to write, on the 20th of October 1765, but is written from information which your Revs. received from others, and accepted as true.

But, in order that we may not enter into particulars, and thus worry your Revs. by private observations, much less offend you; we desire simply and humbly to request of you, that you would carefully compare the enclosed extract from your Revs. letter, above named, with the answer to it, by Rev. Ritzema and Laidlie.

Your Revs. will hereby immediately perceive how unjustly we are accused not only by you; but, at the same time, that we do not beat about in the dark, when we plainly say, that Rev. de Ronde has been our false accuser; for he refuses to unite in a statement with that of Rev. Ritzema and Rev. Laidlie; but he has, all by himself, given out a statement of his own, so entangled and distorted, that there is neither head nor tail to it, and therefore we will not trouble your Revs. with it.

We cannot refrain from observing that the Elders and Deacons are astonished, that your Rev. Assembly should give credence to one single letter from Rev. De Ronde, and should seem to reject theirs utterly.

But after you have well considered the above mentioned answer of Rev. Ritzema and Laidlie, your Revs. will readily comprehend whose declarations in the future must be accepted as worthy of credence. And here we will leave this matter for the present.

And we continue to announce to your Revs. that the (civil) process instituted against the Rev. Consistory by some dissatisfied and bad members of the congregation, has been decided in favor of the Consistory. We therefore hope that their persecutions will now come to an end, because both the ecclesiastical law and the civil law have decided against them; and so have also the members of the congregation, at least three to one. Nor can we omit to testify that the work of the Lord, under the hands of Rev. Laidlie, is prospering so well that there is need of building a third church, which we expect will be commenced next spring. It is fortunate, therefore, for this congregation, which otherwise would almost have been ruined because of the growing ignorance of the Dutch language, that that Rev. gentleman, by the direction of Divine Providence, has come hither. We doubt not but that this intelligence will be very pleasant to your Revs., for there can be no greater joy to the servants of Jesus Christ than to know that his kingdom, according to the constitution of the Church of Holland, is being extended in other languages, even in these regions.

We close with the desire and prayer, that the all-sufficient Jehovah may pour out over you all, an abundant measure of his Holy Spirit.

May He grant unto you wisdom rightly to govern his Church; and after ye have served out his purpose in this vale of tears, may you be accepted in everlasting glory

We remain, with all respect,

Your Rev. willing servants

Petrus Byvanck	James Roosevelt
Jacobus van Zandt	Wm. de Peyster
Jacobus Bogert	John Provoost
Abraham P. Lott	Joris Brinkerhoff
Henry Rip	Antony ten Eyck
Evert Bancher	C. Duyckinck.
Abraham Lott	

New York, Feb. 18th, 1767.

CHURCH OF NEW YORK.—EFFORTS FOR PEACE.

New York, March 9th, 1767.

Consistory held after calling on God's name.

1. The President, in the name of Messrs. Pieter Clopper, Dirk Lefferts and Jno. Durye, asked the Consistory to appoint a committee of four or five to meet some of the Dutch party in order to make peace; and if possible to empower them to make a Final Resolution.

2. This having been mutually considered it was resolved that the appointment of a committee herein would do harm rather than good, and therefore they who asked it were desired to present their proposal of peace, signed by each one of them; for the Consistory were very willing to hear from them anything that might further rest and peace, and would appoint a time when they would meet for such a hearing in the Consistory Chamber.

Signed etc.,

J. Ritzema, p. t. President.

HISTORY OF ATTEMPTS TO SECURE CHURCH CHARTERS.

Report of the Council of New York on the Preceding Papers. March 24, 1767. (See July 10, 1767; Aug. 26, 1767.)

May it Please Your Excellency

In Obedience to your Excellency's Order in Council of the 4th ultimo, referring to us a letter of the 29th of July last, from the Lords Commissioners for Trade and Plantations; and requiring our advice and Information on the Petition therein inclosed, lately presented to his Majesty, by the "Present Ministers of the *Presbyterian Church* in the City of *New York*, praying to be incorporated by a Charter under the Seal of the Province of New York, for the Purposes set forth in the said Petition." The Committee have duely considered the same, and beg leave to represent to your Excellency:

That on the 8th of February 1759, a Petition was preferred to Lieutenant Governor De Lancey by the "Minister, Elders and Deacons of the *Lutheran Church* of the City of *New York*" praying to be incorporated; and afterwards on the 14th March following, reported by the Committee to whom it was referred, and a Charter advised to be granted to the Petitioners—That on the 30th March 1759, a like Petition was presented to Mr. De Lancey by the "Minister, Elders, Deacons and Trustees of the *Presbyterian Church* of the city of *New York*" and referred to a Committee—That on the 9th February 1763, an Application of the same Nature was made by the "Minister, Elders and Deacons of the Reformed Protestant *Dutch Church* of the Township of *Orange*" and referred to a Committee—That on the 16th March 1763, a Petition of the "Minister, Elders and Deacons of the *French Protestant Church*, of the City of *New York*," praying to be incorporated, was read in Council; and likewise referred to a Committee—And that on the 9th September 1763, the *Lutherans* by a second Petition, prayed a Warrant might Issue to the Attorney General, to prepare a Draft of the *Charter* ordered on their former Petition; both which Petitions, the Council advised Mr. Colden to transmit to the Right Honorable the Lords Commissioners for Trade and Plantations—That Mr. Colden, whose Reasons will appear by his Letters on this Subject, did transmit the said two Petitions; and receive their Lordships Answer, by their Letter of the 15th July 1764, wherein is the following Paragraph. "We have attentively considered the Petition of the Minister, Elders and Deacons of the *Lutheran Church*, praying for a *Charter* of Incorporation; and though we shall be at all Times desirous of concurring in any Measure, that may contribute to the Satisfaction of every pious Community, the principles of which are not adverse to the *Religious Constitution of these Kingdoms:* Yet it does not appear to us from anything set forth in their Petition, that such an *Incorporation* is at present Necessary or Expedient."

Except the *Charters granted to the Church of England*, all the Instances of such Incorporations within this Province, (*four only in number*) are confined to the *Dutch*, whose claims to this Distinction, are, the Committee apprehend, grounded on one of the *Articles of Capitulation*, on the Surrender of the Colony in the year 1664, by which it is declared "that the Dutch here, shall enjoy the Liberty of their Consciences in Divine Worship, and Church Discipline."

In the Petition now under consideration, it is asserted as an Inducement to the Royal Grant; "That his Majesty's Subjects of the Province of New York, Dutch and English of the *Presbyterian* Perswasion, are a great majority of the whole Number of its Inhabitants:" This Suggestion, though it should be allowed in respect to Numbers, cannot be admitted, as to the Connection it supposes between

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the People of those two Denominations; The Dutch were originally part of the Church of Holland, and conform themselves to the Doctrine Worship and Discipline approved by the National Synod of Dordrecht; Whereas the Prayer of the Petitioners, is to be Incorporated by the "Name and Stile of the Ministers, Elders, Deacons and Trustees of the *Presbyterian* Church of the City of New York, according to the *Westminster Confession of Faith, Catechisms, and Directory*, agreeable to the present established Church of Scotland."—In regard to the other Allegations in the Petition, the Committee discover no essential or material Difference in the Circumstances of the Petitioners, and the other Protestant Congregations, not of the Communion of the Church of England, whereon to ground any Preference. But it is asserted by the Petitioners, That "the *old English Statutes of Uniformity*, do not extend to America;" Whether these Statutes, or that of the 5th Anne Cap. 5, which is made an essential part of the Act of Union; do or do not extend to the Plantations, is a Question of which the Committee do not conceive themselves competent Judges; and which appears necessary to be determined on the highest authority, previous to any final resolution on the Petition; lest such *Incorporations* might be considered as repugnant to the provisions of those Statutes.*

All of which is humbly submitted

By Order of the Committee,

City of New York,
24th March, 1767.

Jos. Reade, Chairman.

—Doc. Hist. N. Y. Vol. iii. pp. 304, 305.

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*AN EPISCOPATE IN AMERICA.

The Society for the Propagation of the Gospel in Foreign Parts was founded in 1701. They sent many clergymen to America. As early as 1714 an order was obtained from Queen Anne for the draught of a bill for an American Episcopate, but with her death soon after, the matter seems to have been dropped for a considerable time. But the dissenting members of the colony had repeatedly suffered from the oppression of such Governors as Fletcher, Cornbury and others, and hence the colonists resisted every approach toward an American Episcopate. Charters had been denied to churches of all denominations except the Episcopal and Reformed Dutch. An application for a charter by the Presbyterians in New York as late as 1767, was again refused. It was just at this juncture that an effort was again made for an American Episcopate.

On February 20, 1767, the Bishop of Llandaff, in a sermon before the Society for Propagating the Gospel, again recommended an American Episcopate. He referred to the Americans in very uncomplimentary terms; yet the Episcopal clergy in America took occasion thereupon to urge their claims. Petitions were sent to the King, to the Archbishop of Canterbury, and to the University of Cambridge, upon this subject, and printed appeals were made in America. This aroused the Dissenters against any establishment of one form of religion. They feared the system in all its developments, tithes, spiritual courts, canon law, as in England. Yet they did not object to Bishops unattended by any temporal powers or dignities.

William Livingston addressed a letter to the Bishop of Llandaff, taking exception to his charges against the morals and culture of the colonists. He does not touch upon the merits of the proposed Episcopate. In reference to the neglect of making provision for ministers to which the Bishop referred, he reminded him of the persecutions and intolerance which compelled the colonists to seek the American shores to escape the usurpations over consciences, and to enjoy the right of private judgement. He declared that the Bishop had been deceived as to the facts.—This pamphlet was immediately republished in London, and excited much attention. Rev. Charles Inglis, of Trinity Church, New York, attempted an answer to it.

We cannot properly understand our Revolutionary history unless we remember the extent to which the religious and political discussions were interwoven. The jealousy of the Dissenters had its rise in the very foundations of the settlements. The least encroachment of Episcopal power was therefore resisted.

Mr. Livingston was the editor of the American Whig, and was assisted by articles of Rev. Archibald Laidlie of the Dutch Church, Dr. John Rodgers of the Presbyterian Church, and probably by Dr. John M. Mason of the Scotch Church. Answers were attempted by Revs. Chandler, Samuel Seabury, and Charles Inglis. Some of the Essays on the Livingston side were also written in Dutch.

BISHOP WHITE ON THE SECTARIAN JEALOUSY IN THE COLONY IN 1767.

In regard to the motives of the parties in the dispute, ...
there are circumstances which charity may apply to the most favourable conclusions. As the Episcopal clergy disclaimed the designs and the expectations of which they were accused, and as the same was done by their advocates on the other side of the water, particularly by the principal of them, the great and good Archbishop Secker, they ought to be supposed to have had in view an episcopacy purely religious. On the other hand, as their opponents laid aside their resistance of the religious part of it, as soon as American independence had done away all political danger, if it before existed, it ought to be believed that in their former professed apprehensions they were sincere.....

Sedgewick's Life of Wm. Livingston. p. 128.

QUEENS COLLEGE.—CALL FOR A MEETING OF THE TRUSTEES OF QUEEN'S COLLEGE ISSUED ON APRIL 4, 1767, TO BE HELD ON THE SECOND TUESDAY OF MAY, 1767.

(From the New York Mercury of the following dates, viz., April 20, 27, May 4th, 1767.

Bergen County, April 4th, 1767.

Whereas, a number of Dutch Ministers and Elders have taken into serious consideration the many and dangerous inconveniences and abuses which have crept into their churches, whereby the progress of true Christianity and knowledge and practice is obstructed, and with which they have been greviously inflicted these many years; and being desirous to rectify them and restore their Church to its ancient and proper lustre and dignity, after solemn humiliations, fastings and prayers before the Throne of Grace, with all those among their flocks who thought proper to join them; agreed at last to, and judged it the only remaining remedy, to erect a Seminary or College, in which the American youth might be regularly educated, and after the manner and custom of the United Provinces, and other Protestant Reformed European Churches wherefrom their ancestors proceeded; and to dedicate the most pious and capable to the weighty Gospel function whereby the usefulness and happiness of the numerous Body of the Dutch people might be completed in respect to their loyalty, industry and Christian Religion. It also pleased the King of Kings, in whose hands the hearts of Kings are, and who promised that their Kings should be nursing Fathers, and their Queens nursing mothers to the Church, to favor the humble address of the Ministers and Elders, to his Excellency, William Franklin, Esq., Governor and Commander-in-Chief in and over his Majesty's Province of New Jersey, etc., whereby they have obtained his Majesty's Letters-patent and Charter, or Royal Grant, bearing date the 10th day of November, 1766, to erect a College called Queen's College, in the Province of New Jersey, and a Corporation or Body Politic, together with all the privileges, powers, authorities and rights belonging thereto, as is customary and lawful in any College in his Majesty's Realm of Great Britain; the sacred trust of which is committed to the care and integrity of these following worthy and eminent gentlemen, in company with a sufficient number of Ministers of the Gospel, residing in this and the two adjacent Governments, created and constituted to be Governors and Trustees of said Queens College; namely:

Of the City of New York.

Simon Johnson, Esq.,
Theodorus Van Wyck, Esq.,
Philip Livingston, Esq.,
Abram Lott, Esq.

Of the Province.

Sir Wm. Johnson, Bart.,
Robert Livingston, Esq.,
Col. Johannis Hardenberg,
Col. Abram Hasbroeck,
Levi Paaling, Esq.,
Col. Jas. Brinckerhoff,
Col. Nicholas Stillwell,
Col. Matthew Hoffman,
Rev. Barent Vrooman, Schenectady.
Jacob H. Ten Eyck, Esq.,
Col. Abram Herring,
Isaac Vrooman, Esq.,
Bernardus Ryder, Esq.,
Rev. Samuel Verbryck, Tappaan,
Rev. Eilardus Westerlo, Albany,
Rev. John Schuneman, Catskill,
Rev. M. Goetschius, New Paltz,

Of the Province of New Jersey.

His Excellency, the Governor,
The President of the Council,
The Honorable, the Chief Justice,
The Attorney-General.
} For the time being.

Peter Hassenclever,
Hendrick Fisher, Esq.,
Rev. John Leydt, Brunswick,
Rev. David Marinus, Achquegkenonk,

Philip French,
John Van Metern,
Peter Schenck,
Peter Zabriskie, Esq.,
Tuynes Dye, Esq.,
Hendrick Kuypers, Esq.,
Rev. John H. Goetschius, Hackensack,
Rev. Martinus Van Harlingen,
Rev. Jacob Rutse Hardenberg, at Raritan,
Rev. Wm. Jackson, Bergen,
Rev. P. Wyberg, Philadelphia,
Rev. Jonathan Du Bois, Bucks, in Pennsylvania,

It is also ordered and directed, in the same Royal Patent, that the first meeting of the said Trustees shall be held at or near the County House of New Barbadoes, or Hackensack town, in Bergen County, on the second Tuesday of May next, where and when said Trustees are to be properly and duly qualified by any one of the Justices of the Supreme Court, or Judges of the inferior Court of Common Pleas, of the Colony of New Jersey, before they proceed to any business.

I, therefore, the subscriber, with the advice of others, do by these presents give public notice of the said meeting, and with all due submission and respect to the above-named gentlemen, I invite them and humbly crave their presence and condescension to such a necessary and salutary laborious task, putting in remembrance of the words of the holy apostle Paul to the Hebrews, chap. vi: 10, "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.

John H. Goetschius, V. D. M.

[The above was copied from the files of the New York Mercury, in the New York Historical Society in 1884, by E. T. C.]

ACTS OF THE CLASSIS OF AMSTERDAM.

LETTERS.

1767, April 6th. The Rev. Depp. ad res Exteras read to the meeting two letters for Suriname:

One to New York to that Assembly of ministers and elders which subordinate themselves to the Classis of Amsterdam; with which will be sent the Acta of the Synod of 1766.

One to Curacoa, to Rev. Warmoldus Kuyper with the Acta of the Synod of 1766; all under date of April 6, and all of which were approved for forwarding. xiv. 109.

THE CLASSIS OF AMSTERDAM TO THE CONFERENTIE, APRIL 6, 1767. VOL. 31, PAGE 288, NO. 173.

To the Assembly of Ministers and Elders subordinate to the Classis of Amsterdam.

Rev. Sirs and Brethren:—

The Minutes of the Synod of North Holland of 1765, with our accompanying letters, of April 7th, 1766, in the maintenance of our fraternal correspondence with you, we trust have come to your hands. We also send you now the Minutes of the Synod of North Holland for 1766, and hope that the same may safely reach you. We have nothing to add at present, except our fervent prayer to God that you may prosper and be in health, and especially that your souls may prosper. May the

congregations entrusted to your oversight, have peace and be edified; may they also be multiplied, and walk in the fear of the Lord and the comforts of the Holy Ghost.

We are and remain etc., etc.

John Kalkoen, Pres.
Wm. Vanden Broek, Scriba.

In Classis, Amsterdam April 6, 1767.

THE CLASSIS OF AMSTERDAM TO REV. WARMOLDUS KUYPERS, AT CURACOA, IN THE WEST INDIES. —— 1768. VOL. 31, PAGE 289, No. 174.

Very Rev. Sir and Brother:—

For maintaining our fraternal correspondence with your Rev., we send to your Rev. the Acts of the Synod of North Holland, last held in the previous year, 1766, in this city, with the request that, as customary, you give it to read to the very Rev. Gentlemen, ministers on the neighboring islands.

For the present we have nothing to add, save that the Very Hon. Messrs. Directors of the West India Company will, in all probability, this year, yet send your Rev. a good colleague, to lighten your heavy labors and with your Rev., do the work of the Lord in your church.

Meanwhile we heartily desire that, preaching God's Word in purity, you may continue in season and out of season, refuting, reproving and exhorting in all longsuffering and doctrine, setting an example to the believers, in word, in walk, in love, in the spirit, in faith, in purity, to be an honor to Christ, and to promote the salvation of the souls entrusted to your care. May God grant you this blessing to that end. We are and remain with hearty affection, as above.

CHURCH OF NEW YORK.

Continued neutrality of the Consistory. Third Church Building.

New York, April 27th, 1767.

Consistory held after calling on God's name.

The resolution of October 7th, 1765, concerning the position of the Consistory in relation to the Assemblies of the Coetus, and the Conferentie, was read by the President. Thereupon the Consistory resolved still to abide by that resolution, and therefore are not inclined to send domine Laidlie and Elders to the same.

A list of subscriptions for the building of a Third Church was presented, and found to amount to £3600., and some shillings. Whereupon a committee was appointed to obtain plans and a strict estimate of costs, so that the consistory may

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be in a condition to act farther. Pieter Marschalk, Ths. Van Wyck, Isaac Roosevelt, Andrew Marschalk and Garrit Abeel were appointed.

Mr. Ths. Van Wyck produced three leases which had been bought in, for £210. It was resolved to restore this money out of the first incoming subscriptions or from some other source.

Signed etc.,

J. Ritzema, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

LETTERS.

1767, May 4th. Art. 8. The Rev. Depp. ad res Exteras have received a letter from New York, dated February 18, 1767, signed by thirteen members; enclosing one from Poughkeepsie, dated December 22, 1766, signed by Frymoet, Kok, and Rysdyk. The enclosure contained a request for a minister.

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ACTS OF THE REV. ASSEMBLY OF MINISTERS AND ELDERS, (THE CONFERENTIE), UNDER THE REV. CLASSIS OF AMSTERDAM, HELD AT NEW YORK, MAY 5 & 6, 1767.

Tuesday, May 6th—Forenoon.

1. *Officers and Members.*—The Assembly met, and was opened with prayer by Dom. Ritzema, as last President, who was again called to the same post.

Members Present.

John Ritzema	J. C. Rubel, and his Elder.
Lamb. De Ronde	J. M. Kern, and his Elder.
Joannes Schuyler	J. Rysdyck, and his Elder.

Ulpianus Van Sinderen, and his Elder.

2. *Communications.*—The letter of the Rev. Classis, of April 7, 1765, being the last which was received with the acts of the Synod of North Holland, was read. From this it was perceived that the Rev. Classis approved our last proceedings, and recommended us to maintain carefully the Constitution of the Church, and to aid those who manifested subordination.

3. *Proposals for Union.*—The President informed the Assembly of an interchange of letters between himself and Dom. J. H. Goetschius respecting the reunion, and this was confirmed by Dom. De Ronde and Dom. Rubel, who had had conversation on the same subject with some members of the Coetus. From this originated the proposal of certain articles as a basis of union.

Separated with thanksgiving to God; to meet in the morning, at nine o'clock.

Wednesday, May 6—Forenoon.

Opened with prayer.

The proposal for peace was considered, and, with some additions, put into the form of a letter, which, it was resolved, should be sent to the brethren who meet at Hackensack on the ensuing Tuesday.

Whereupon the meeting concluded with thanksgiving.

Signed, in the name of all,

John Ritzema, President.

Copy of the Letter of the Rev. Assembly to the Brethren at Hackensack.

The Assembly of Ministers and Elders under the Rev. Classis of Amsterdam, met in New York, May 6, 1767, learned that there was among the brethren who call themselves the Coetus some movement toward a union with us—a matter which was a source of joy, yet awakened some anxiety as to the way and manner in which this desirable end was to be reached. To make a proposal on this subject, brethren, has so much difficulty in itself, that even the least objectionable one may yet subvert the desired object; for which reason, we have noted only this in advance, as what we desire:

1. The brethren shall firmly hold with us subordination to the Rev. Classis according to the Synodical decree of 1763.

2. No ministers or elders shall be present in the Assembly except such as have what we deem a lawful commission; that is, have been sent by the Rev. Classis, or ordained here by their order, or recognized on their recommendation, or that of some other Classis in the Netherlands.

3. The question how the ministers otherwise ordained are to be treated, we shall arrange to our mutual satisfaction.

4. As to the ordination of others, that stumbling-block will be taken out of the way, if we fall upon fit subjects, and provide the means of a suitable education.

If these things are acceptable to the brethren, it is our unanimous desire that a meeting should be appointed for the ensuing autumn, say the first Tuesday in October, which every one, if alive and well, shall attend.

Since this proposal demands that everything which in the least hinders peace should cease, we promise that we will not install a Consistory at Tappan, or call a minister there, on condition that you will not introduce a minister at Harlem or Gravesend, or anywhere else.

Understanding that you will hold your meeting at Hackensack on the coming Tuesday, we use this opportunity to make our proposal known to you all; and we request that you will consider it maturely, in the fear of the Lord, and communicate your conclusion to us, so that we may know how we are to govern ourselves, and what we are to expect; and that this will be done within six weeks.

We subscribe ourselves, with much respect,

In the name of the Assembly,

J. Ritzema, President.
L. De Ronde, Clerk.

New York, May 6, 1767.

CHURCH OF NEW YORK.

Lawyers' fees. Manor of Fordham. Third Church Building.

New York, May 11th, 1767.

Consistory held after calling on God's name.

1. Two indentures for leased grounds in William St., one to Edward Meeks, and the other to Isaac Vreedenberg were presented and ordered to be sealed.

2. The lawyer's costs amounting to £170:2:9 were presented, and the Treasurer was authorized to pay the same out of the first incoming rents or capital.

Signed etc.,

J. Ritzema, p. t. President.

New York, May 25th, 1767.

1. After the usual report of the House visitation, Capt. Ths. Clarke appeared in the meeting and offered to buy our mortgage on J. Valentyn's farm in the Manor of Fordham with the payment of one year's interest, of the £500.; the Consistory however giving a credit for the two years interest. Two days delay was desired in order to see by the Treasurer if one year's interest was still to be had from Valentyn.

2. Two plans for building a Third Church were presented. That of Mr. Breestede was chosen, with the observation, that the breadth should be 74 instead of 70 feet, and the pillars should run all the way up so as to support the roof.

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3. Resolved that the committee on plans should obtain a close estimate of the cost of such a church built of clipstone, so that we may know what ground there is to go upon in completing it.

4. Resolved that Deacons Abeel, Marschalk and Roosevelt demand a third of the money subscribed; and the receipt of the money be entrusted to the last named.

Signed etc.,

J. Ritzema, p. t. President.

Meeting of the Coetus at Hackensack, May 13, 1767. Minutes not recovered, as correspondence was suspended with the Classis of Amsterdam, at this time.

Rev. William Hanna to Sir Wm. Johnson, May 29, 1767. Also sketch of Mr. Hanna, Doc. Hist. N. Y. 4to., iv. 236. See also pp. 279, 280. He was the first Presbyterian clergyman of Albany. In 1771 he became an Episcopalian.

GOVERNOR MOORE TO THE EARLE OF SHELBURNE.

Complaints of Society for Propagating the Gospel. Rights of the Church. Land grants to Trinity Church and Kings College.

Fort George, New York, June 9, 1767.

My Lord,

It is impossible for me to express the concern and astonishment I was under on receiving your Lordships letter of the 11th of April [1767]* inclosing the Copies of two Petitions, one from the *Society for propagating the Gospel*, and the other from Samuel Robinson & his associates; although some people have often made free with the characters of His Majesty's Governors in America in common conversation, and have frequently misrepresented their actions, yet I always thought that so much decency would constantly be preserved in an address to the Crown, that it should contain no assertions of Facts but what were incontestable; I beg leave to assure your Lordship that this is very far from being the case at present, and that it gave me the highest satisfaction to find that His Majesty was determined not only to have the strictest enquiry made into the circumstances of the charges in the Petition, but that he expected the clearest and fullest answers to every part of it. As I am persuaded that when the truth is laid open it will fully appear that I have neither perverted the Power lodged in my hands nor acted in any manner derogatory to my station and that so far from deserving the least imputation of Oppression, I have made disinterestedness the characteristic of my administration as I thought it incumbent on me to support in every shape the dignity of the Commission with which his Majesty has been pleased to honor me. To begin my answer as far back as I can, I beg leave to transcribe some minutes of the Council which are as follows.

On Wednesday the 10th of April 1765 the Lieutenant Governor laid before the Council His Majesty's order in Council dated July 20th 1764 declaring the River Connecticut to be the Boundary between the Provinces of New York and New Hampshire.

. . . . . .

It would be proper to observe here that these Lands though petitioned for under a grant from New Hampshire were within 20 Miles of Hudson's River, but were still notwithstanding the encroachment, protected, on account of the Settlement on them, although the Title set up was rejected.

. . . . . .

As it was necessary that something should be done to encourage people to settle in those parts I determined then to engage personally in it, and to take up a Tract of Land there which should be distributed out to poor Families in Small Farms on the condition that they should begin upon the Manufacture of Pot Ash and the Culture of Hemp; His Majesty's Council having approved of my plan consented to have a Township laid out for me and some other associated with me at twelve

*See said letter, Doc. Hist. N. Y. 4to ed. iv. 365. Also the whole discussion, iv. 329-375.

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miles distance from the North Line of the County of Cumberland and on a spot neither granted by New Hampshire nor claimed by any persons whatsoever:.....

.....

I have directed a Church to be built at my sole expence in the Center of the Township, and shall set apart a large Farm as a Glebe for the incumbent; These measures I am persuaded will contribute greatly to the peopling of that part of the Province, for many wealthy persons inhabitants of this Town on seeing what I have done, and still propose to do, have associated themselves together in sufficient numbers to be entitled to Townships there, and have taken all the necessary steps to carry their Plans into execution, many people being actually employed in surveying and dividing into different Lotts the Lands they have taken up; I have likewise had a Township laid out and vested in Trustees for the use of the Ministers of the Gospel according to the Communion of the Church of England, and another for the use of the College here that the opportunity might not be lost of improving the Morals as well as fortunes of the New Settlers in so distant a part of the Province.

.....

My Lord,

Your Lordships most obedient and humble Servant,

H. Moore.

Right Honorable
Earl of Shelburne.—Col. Docs. N. Y. Vol. vii. pp. 930, 931, 933, 938.

GOVERNOR MOORE TO THE EARL OF SHELBURNE.

Fort George, New York, June 10 1767.

My Lord

After so long a letter as I have already addressed to your Lordship in answer to Robinsons Petition, it is a matter of concern to me that the Petition which accompanied it from the Society for propagating the Gospel puts me under the necessity of saying anything more on the same subject. That a man of so notorious a character as Robinson should deviate from Truth in any representation of Facts, is no kind of surprise to those who know him here, but that so respectable a Society of that for propagating the Gospel should present a Petition supposed to be grounded on Facts which are not true in themselves, has astonished every one here who has been informed of it. By some similar expressions to those in the Petition of Robinson, I apprehend they both came from the same quarter, and that the Society has been first imposed upon and afterwards engaged to present a Petition of the same kind with that relative to the New Hampshire Grants with no other intent than to be a more effectual means to impose on his Majesty's Ministers.

There are but three particular causes of complaint assigned which are all easily answered and set aside. The fact is, that the Grantees had settled some part of the Townships; were preparing to settle the remainder with a reservation of the said several shares for the public uses, but were prevented by the Government of New York, etc. How far the settlements have been carried on has been already shewed, and I shall leave it to your Lordship to judge of their intentions in regard to the remainder when I take upon me to assert that notwithstanding the appropriation of these shares for Public uses and expressly so described in the Body of the Charters, The Petitioners had so little design to serve any body but themselves that they had the assurance to request that these public shares might be divided among them, without giving the least attention to the purposes for which they were designed and without the least scruple of defrauding the Society of its Rights; If the intentions of His Majesty's Council in regard to the Interests of the Society had not differed greatly from those of the Petitioners I can take upon me to say that the Society would not at this time have been entitled to a single lot of Land in all that part of the Province. There is not the least foundation for that assertion of being prevented by the Government of New York for great care was taken to give them all the assurances possible that they should be protected in their Rights and no pains were spared to convince the settlers of the good Intentions of this Government towards them.

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The Second Complaint is, That they are altogether deprived of the greater and better part of their Right.—I have already had the honor of acquainting your Lordships that there have been proceedings only on 28 of these Townships; In 24 of them the Rights of the Society and all the Grants in the first Charters for public uses have been expressly reserved for the uses therein mentioned. No failure has been made but in the four first Grants which passd the Council, and as I am informed that the Charters were not at that time before them, it occasioned an omission which has been guarded against ever since; of these four only one has passed the Great Seal, so that the Shares may still be reserved in the three which remain. This happened before my arrival in America. The Third complaint is "That as to the Residue of such Lands which are not already granted away they are burthened with such expences and charges as are greatly more than equal in point of value to the shares themselves." The only way this assertion can be answered is by denying it flatly, and I am extremely sorry to be under the necessity of declaring to your Lordship that there is not a word of truth in it; when the first Petitioners for these public shares could not obtain them for their uses, as I have already mentioned they desired that the Society might be charged with a share of the expences which would be incurred for surveying etc., but this was likewise absolutely refused, and they were told that if they did not choose to take out their Grants on the Terms of paying the Costs of the four Public Shares amongst them, they should not have them at all. The Reason which occasioned this Declaration was that as there appeared on the back of each charter a long list of names the greatest part of which are entirely unknown. The Council joined in opinion with me that if these were the names of real Proprietors there could be no hardship in fixing the expence on them as the Quota of each person interested in the Township would be so small as to amount at most to a mere trifle. By this means the Society's Shares were so far from being burthened with expences and charges greatly more than equal in point of value to the Lands themselves, that they are not charged with the expence of a single shilling. I am sorry to say that our suspicions of those names on the back of the Charter were but too well founded and it has since appeared that some of the Charters which have made their appearance in great form and under the claims of sixty or seventy proprietors have been found in reality to belong to no more than six or seven Persons, which will be a great detriment to the settling of that part of the Province, and is entirely contradictory to His Majesty's Orders which are that no more than one thousand acres should be given to each Person—I hope by what I have here offered in answer to the Society's Petition, that it will sufficiently appear to your Lordship, how they have been imposed on in the accounts they have received of our Proceedings here, and to which they have so readily given credit. Had the true state of the case been laid before His Majesty it would have appeared that in order to make up for a Loss sustained of 350 acres in one of the Townships, which happened before my arrival, by a mere omission of the Council on their first entering on a new Scene of Business, I had taken care to secure to the Church as soon as I had it in my power a large District comprehending no less than 23,200 acres.—I have enquired of Dr. Auchmuty the Rector of Trinity Church here, (who is I am informed the principal correspondent of the Society in this Province) from whence this extraordinary information could be sent, but he tells me that he is entirely ignorant of it, and as I have the greatest reason to imagine that the Society have not founded their Petition on better authority than what they have received from Robinson and his associates, I hope they will act with so much candor when they are informed of the particulars of my answer, as to lay before your Lordship the authoritys upon which they have been induced to present a Petition to His Majesty which tends so manifestly to calumniate me. Common justice requires this at their Hands and the Principles upon which that Society is supposed to act in other matters, will I hope suggest to them that such a behaviour will be necessary on this occasion not only in support of my Character, but of their own.

I have the honor to be with the greatest respect

My Lord,

Your Lordships most obedient and humble Servant

H. Moore.

Rt. Honorable
Earl of Shelburne.

—Col. Docs. N. Y. Vol. vii, pp. 938-940.

CHURCH OF NEW YORK.

Third Church Building. (Fulton st.)

New York, June 12th, 1767.

Consistory held after calling on God's name.

1. The resolution of March 16th, 1767 to build a Third Church on the grounds of Mr. Harpending, being further considered, especially in regard to removing of the difficulties which might arise, it was resolved that the yearly interest of the seven lots still remaining which the church had formerly bought in the grounds, should be given for a perpetual income for the ground on which the church is to be built, so that thus the object of Mr. Harpending's will may be obtained. And that this shall be placed among the other matters which are signed by incoming consistories.

2. Mr. Bancker reported that Valentyn had nothing but a house for which he demanded £15., and promised to give a bond for the £20. The matter is further referred to Mr. Bancker; and to execute the agreement made with Capt. Clarke.

Signed etc.,

Lambertus de Ronde, p. t. President.

New York, June 18th, 1767.

Consistory held after calling on God's name.

The Consistory having further considered the length and breadth of the Third Church, Resolved, That it should be according to Mr. Breestede's plans: 100 feet long and 70 broad, within; and that the committee should proceed to agree with the masons, and also the stone cutters for the mason work, and to provide materials, at least so far that the foundation may be laid this year. The said committee shall also buy thick and thin plank, and lay them up to dry, and shall pay for these materials out of the subscription list moneys, which they shall receive from Mr. Isaac Roosevelt, who has been appointed to receive the said moneys from time to time, and render due account thereof.

Also Resolved, That the Tower of the Church shall be set 10 feet back from Horse and Cart street, and the breadth of the church or foundation stand in the middle of the designated grounds between the two side streets.

Signed,

Lambertus de Ronde, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

Synodalia, 1767. Art. 8. Orange Nassau. The Classis cordially wishes that the most precious blessings from the All-Sufficient God, may abide unto length of days upon His Illustrious Highness, the Lord Prince, Netherland's Hereditary Stadtholder, and upon the House of Orange Nassau; and by continuance, recommends all that is appropriate to this lemma, to the Messrs. Depp. xiv. 122.

Synodalia, 1767. Art. 48. New York and New Jersey.—The Classis has nothing further to report to Synod, as to New York and New Jersey. xiv. 126.

REMONSTRANCE AGAINST PREACHING IN ENGLISH IN THE DUTCH REFORMED CHURCH IN NEW YORK. JULY 6, 1767.

To his Excellency Sir Henry Moore, Baronet, Captain General and Governor in Chief in and over the Province of New York and the Territories depending thereon in America; Chancellor and Vice Admiral of the same; And to his Majesty's Honorable Council of said Province in Council Assembled.

Whereas several Persons appointed to Act, as well for themselves as many other Members of the Reformed Protestant Dutch Church of the City of New York in North America did by their Petition and humble Remonstrance presented to your Excellency and his Majesty's Honorable Council of the said Province the sixth Day of December 1766, shew and set forth the Eighth article of Capitulation on the Dutch surrendering this Colony to the Crown of Great Britain in 1664; King William the Third's Charter or Letters Patent dated the Eleventh Day of May 1696 Confirming the said Article and Granting unto the said Dutch Reformed Church other Liberties and Privileges than those contained in the said Capitulation; and also an Act of the Lieutenant Governor Council and General Assembly of the said Province, confirmed at St James's the Twenty-fifth Day of February 1755 by King George the second in Council, whereby the said Liberties and privileges were further established and confirmed and others granted to the Ministers, Elders, Deacons and Members of the said Church, together with other matters and divers Grievances therein contained and complained of. And thereby prayed (inter alia) speedy Relief etc. as by the said Petition and Remonstrance Relation being thereunto had will more at large appear.

And whereas your Excellency hath directed that a short account of the several Grievances complained of should be drawn up in writing to be laid before your Excellency and the Honorable Council aforesaid.

Now therefore, we the several persons appointed as aforesaid, do, in the most brief manner we are able, lay before your Excellency and his Majesty's Honorable Council aforesaid our several Grievances and Complaints as follows, viz.

First—That a Party of the Members of the said Church called the English Party to the number of not more than one hundred and twenty three petitioned for an English Minister to be introduced into the Dutch Church. That this being deliberately considered, a Protest was there upon delivered to the Consistory signed by two hundred and twenty six members of the said Church setting forth that by the 51st Article of the Constitution of the said Reformed Protestant Dutch Church Government two languages could not be made use of under one Consistory.

Secondly—That the said party have in opposition to the Constitution of the said Church Government destroyed the 86th Article thereof; for that Article says, that although the Benefit of the Church should require it, Yet no alterations therein should be made, as by the said Article will fully appear.

Thirdly—That the Church Rules direct that no Minister shall be forced into the Congregation against the will of such Congregation; And yet this has been done by Introducing Mr. Leadly who had but about the one hundred and twenty three Members of the said Church.

Fourthly—That the laying out the monies arising by the Sale of the Manor of Fordham in the purchase of other lands according to the direction of the Act of the Lieutenant Governor, Council and General Assembly, hath not been done.

Fifthly—That the Land of Mr. Harpending lays in a great measure waste and divers Houses fit to Rent are pulled down to build a Church upon to preach English in, Contrary to the Testator's Will.

Sixthly—That the Catechising in the Dutch Language is forbidden by one of the Elders, alledging it was a Detriment to Mr. Leadly. And Mr. Leadly had forbidden Mr. Leydecker (who was qualified for that Business) to catechise, and say'd that the Consistory did not approve of it.

Seventhly—That the Dutch School is not taken Care of by the Rulers to the total Ruin of the Dutch Education.

Eighthly—That the Dutch are deprived of the Forenoon Service in the New Church in open violation of the Rights and against the Will of those who bought their Seats to hear the Dutch Service And that the Holy Ordinance of the Lord's

Supper has not been performed since Mr. Leadly's being in the said Church by any Minister but himself.

Ninthly—That both the old and new Churches are ruled by the English Party and because the Dutch Party would not acknowledge them to be their lawful Rulers they forbid several of the Members the Sacrament.

Tenthly—That the Rulers would force the Dutch, who can't understand Mr. Leadly; to acknowledge him to be their lawful Teacher; and declare that he must and shall be one in Communion with the Dutch, who never commune with him because they cannot understand him; and if he is one in Communion with the Dutch, he is Intitled to the Revenue of the Dutch Ministers.

All which matters and Grievances we most humbly submit to the most serious Consideration of Your Excellency and his Majesty's said Honorable Council; And pray a speedy Decision of and Relief in the Premises.

For which (as in Duty bound) we shall ever pray etc.

Abel Hardenbrook
Jacobus Stoutenburgh
Huybt. V. Wagenen.

—Doc. Hist. N. Y. Vol. iii. pp. 308, 309.

July 6, 1767.

[See Nov. 11, 1767.]

REPORT OF THE LORDS OF TRADE AGAINST THE PETITION OF THE PRESBYTERIAN CHURCH OF NEW YORK, WALL ST. [SEE MARCH 24, 1767.]

Whitehall, June 10, 1767.

To the Right Honorable the Lords of the Committee of His Majesty's Most Honorable Privy Council for Plantation Affairs.

My Lords.

We have had under our consideration a petition to His Majesty of the present Ministers Elders Deacons and Trustees of the Presbyterian Church of the City of New York, humbly praying for the reasons therein contained that His Majesty will be graciously pleased to create them a Body Politic and Corporate, by the name and stile of the Ministers Elders Deacons and trustees of the Presbyterian Church of the City of New York, according to the Westminster confession of Faith, Catechisms, and directory, agreeable to the present established Church of Scotland, and that they and their successors may be thereby enabled, under the Great Seal of the Province to hold and enjoy the said Church, and ground belonging to the same, and to acquire and hold a further estate and enjoy such other powers and privileges as may be necessary for the encouragement of religious worship; and that His Majesty will be graciously pleased to grant them such other aid, protection and countenance as to his royal wisdom shall seem meet.

This petition was referred to this Board by an order of His Majesty in Council on the 28th of May, 1766, with direction to consider the same and report an opinion thereupon to your Lordships, and it appearing as well upon the face of the petition itself as from other papers in possession of the Board that many proceedings had been had before the Council of New York touching an application of the Presbyterian Church there, for a Charter of Incorporation, it was thought advisable to transmit a copy of the petition to the Governor there, with directions to communicate the same to the Council for their advice and information thereupon, and to report in the fullest manner the present state and condition of this Protestant Establishment, and also all the proceedings upon a petition to the same effect presented to them during the administration of Lieutenant Governor Colden and the reason why such application did not succeed at that time.

In return to this reference to the Governor of New York he has lately transmitted to us a report made to him thereupon by a Committee of His Majesty's Council there; a copy whereof we beg leave to annex hereunto.

This report will fully inform your Lordships of the true state of the proceedings and precedents to which the petition to His Majesty refers, and does likewise state a doubt of great weight and importance in this question, viz., whether His Majesty

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consistent with the obligation he is under by his Coronation Oath, founded on the Act of the 5th of Queen Anne Cap. 5. intituled "An Act for securing the Church of England as by Law established," can create such an establishment in favour of the Presbyterian Church as is now requested.

This, my Lord, is a question of too great importance for us to decide upon; but upon the fullest consideration of what is stated in the report of the Council of New York we are of opinion that independent of the objection arising out of this question, it is not expedient, upon principles of general policy, to comply with the prayer of this petition or to give the Presbyterian Church of New York any other privileges and immunities than it is intitled to by the laws of Toleration.

We are, my Lords, Your Lordships most obedient
and most humble Servants

Clare
Wm. Fitzherbert
Thomas Robinson.

—Col. Docs. N. Y. Vol. vii, pp. 943-4.

CHURCH OF NEW YORK.

The Dutch Party. The New Church.

New York, July 21, 1767.

Consistory held after calling on God's name.

.....

1. Abel Hardenbrock, Jacobus Stoutenberg and Huybert Van Wagenen presented a copy of the petition which they had preferred to the Governor and Council on the 6th of July. This was received and held for consideration.

2. The widow of Joseph de Voe was taken as a poor person to be provided for by the Deacons.

3. The committee asked for further orders of the Consistory, to go on with the building of the New Church according to their pleasure. These were given to them, and Peter Lott, Coenelius Bogart and Adriaan Bancker added thereto.

4. Hereafter no one shall be taken up as a poor person to be supported by the Church, unless on condition that whatever may be bequeathed to them shall fall to the church.

Signed,
Lambertus de Ronde, p. t. President.

ACTION OF SYNOD OF NORTH HOLLAND JULY 28–AUG. 6, 1767.

VOL. 65.

ARTICLE 44.

Views of "The German Church" on American Ordinations.

.....

The question of being permitted to examine and promote persons, should circumstances require it, was again discussed.

1. It was settled that the brethren had no thought of cutting themselves loose from the Christian Synods of South and North Holland and the Rev. Classis of Amsterdam, or of seeking higher authority than that which God and the Church Order appoint for them; that it had never been their intention to give offense in word or act to the Christian Synods and the Classis; but that they take pleasure rather in gratefully acknowledging the great benefits conferred on them; and, therefore, whatever, in former acts, may have given reason for grief and indignation must be ascribed, not to their hearts, but to their inexperience in the use of the Holland language. They ask to be excused therefor, as their consciences declare them free from every base disposition, intended offence and ingratitude.

2. They ask permission that, whenever circumstances require it, they may examine and ordain men, referring to the examples of Revs. Templeman and du Bois in the time of Rev. Schlatter, and citing two cases which exist there at present. There are two or three churches, the chief place is Caryl, one church new, which are situated in the mountains, 40, 50 or 60 miles distant from the nearest ministers. Those people seek help; but not one of us can go there, perchance, more than once a year. They dare not call a minister from Germany, because they are too poor to support him. A man presents himself, not without providential guidance, whom the Lord has made willing to minister to those people. With all diligence, he is bent on knowing the truth and presenting it to the people. Besides he makes no objection to the poverty of his hearers. Three or four years after the church was organized, they appear before the Coetus asking it to examine and ordain this man who has ministered to them so long. The Coetus takes a year to think it over; to investigate the character and conduct of that man. Again they appear with their minister, making the same request. What is the Coetus to do? To refuse is to keep the church unsettled; to send to Holland is impracticable, owing to the poverty of the church, the minister's family, and the necessity of leaving the church for nine or ten months without religious services. We leave it to your Revs. gracious judgment what is best to do under such circumstances.

Another example is to be added here. There is a church which has been sorely spoiled by a tramp, (landlooper). The good people had to keep themselves back, and the others came to see the fraud. Those people come and desire help from the Coetus—they want a regular minister. They cannot raise more than 30 pounds; and combination with other churches is impossible, because the church lies quite out of the way, and the nearest church is still fascinated by the tramp. We cannot call a minister on account of the salary that is required; but there is a man whom God's Spirit has converted and who understands theoretical and practical theology, and the rules of scriptural interpretation very well; is in life and conduct well fitted to edify a church, and has for two years lived with a minister so as to be the better fitted.

Said church hears that man, notices the difference between an honest and well-instructed minister and a tramp, and wants to call him. He is willing to come to their rescue, but not without order from the Coetus. They appear before the Coetus with the request that it examine and ordain this man. To Holland the man cannot be sent. The candidate dares not cross the sea. The church also cannot wait the length of time that would take, on account of the tramp, who resides in the neighborhood, and still seeks and has a following in that church. This would surely cause fresh confusion and division. We know the man intimately, as being well qualified, and have the surest hope of help from him. In this case, what should the Coetus undertake to do?

These things are not imaginary; they are the truth and nothing but the truth. These cases are before us. Our aim is by no means to ignore the Rev. Fathers, to cut ourselves loose, to exalt ourselves. Oh no! We are satisfied with the state we are in. But to have the hands tied altogether, is too hard, while yet we must labor faithfully for the Lord. We want nothing to elevate ourselves in authority, but only what can be of service to our Lord and to His Kingdom. All other thoughts are banished from our minds. We do but wish that New York, Pennsylvania, Maryland and Virginia were as well known to the Rev. Fathers as they are to us. There would be no difference at all then in our correspondence, and our sincere desires would be fulfilled. Therefore, the care, the love, the zeal and the beneficence of the Synods and of the Classis of Amsterdam lead us also to hope for a good result and a right answer for our churches.

.....

Rev. (Jonathan) du Bois is still located at North and South Hampton. Owing to the poor delivery, the report of his church had not come into the Coetus.

.....

Art. 5. The Coetus of Pennsylvania is to be written to, to the effect that deep displeasure was caused to us, not by certain phraseology, but by the entire development of matters. We cannot judge of the heart, but of words and tokens, and we wish that the disposition, now professed, may abide in future. As to the request of the Coetus for permission to qualify for the ministry those two men in

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the two churches, the circumstances of which are related, the Deputies, together with the Commissioners of Amsterdam are of opinion that the Coetus might be permitted to do so, in the name of both Synods and the Classis of Amsterdam. In similar cases, the Coetus must first ask permission of the Christian Synod, so that, finding the cases as stated, the Synod may grant the permission. At the same time the Rev. Coetus ought to be reminded, that those times of Rev. Schlatter, when there were but two or three ministers in Pennsylvania, are no rule for the present time, in which there is a large number of ministers in Pennsylvania. Then, too, Rev. Schlatter did everything in the name of both Synods.

.....

On the three points which required their special attention, the Committee on this matter decided, salvo meliori judicio,

1. That the ministers might be authorized to qualify in due form those two persons described by them for the sacred ministry, without its serving as a precedent; it being understood that hereafter permission to do so is always to be asked for.

.....

ARTICLE 45.—NEW YORK AND NEW JERSEY.

Their Hon. Mightinesses have no remarks.

The Corresponding Delegates have nothing in their Acts.

The Deputies and the Classes are waiting for information from Amsterdam, and recommend this matter to the Deputies.

KING'S ORDER IN COUNCIL DISMISSING THE PETITION OF THE PRESBYTERIAN CHURCH FOR A CHARTER. (SEE MARCH 24, 1767.)

(Seal)

At the Court at St James's The twenty sixth day of August, 1767.

Present

The King's most Excellent Majesty

Arch Bishop of Canterbury	Viscount Falmouth
Lord President	Viscount Barrington
Duke of Grafton	Lord Le Despencer
Earl of Shelburne	Mr. Secretary Conway

Viscount Townsend.

Whereas there was this day read at the Board a Report from the Right Honorable the Lords of the Committee of Council for Plantation affairs, dated the 24th of this Instant, in the Words following viz.

"Your Majesty having been pleased by your Order in Council of the 28th May 1766, to direct the Lords Commissioners for Trade and Plantations, to Consider and Report their Opinion to this Committee, upon a petition of the present Ministers, Elders, Deacons and Trustees of the Presbyterian Church of New York, humbly praying, for the reasons therein contained, that your Majesty would be graciously pleased to create them a Body Politick and Corporate, by the name and stile of the Minister, Elders, Deacons and Trustees of the Presbyterian Church of the City of New York, according to the Westminister Confession of Faith, Catechisms and Directory, agreeably to the present Church of Scotland, and that they and their successors may be thereby enabled under the great seal of the Province, to hold and enjoy the said Church and Ground belonging to the same, and to acquire and hold a further Estate and enjoy such other Powers and Privileges as may be necessary for the encouragement of Religious Worship; and that your Majesty would be graciously pleased to grant them such other Aid, Protection and Contenance, as to your Royal Wisdom should seem meet:—

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And the said Lords Commissioners having, in obedience to your Majesty's said Order of Reference, reported to this Committee, that it appearing, as well upon the face of the said Petition itself, as from other papers in possession of that Board, that many Proceedings had been had before the Council of New York, touching an application of the Presbyterian Church there, for a Charter of Incorporation, it was thought advisable to transmit a Copy of the said Petition to the Governor there, with Directions to Communicate the same to the Council for their Advice and Information thereupon, and to report in the fullest manner, the present State and condition of this Protestant Establishment, and also all the proceedings upon a Petition to the same Effect presented to them during the administration of Lieutenant Governor Colden, and the Reasons why such application did not succeed at that time.

That in Return to this Reference to the Governor of New York he had lately transmitted to the said Lords Commissioners a report made to him thereupon by a Committee of your Majesty's Council there, wherein is set forth not only a true account of the Proceedings and Precedents to which the Petition to your Majesty refers, but a doubt is likewise stated of great weight and importance in this question viz., Whether your Majesty consistent with the Obligation you are under by your Coronation Oath, founded on the Act of the 5th of Queene Anne Cap 5, Intituled 'An Act for securing the Church of England as by Law established,' can create such an Establishment in favour of the Presbyterian Church as is now requested? Which question the said Lord Commissioners conceive to be of too great Importance for them to decide upon, but upon the fullest consideration of what is stated in the Report of the Council of New York, they are of Opinion, that Independent of the objection arising out of this question, it is not expedient upon Principles of General Policy to comply with the Prayer of this Petition, or to give the Presbyterian Church of New York, any other Privileges and Immunities than it is entitled to by the Laws of Toleration—The Lords of the Committee having maturely considered the whole of this matter, do agree in Opinion with the said Lords Commissioners, and therefore humbly Report to your Majesty that the said Petition ought to be dismissed."

His Majesty taking the said Report into Consideration, was pleased with the Advice of his Privy Council to approve thereof, and to Order, as it is hereby Ordered, that the said Petition of the Ministers, Elders, Deacons and Trustees of the Presbyterian Church of New York, be dismissed this Board—whereof the Governor, or Commander in Chief of his Majesty's Province of New York, for the time being, and all others whom it may concern, are to take Notice, and govern themselves accordingly.

W. Blair.

—Doc. Hist. N. Y. Vol. iii. pp. 306, 307.

CHURCH OF NEW YORK.

Governor requires an Answer to Complaint of the "Dutch Party."

New York, September 4th, 1767.

Consistory held after calling on God's name.

The President communicated a paper from the Governor and Council commanding the Consistory to deliver to them on the 23rd of this month an answer to the complaint lodged against them by Abel Hardenbrock, Jakobus Stoutenberg and Huybert van Wagenen. The Consistory resolved to take the matter into consideration, and further, to support one another herein on the coming Thursday at 4 P. M.

Signed,

Lambertus de Ronde, p. t. President.

New York, September 10th, 1767.

Consistory held after calling on God's name.

The resolution of Sept. 4, being taken up, it was Resolved to prepare a draught in which the Consistory shall state in proper terms that their proceedings have not

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been to the prejudice of the Petitioners, but to the best interest of our Church. Th. Van Wyck, Isaac Roosevelt and Adrian Bancker are a committee to make this draft, which they shall report to the consistory at the first opportunity, for their approbation.

Signed etc.

J. Ritzema, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

LETTERS.

1767, Sept. 7th. Art. 9. The Rev. Depp. ad res Exteras read to the meeting:

A reply to a letter from Poughkeepsie, dated December 22, 1766; to the Convention at Kingston, dated February 5, 1767; to the Consistory of New York, dated February 18, 1767. All of which are approved for forwarding. xiv. 131.

THE CLASSIS OF AMSTERDAM TO THE CONSISTORY OF CURACOA, SEPT. 1767. VOL. 31, PAGE 289. NO. 175.

Very Rev. Sirs and Brethren, Members of the Rev. Consistory of the Church of Jesus Christ on Curacoa.

We have the honor of communicating to your Revs., that for filling the ministerial vacancy in your church, we have by the far-sightedness of their Honorables, the Representative and the Directors of the West India Company, according to Church Order, called, confirmed and inducted into his ministry the Very Rev., very learned and godly gentleman, Abraham Wyngers, one time minister at Isendyke, under the Rev. Classis of Walcheren.

His Rev. is already gone from here, and we hope that by the time this letter reaches you he may, by the good guidance and protection of the Almighty, have already come to your Revs. The Lord grant that he may come to you in the fullness of the blessing of the Gospel; and that in the church, entrusted to him, he may fulfill his ministry in all sincerity, cordiality and faithfulness.

Meanwhile we must say with regret and deep feeling, that it has been reported to us that there are offenses in your midst, and particularly touching the character and conduct of Rev. Kuypers. We are obliged, and have also been specially requested and charged by their Honorables, the Representative and the Messrs. Directors, to investigate the matter most carefully. Your Revs. are, therefore, hereby requested and charged to send us, with the earliest opportunity, a perfectly sincere and faithful report, both in regard to the condition of the churches in general, and as to whether in them are any irregularities or offenses; and particularly also concerning Rev. Kuypers; in order that we may know what, according to your veracious report, we are to believe in regard to the matter, and what action to take thereon. We must say also, that we are commissioned to report on it to the Hon. Messrs. Directors.

Whatever the offenses that are among you in the Church may be, they cause us deep sorrow and heartfelt regret. May the Lord bless your and our efforts to have them removed. Woe to him by whom they may have come! The Lord bless the ministry of the Gospel in your church and make it fruitful; that many may be converted and brought in! May He set your Revs. against the manifold temptations and offenses, steadfast immovable and always abounding in the work of the Lord! This is the heartfelt wish,

Very Rev. Sirs and Brethren, of your Revs. well-wishing servants,

Adrianus Becol, V. D. M. Amst. Dep. ad res exteras, h. t. Praeses.

Wilhelmus Koolhaas, V. D. M. Amst. Dep. ad res exteras, h. t. Scriba.

ACTS OF THE (CONFERENTIE, OR) REV. ASSEMBLY OF MINISTERS AND ELDERS, UNDER THE REV. CLASSIS OF AMSTERDAM, HELD IN NEW YORK, OCTOBER 6TH AND 7TH, 1767.

Tuesday, October 6—Forenoon.

1. *Members.*—Opened with prayer by Dom. Ritzema.

Members Present.

Dom	Ritzema	
"	De Ronde	
"	Fryenmoet, with his Elder,	John Maul.
"	Van Der Linde, with his Elder,	John Sabriske.
"	Kern, with his Elder,	Michael Hoffman.
"	Rubel, with his Elder,	Dirck Remsen.
"	Kock, with his Elder,	Herman Best.
"	Rysdyk, with his Elder,	Peter Outwater.

2. *Officers.*—Dom. Ritzema was chosen President, and Dom. De Ronde, Clerk.

3. *Communications.*—The Acts of the Synod of North Holland for 1766, with an accompanying letter from the Rev. Classis, dated April 6, 1767, were read before the Assembly.

4. *Hoevenberg.*—Dom. Eggo Tonkens Van Hoevenberg appeared in the Assembly, desiring, first, that they would see that the promise of supporting him, made by the Consistory of (Rhinebeck) Flats in the presence of the neighboring ministers, Fryenmoet, Kock, and Meyer, was fulfilled; and secondly, that he might be furnished with an extract of the Classical Letter of 1765, so far as it concerned him. In making these requests, he ran on in a scornful and malignant way, without any regard to the Assembly; but, knowing his unhappy temperament, they gave him the desired extract. As to the first point, however, being convinced that the Consistory would have fulfilled their promise, had he behaved properly, which he was so far from doing, that he had once been imprisoned by the magistrate, the Assembly did not feel bound to trouble itself further with such a man.

Separated with thanksgiving to God.

Afternoon Session.

Again opened with prayer by the President.

The answer of those who call themselves the Coetus to the proposal made to them according to the resolution of our last meeting, was read. This in no degree corresponded with the proposal, but rather showed a disinclination to peace, since they would have nothing to do with any subordination to the Rev. Classis. Hence our Assembly saw all their endeavors after union again made fruitless, and were compelled to remain apart, with the purpose to have no more negotiations with them until they answer our proposal.

Separated with thanksgiving.

Wednesday, October 7, 1767—Forenoon.

Opened with prayer.

1. *North Branch.*—Two elders from North Branch requesting a minister for their congregation, the Assembly authorized the candidate, Leydekker, to preach provisionally among them now and then, the Assembly undertaking, meanwhile, to make their condition known to the Rev. Classis, and to urge forward the call now lying ready.

2. *Tappan.*—A deputation from Tappan earnestly besought the Assembly to come to their help in their sad condition, and provided them with a Consistory, so that they could call a minister. The Assembly, after mature deliberation, deemed it

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best (although Dom. Verbryck had refused to appear before the last committee appointed by this body to inquire into the sad division) to institute a new committee, viz., the Rev. Messrs. Rubel and Blauw; the latter assuming this duty as neighboring minister, once more to do their utmost to bring together the divided congregation. They are to inquire into matters, and, if possible, to prevent the choosing of a Consistory; but, in case Dom. Verbryck and his friends refuse to appear or to listen to their counsel, then they are to proceed in the use of all such means as are consistent with the Church Order, and to appoint a Consistory.

Afternoon Session.

The Assembly having begun with prayer, proceeded to the preparation of a letter to the Rev. Classis of Amsterdam. This having been read and approved, was ordered to be sent by the first opportunity. And then the Assembly separated in love and peace.

(Signed,)

J. Ritzema, President.
L. De Ronde, Clerk.

[This was the last formal meeting of the Conferentie].

THE CONFERENTIE TO THE REV. CLASSIS OF AMSTERDAM, OCT. 7, 1767. VOL. 33, PAGES 124-6. NO. 399.

Rev. Sirs, etc.:—

The Assembly of Ministers and Elders, under the Rev. Classis of Amsterdam, met in New York, October 6th and 7th, 1767, received from Dom. Rysdyk the Acts of the Synod of North Holland of the year 1766, together with an accompanying letter from the Rev. Classis of April 6th, 1767, for which we render our hearty thanks, and recommend ourselves further to your fraternal affection.

As for ourselves, we have reason, in the first place, to take blame for not having in the proper manner made report to you of our doings. Yet we must say, on the other hand, that this has not been owing to neglect, but to a negotiation with some of the Coetus brethren, the issue of which we greatly desired to see. This we at one time expected to yield a good result, but now it has all at once blown away.

Of this we are bound to give you further information. On the 5th of last May we held an Assembly of Ministers and Elders in New York, at which we determined to send the following articles to the Coetus, that a union might be formed upon them. (See the foregoing minutes.) To these we received the following reply. (See the original message among the papers.) This reply we commend to the judgement of the Rev. Classis. It is considered by us to have no other aim than to set going a new cause of strife, without any, even the least, fruit; and we have heard nothing further from them.

As to the last letter sent us by you, we must say that it seems strange that it makes not the least mention of the calls which we sent over to you, and which we conclude are now in your hands, and yet the congregations are pining to see their teachers.

If we are to conclude that the condition of the Kingston congregation made you keep silent about sending a minister there, because the place is not actually vacant, this reason will not apply to North Branch, where the people had in the first place called Dom. Fryenmoet, and had taken no part in the calling of Hardenberg. Now, to constrain this people either to be without Gospel ordinances, or else to come under Hardenberg, who is a Coetus man, while they are for subordination; how can that consist with the welfare of our Church? The (Rhinebeck) Flats and Red Hook are entirely released from Hoevenberg; indeed, the latter has never had anything to do with him, except that he has once preached there. If our churches are to be upheld, we must have suitable ministers from the fatherland; and here we appeal to the judgement of the Synod of North Holland in the Pennsylvania case of the year 1766, now lying before us. As to the congregation of Kingston, the state of things is such, that although Dom. Meyer is not removed, yet it is

impossible that he can remain there; he will be excluded from the service of that congregation so long as he refuses to be subordinate. We are also assured that he has received a call elsewhere, which raises the difficulty, how a minister under censure can receive clean papers.

For the accompanying minutes you will be able to see who have met with us, continuing faithful, notwithstanding manifold opposition in their adherence to the churches of the fatherland. Satisfied ourselves with the plan of getting a professor (of theology) in our academy, [Kings College], we perceive, nevertheless, that there is another scheme laid, in regard to a new academy to be erected in New Jersey, [Queens College] by which a student is to be sent hence to the University of Utrecht, where, through the favor of a certain professor of theology, and some others, he is to be received and study four years, and then come back as professor of theology.

This is a matter which we must commit to the Rev. Classis, to see that no theological faculty or any Classis undertakes the management of the New Netherlands churches, which has been intrusted by so many decrees of Synods, and still is daily, to the care of the Rev. Classis of Amsterdam.

You will observe in our minutes, that in the matter of Tappan, Dom. Blauw, who was one of the committee as neighboring minister, was a member of our body, although without a Consistory. He has, however, been called by the congregations of Hackensack and Schraalenberg, and as such has connected himself with us, giving us hopes that his new Consistory and congregation will, with himself join us in our next meeting.

Dom. Westerlo and Dom. Boelen still remain apart with their congregations. The latter has many among his people who would cordially unite with us, and if the minister was of one mind with them, the thing could easily be brought about. We therefore desire that your Rev. Body would take the trouble to stir up the ministers with their congregations to this end, and do the same once more with the churches of New Jersey.

Having nothing more to add, we close with the invocation of Heaven's precious blessings upon your reverend persons, Assembly, and work, and with the highest esteem subscribe ourselves,

Rev. Fathers and Associates,

Signed, in the name of our Assembly,

Johannes Ritzema, President.
Lambertus De Ronde, Clerk.

New York, October 7, 1767.

CHURCH OF NEW YORK.

New York, Oct. 15th, 1767.

Consistory held after calling on God's name.

After the usual choice of a Consistory in place of the outgoing members, it was thought proper to take a note of hand from Jno. Montagne, Jr., in full payment of the arrears of his father, (according to a stricter examination of his accounts), for the sum of forty pounds; and the President will give a receipt to the said Montagne.

Two accounts were presented from the Notaries Public for their assistance at the election of Consistory last year, amounting together to £7:13. This the Treasurer was ordered to pay.

Signed etc.,

Arch. Laidlie, p. t. President.

CHURCH OF NEW YORK.

Reply to the Complaint of the Dutch Party. Preface to Psalm Book.

New York, Nov. 9th, 1767.

Consistory held after calling on God's name.

1. A request was made again by the Governor and Council for a reply to the complaints of Mr. Abel Hardenbrock and others, to be made by Nov. 11th. Where-

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upon it was agreed that the reply already prepared for the 23rd of September should be delivered by the entire Consistory.

2. The title page and a short Preface, intended for the Psalm book, Catechism and Forms were exhibited, and it was agreed to have them printed.

3. Further, Resolved, That the roof of the New Church shall be so made that it will bear to be laid with tiles, if the law should require us so to lay it.

Signed,

Arch. Laidlie, p. t. President.

DUTCH CHURCH OF NEW YORK.

Answer, Nov. 11, 1767, to the Remonstrance of July 6, 1767.—See also Sept. 4, 10; Nov. 9.

To his Excellency Sir Henry Moore, Baronet Captain General and Governor in Chief in and over the Province of New York and the Territories depending thereon in America, Chancellor and Vice Admiral of the same and to the honourable His Majesty's Council of the same Province.

In Conformity to your Excellency's Recommendation with the Advice of Council, of the first day of August last, to lay before the honorable Board our Answer, to the Representation of Messrs. Abel Hardenbroek, Jacobus Stoutenburgh and Hubert Van Wagenen, who are therein said to be appointed to act for themselves, and many other members of the Reformed Protestant Dutch Church of the City of New York, complaining of divers Grievances and praying Relief etc.: We beg Leave, in order to give Your Excellency and the honourable Board, a clear Idea of the unhappy dispute, which has for some time past subsisted in our Congregation, briefly to relate the Facts respecting the Call of a Minister to preach in English, in one of our Churches, which has been made the Pretence of all the Uneasiness.

But before we proceed, it may be necessary to premise, that the Consistory of our Church, consisting of Ministers, Elders and Deacons, have from the time their Charter was granted by King William the Third, which was in the year 1696 without any interruption, on a certain Day mentioned for that Purpose in the Charter annually elected their Successors, [see Vol. 2, pp. 1149, 1150, of these Ecce. Records] and that the Consistory so chosen, as aforesaid, with their Ministers have uninterruptedly been the sole Directors and Governors of the said Church—That no Member of the said Church, other than the Consistory did ever vote for any Church officer; nor was the exclusive Authority of the Consistory ever called in Question, until the late Dispute which first began in 1762. To proceed—the Want of an English Minister had for many years been very apparent, Great numbers of our Congregation had actually left, and many more declared they must leave our Church, and that for the sole reason, of their not understanding the Dutch Language, which has of late in a great measure gone into disuse in this City, and will probably in a few years become obsolete—Our present Ministers were convinced of the necessity of the measure, and Mr. De Ronde, so far from disliking it, that he was much inclined to preach English himself, and had the Consistory been of opinion, that he was sufficiently skilled in the Language for a Preacher, it is probable he would have been directed to preach in English.

In the year 1762 a Petition signed by two hundred and sixty five Persons belonging to the Congregation, whereof one hundred and twenty three were members in Communion, being mostly Heads of Families, was presented to the Consistory by some of the most respectable Members of the Church, praying the Consistory to call a Minister to preach in English in exact conformity to the Doctrine of the Dutch Churches in Holland, and to the same Rules with Respect to Discipline; the Consistory were of opinion, that the Prayer of the Petition ought to be granted, but as the calling a Minister, was always in our Congregation deemed a Matter of Great moment, the ruling Consistory had usually made it a practice to consult what we call the Grand Consistory, which is composed of all those who have at any time before been Elders or Deacons in our Church, they have indeed no Authority, but their opinion is of Weight, and what is done by their Advice is ever deemed as having had the most mature Deliberation; this Body met, approved of, and advised the Calling of an English Minister with only five dissenting voices—The sole objec

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tion to the Calling of an English Minister that then remained was, how he should be supported, the estates and Revenues of the Church being bound for the maintenance of the Ministers preaching in Dutch, & many being of Opinion that it would be unjust to appropriate any Part of the Revenue to the Support of an English Minister, the Consistory then resolved on such Call, provided the Petitioners could raise his Maintenance by private Subscription, and that the Minister so to be called, should not have any other Security for his Salary than the said Subscription List—A subscription was accordingly set on Foot, and subscribed by two hundred and forty Persons, whereof one hundred & thirty were Male Members in Communion—The Sum subscribed amounted to one hundred and twenty five Pounds per Annum more, than was wanted to pay the Salary intended for the English Minister.

Having proceeded thus far, the Consistory thought it further prudent to apply to the Classis of Amsterdam; who, although they have no Ecclesiastical Jurisdiction in His Majesty's Dominions, yet, as our Church was first erected under their Jurisdiction, it has been made a practice to take their Opinion and Advice upon disputed matters, which has been generally esteemed decisive, though by no means compulsory. The Consistory explained to them their design of calling an English Minister and upon what Motives. Mr. Hardenbrook & his Party who were then pretty considerable for numbers, amounting in the whole to Eighty three men with the addition of their Wives and Daughters, protested against the Proceedings of the Consistory, (here it is to be observed that the Protest was wrote by Mr. Stoutenburgh and all the Names subscribed in his own hand writing and some of the same Persons twice mentioned, it never appeared to the Consistory, that Mr. Stoutenburgh had any Directions from the People, whose names he put down & some of them denied that they ever had given him any); and complained to the Classis aforesaid, setting forth their Objections in the fullest manner, the Classis after mature Consideration approved of the Measure of Calling an English Minister, and highly commended the Consistory for their prudence, in taking so proper a step for the Preservation of the Church, and at the same time wrote Mr. Hardenbrook, Mr. Stoutenburgh and others, that their Objections were ill founded, and recommended to them brotherly Love and a due Submission to the Consistory; this Letter, the Persons to whom it was directed, to the Number of thirteen, thought it most for their purpose to keep secret—they had not Candour enough to communicate it to the Party in General; If His Excellency & the honourable Board would be pleased to peruse it, the opinion of the Classis will therein fully appear to have been, that the Party is as ignorant as obstinate, the last of which is usually the Consequence of the first; Mr. Stoutenburg can doubtless produce the Letter if he sees fit.

It was not 'till after all these Precautions, that an English Minister was called—The call was sent to Holland for Mr. Laidlie, in Consequence of which, he was regularly qualified for our Church, by the Classis of Amsterdam, and came over—His salary depended upon the Subscription List only, and what the Effects have been is abundantly evident, from the numbers of our Congregation who attend his preaching; we verily believe they are three times as many, as attend the Dutch Service, which fully evinces the Prudence of the Measure.

All this could not satisfy Mr. Hardenbrook & his Party, who insisted, that they had a right to vote in the Election of Church officers, which was refused them; for this refusal, they commenced a suit in the Supreme Court of this Colony, against twelve of the Consistory, insisting that on a legal Construction of the Charter, not only the Consistory, but the Members of the Church, were intitled to give their voices at such Election; this Point, was on a Special Verdict, solemnly argued by Counsel, and after mature Consideration, adjudged against them by Court. [See Ap. 26, 1765.]

By this suit, we were put to very considerable Expence, and we are credibly informed, that they also feed Counsel in England for advice, who gave their opinions against their Pretensions; whether this be true or not, they know best, and after all, it seems they cannot rest contented, without troubling Your Excellency, and the honourable Board, with fresh Complaints. We must beg the farther Patience of Your Excellency & the Honourable Board, while we make a few observations on the Articles of Complaint by them exhibited.

As to the first Article [July 6, 1767] they say, that the 51st Article [see Oct. 15-18, 1771] of the Constitution of the Reformed Protestant Dutch Church does not admit of two languages under one Consistory. This is a wrong Representation,

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the said Article was framed to accommodate the French Refugees, who fled from France to Holland; who not understanding the Dutch Language were therefore allowed to have Consistories and Classes of their own; not because it was unlawful, but because they understood not the Dutch, and this Article respects that particular Case only.

IIndly. It is alledged, that the 86th Article of the said Constitution says "that although the Benefit of the Church should require it, no alteration therein should be made;" This is against common sense;—the Article says the direct contrary, that if the Interest of the Church should require it, alterations may and ought to be made, but we have made no alterations in the Constitution.

IIIrdly. No Minister has been forced into the Church against the Will of the Congregation, this may appear fully from the Subscription List for Mr. Laidlie's Salary, which as is abovesaid, is subscribed by two hundred and forty Persons, one hundred and thirty of whom were Male Communicants; and here we cannot help observing, that if only one fourth Part of the Congregation, not understanding Dutch, had desired a Minister should be called to preach in English, we should have thought it our Duty to grant their Request.

IVth. and Vth. The Manor of Fordham before it was sold, was under Mr. Abel Hardenbrooks management, with Respect to the collecting the Rents, what his Emoluments were, he knows best; the Church received little better than one hundred Pounds per annum for all the Rents; it was therefore sold, the greatest Part of the Money is invested in real Securities;—the Remainder is out on good personal Securities;—the Income now is more than five hundred pounds per Annum;—the Consistory have been always watchful to purchase real Estates, and have bid for several, but could not purchase any as yet, at what they conceived the Value; neither the Complainants, nor their Party, have suffered on this account. The Income of the Real Estate left to the Church by Mr. Harperding, has been applied agreeable to the Intention of the Testator, and the Revenues of that Estate are annually increasing.

The VIth Article alledges, that catechising in the Dutch Language was forbid, by one of the Elders, as also by Mr. Laidlie; this is not true, and if it was, the Complainants must know, that no one member of our Consistory has a right to forbid any Thing. Mr. Leydecker never was appointed by the Consistory to Catechise in our Congregation, and is therefore, not qualified; though one Adrian Van der Sman, was so appointed; but on finding Him a man of a very immoral Behaviour, having forged the Hand Writing of the Reverend Mr. Ritzema and others, wrote and subscribed Letters directed to the Synod of North Holland, recommending himself as a proper Person for the Ministry, by which the Reverend Mr. Ritzema at that Time suffered much in his Character, on the Discovery of this Fact the Consistory thought proper to discharge him from that office, and immediately appointed another in his stead; since which he has been upheld and supported by Mr. Hardenbrook's Party.

In answer to the VIIth Article: that the Dutch School is not taken care of, to the Ruin of the Dutch Education, we say, that we have at present and for twelve years last past, have employed Mr. Whelp, who was sent for to Holland as a School Master & Catechist; he keeps a School constantly open receives payment from us for teaching the poor Children of the Congregation to the number of thirty, which number never was compleated; he is a person very well qualified to catechise & teach School, and we pay him a very handsome salary for his service, insomuch that his place is coveted by others. It has been insinuated to some of our Congregation, that if Mr. Van der Sman could be restored as a Catechist and Mr. Stoutenburgh have Mr. Whelp's Place, all would be well,—The first cannot be done, from the character above given; the latter cannot in Honor be agreed to, as Mr. Whelp is beyond all Comparison, better qualified, and was encouraged to come from Holland by the then ruling Consistory.

To the VIIIth Article we say, that as it was thought proper to call an English Minister, it must be presumed, that he was to preach in one of the Churches; the Consistory thought proper that English should be preached, only once every Lord's Day in the usual Time of Divine Service in one of the Churches, and directed that to be, in the new Church. In the old Church English is not preached at all, but two Dutch Sermons every Sabbath, and one Dutch Sermon in the New; so that there are three Dutch Sermons to one in English, on the usual time although the English Hearers are three to one at least.

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So unreasonable are those People, that not even this will satisfy; all the Seats this Party can pretend to have any right to in the New Church did not amount to ten Pews (neither Mr. Van Wagenen nor Mr. Stoutenburgh have any seats there;) We therefore humbly conceive it very unreasonable; that they should attempt to direct the Consistory on that Pretence, and if their Party chuse to take back their Purchase money (if any has been paid) it shall be returned them with as much more.

The Sacrament of the Lord's Supper is administered, as it always was in our Church; in the Forenoon Mr. Laidlie preaches in the New Church;—many more Communicants attend that divine Ordinance under his Administration, as he preaches English, than under Dutch preaching, this makes it more proper that he should attend that Ordinance in the New Church; the Dutch Ministers attend the same Ordinance in the Old Church without interruption, and we do not believe, that the Complainants will take upon themselves to say, that seats are wanting there, were they inclined to be present.

To the IXth Article we answer, that as both Churches belong to one Congregation, the Consistory of that Congregation have doubtless the sole Direction of both. It is a very great Instance of their want of Candour, to call the Consistory the English Party; We are of no Party, but act, as far as we are able to judge for the good of the whole: We are all members in full Communion with all our Ministers;—Are all of Dutch Families and had our religious Education in the Dutch Language; and it may not be improper to observe, that of Sixteen Members, which Constitute our Consistory at present (exclusive of the Ministers) only six of them signed the Petition for an English Minister, and one of the remaining ten, signed with the discontented People, the other nine were neuter.

We further beg leave to inform your Excellency and the Honorable Board that Mr. Stoutenburgh, having made it his business to propagate about Town, that his Party was most numerous, and that he would show it at the next Election of Church officers in October last (the Law Suit respecting the Right of voting being not then determined) the Consistory for the satisfaction of the Publick, resolved to give him an opportunity to try what he could make of it, the Result was, that one hundred and fifty six Communicants appeared to join with the Consistory, a List of which taken and attested by two Publick Notaries we herewith deliver. The number that attended him, was not as we believe fifty, if there were more, he might make it appear, their names were not taken down by the Notaries, as they were glad to slip away, being ashamed of the Smallness of their numbers.

Mr. Stoutenburg being influenced by self interested Motives & urged on by others keeps up the Dispute, which, as we are informed, is his Chief Support, it is therefore very difficult for him to determine to desist, and mind his proper calling this affair has employed him upward of five years.

With respect to forbidding them the Sacraments, we must observe that it is the Custom of our Church for the Ministers and Elders, by Order of the Consistory to go to the House of the Communicants, to invite them to communicate,—In the Course of these Visitations it has happened, that some of the Members of the Church told the Ministers and Elders, that they would not acknowledge the Consistory as lawful; pretending that as the vote of the Members were refused in the Election of the Church officers, that therefore the Consistory was not a lawful Consistory, upon which the impropriety of their attending was mentioned to them, that as the divine Ordinance must in our Church be administered under the inspection of the Elders & they would not acknowledge the Elders as such, it could not in their conception of the Matter, be regularly administered, but we deny that any one has been forbid the use of the Sacraments, altho' many of them have deserved it.

To the Xth Article we say, that it is very difficult to comprehend, what is meant, by forcing them to acknowledge Mr. Laidlie to be their lawful Teacher, and to declare that he must and shall communicate with the Dutch—Mr. Laidlie is not forced upon any person—No Body goes to hear Him but such as chuse it, and he communicates with none, but such as voluntarily come to communicate with him.

It is farther said, that if Mr. Laidlie is in Communion with the Dutch, he is intitled to the Revenues of the Dutch Ministers, we do not understand that the Communicating with the Dutch, can give him any more Right to the Revenues of the Dutch Ministers, than any other Person that communicates with the Dutch; the Temporalities are not bound for his salary, but he is paid by a voluntary subscription, as has been already explained.

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If the Complainants would produce the Letter, they received from the Reverend Classis of Amsterdam, a full Answer to this Point will therein be seen;—The Dutch Hearers pay nothing, either for Minister or Pew Rent; the English Hearers at the Sole expense of English Preaching; every Member of the Church goes to hear whom he pleases, and attends the Sacraments where he pleases, without any Constraint whatever, and the Complainants may rest satisfied that no one desires to compel them to acknowledge Mr. Laidlie, or to communicate with him—they are left entirely at their liberty, and it is of no Consequence to us whether they do or not—They have taken great pains to rend the Church to pieces, but happily, they have not succeeded; their Party is continually decreasing, and it is now reduced to an inconsiderable number of inconsiderable People, and the Congregation is in as flourishing a Condition as ever it was.

Our Proceedings have been as far as we know exactly conformable to the Rules of our Church, and agreeable to the Sence of the Classis of Amsterdam, and the Event of a tedious & expensive Law Suit evinces that nothing has been done by us contrary to the Laws of the Country; from all which we humbly conceive, it will appear to Your Excellency and his Honourable Board of Council, that the said Complainants are altogether vexatious and without Foundation.

The Consistory have all due Confidence in the Wisdom, Justice, and Prudence of the Government and are with Great Respect for His Excellency and the Honorable Board, his & their most obedient Humble Servants

By Order of the Consistory Joan. Ritzema, p. t. Praeses.

New York 23 September 1767.

November 11, 1767. Read in Council,
and Order made dismissing the Petition.

—Doc. Hist. N. Y. Vol. iii. pp. 310-314.

THE CLASSIS OF AMSTERDAM TO THE MEMBERS OF THE REV. CONSISTORY OF NEW YORK, NOV. 28, 1767. VOL. 31, P. 291. NO. 176.

Rev. Sirs and Brethren:—

In reply to your letter of Feb. 18, 1767, and signed by thirteen members, (this answer) serves: That while we are heartily grieved at all discords, disputes and offences which may arise in the churches, and which are extremely injurious and destructive, it is nevertheless greatly to our joy and comfort to learn that offences are ceasing, and that common love and peace are reigning in their stead; for there will God be present, with his spirit of love and peace.

We have reason to hope, through the declarations of Revs. Ritzema, Laidlie and De Ronde, that at length all discords and disputes will have been taken away, and that mutual peace, love, and confidence may soon be restored. Then, under the faithful and blessed services of pastors and teachers the church may be edified and the consolations of the Holy Ghost multiplied.

We thank you for the news that the lawsuit brought against the Consistory has resulted in their favor, and we congratulate you thereupon. We hope that this may lead to many desirable and blessed results.

Very agreeable also was it for us to learn that the work of the Lord was prospering under the Ministry of Rev. Laidlie. We pray for increased illumination for him, and blessing on his efforts, as well as in behalf of the other ministers; and that the Kingdom of God and of Christ may continually be expanded more and more in your regions, and that many may be added to the church of such as shall be saved. We also wish great success and blessing upon you in connection with your building of a third church edifice. May the Lord abide with you therein by his word and Spirit.

Further worthy and beloved brethren in the Lord, may the grace of the Lord and his Spirit be with you steadfast, immovable, always abounding in the work of the Lord, and in his service, and make you see and know that your labor is not in vain in the Lord.

A. Becol, Dep. Praeses.
Wm. Koolhaas, Dep. Scriba.

Amsterdam,
Nov. 28, 1767.

THE CLASSIS OF AMSTERDAM TO THE REVS. FRYENMOET KOK AND RYSDYK, NOV. 28, 1767. VOL. 31, P. 293. NO. 177.

Worthy Sirs and Brethren:—

(We learn) from your account, of the many and distressing discords and disputes which so greatly tear asunder the Church of God in your country; yea, which threaten entirely to destroy it, if God does not prevent. Nevertheless, we indulge in some hope that such disputes may gradually lessen, asperities being softened. May God grant that this may be the case, and that ere long such things may altogether cease. How much would we rejoice, if we could learn that the brethren, with united hearts and strength, were advancing the work of the Lord, serving him in his holy Kingdom, with all their power.

We have received a church-call, regularly drawn up, for the procuring and calling of a minister for the churches in the Flats and Red Hook, and in which we find very favorable and desirable terms offered. We are doing our best in this business, and will continue to use every opportunity to find a pastor for that field as soon as possible. With this object in view, we shall place an advertisement in the Monthly Journal, with mention of the favorable conditions.

In regard to the proposition which you make to the Classis for their consideration, viz., Whether it would not be useful that you should have the privilege of ordaining, with the laying on of hands, the candidates examined in the Classis of Amsterdam, or elsewhere, and sent over for service in your churches—we answer: The Rev. Classis is gladly willing, at every proper opportunity, to give renewed and special proofs of their tried faith and good disposition toward your churches, as you declare this concession would be considered; yet they cannot very well grant this request. All changes or novelties in general, as looked at beforehand, are necessarily of uncertain and doubtful result; and may frequently, although good may be promised from them, have evil consequences. We doubt very much also, whether this concession would produce such results, as you flatter yourselves it would, viz., in stopping the evil speech of independents. You yourselves seem not to have a very sanguine hope of the good effect of such a change. Let us allow the matter, therefore, to remain in statu quo, and let us hope that ill-tempered persons may gradually become quiet, and cease their clamors.

With hearty wishes for the blessings of the All-Sufficient One, upon yourselves, your sacred ministry and the congregation entrusted to your care, and that the spirit of submissive wisdom, love and peace may live and reign among pastors, and in the Church, we subscribe ourselves, etc., etc.

A. Becol, Dep. Praeses.
Wm. Koolhaas, Dep. Scriba.

Amsterdam,
Nov. 28, 1767.

THE CLASSIS OF AMSTERDAM TO THE REV. CONVENTUS AT KINGSTON, NOV. 28, 1767.

Rev. Sirs, Much-beloved Brethren:—

From your letter of Feb. 5, 1767, we have learned that you have done your utmost, employing every means to save Rev. Meyer, but that all is found to be in vain. We are grieved at his obstinacy, and the expressions in his letter to you displease us greatly. As the case now appears to us, after having gone to such extremes, we cannot imagine what more can be done to save him. We approve, therefore, of his removal from his congregation. We hope that this measure, so reluctantly adopted, may tend to the removal of offences, and to the promotion of union, love and peace in the churches of our Lord.

We shall make every effort to procure another minister in his stead, and to this end, we will place an advertisement in the Journal. We wish, moreover, that the most precious of the Lord's blessings may rest upon you. And may the good

pleasure of the Lord, to the manifold benefit of his Church, and the extension of Jesus' Kingdom, prosper through your instrumentality. May offences be avoided, and truth, love and peace flourish in your churches.

(Signed as above.)

Amsterdam, Nov. 28, 1767.

SIR WM. JOHNSON TO THE EARL OF SHELBURNE.

Missionaries to the Indians. Bishop in America.

Johnson Hall, December 3, 1767.

.....

From what has been repeated in former letters and from the many reports transmitted on Indian Affairs concerning the management of these people, I hope will evidently appear what are the powers necessary to be given to the Department for the purposes of the Crown and the Public advantage and therefore it will be unnecessary to repeat them, or to dwell longer upon the want of settling these important points and the alarming prospect of our affairs on that Account. I have therefore only to repeat that the promoting Religion amongst them is by no means to be neglected, and that the establishment of Missionaries under proper Authority, as promised and daily expected by the Indians (many of whom educated in the principles of the Church of England are greatly disgusted at our neglects) would have very happy effects. As I understand an Episcopate is now solicited for by the National Clergy, and their Congregations, I am of opinion if their application meets with the success and attention which it appears to deserve that such an Establishment besides its advantages to ye National Church and its Members, will tend in the most effectual manner to promote Religion amongst the Indians under a proper Church Government, and the Auspices of a Resident Dignified Clergyman in America.

.....

Your Lordships Most obedient and most humble Servant,

W. Johnson.

—Col. Docs. N. Y. vii, pp. 997, 1002, 1003.

CHURCH OF NEW YORK.

Cost of the Psalm Book.

New York, Dec. 17th, 1767.

Consistory held after calling on God's name.

The account for the printing of the Psalm book etc., was brought in and found in all to amount to £1074: 9: 8½; but the books, reckoned at 10 shillings each for bound copies, would make, for 2000 copies £1000.; so that there is an arrear of £74: 9: 8½. The Consistory resolved to pay that sum and take for it the plates which were ordered from Holland, to be kept for another occasion.

Still that the poor may not be destitute of copies, the gentlemen entrusted with the issue of the book shall record the names of such, and report the same at the next meeting for further consideration.

Signed etc.,

J. Ritzema, p. t. President.

LUTHERAN CHURCH IN NEW YORK CITY.—1767-1850.

The famous "Old Dutch (Lutheran) Church," in days of yore located on "Horse and Cart-street," so called from an inn near by, bearing the representation of a horse and cart for a sign, but in latter days on William-street, has at last been prostrated before the march of improvement. Its dingy and time-worn walls have

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been for eighty three years, or since the year 1767, the silent witness of the growth of New Amsterdam, having long remained among the few relics of her past insignificance.

It was the oldest church edifice in the city, and the congregation originally worshiping in it for a long time flourished under the powerful preaching of the learned Mr. John Christopher Kunz, D. D. It was then known as the "Swamp Church," being situated in a marshy district, (now at the junction of William and Frankfort-streets, east of French's Hotel) and in the region of the "Tan Yards." The foundation stones will be removed in a few days, when it is expected that sundry manuscripts, coins, etc., will be brought to light, forming interesting objects for antiquarian research. Beneath its walls is a large vault, in which were formerly entombed the remains of a number of officers and privates attached to the Hessian army, who fell during the Revolutionary War. History speaks of them as having been buried in their regimentals, with their side-arms, etc., with much pomp and circumstance. They were disinterred, however, some years since, at the same time that the remains of the dead were removed from the old grave-yard which existed in the rear of the church. The "Old Dutch Church" is hallowed by many other interesting associations.

Of late years it has sadly fallen from its former high estate. Since it was vacated by its original occupants, it has been used as a place of worship by a society of colored people, then as an auction house, and lastly as a stable. Its venerable galleries, where once listened the faithful worshippers, were stored with provender, the under portion serving as stalls for horses. The whole has now been tumbled into ruins, and from the site is to rise speedily a large hotel.—N. Y. Journal of Commerce, Dec. 23, 1850.

The Rev. Dr. Kunze, mentioned in the above article, died on 24th July, 1807, aged sixty three years.—Greenleaf's History of the New York Churches.

CHURCH OF NEW YORK.

Building a Third Church.

New York, Feb. 22nd, 1768.

Consistory held after calling on God's name.

It was unanimously resolved that the roof of the Third Church, should be laid with tile, and as there is now a good opportunity to obtain them, that they should be immediately bought.

Signed etc.,

J. Ritzema, p. t. President.

New York, March 31st, 1768.

Consistory held after calling on God's name.

It was proposed to the Consistory to take up Two Thousand Pounds on interest, to complete the Third Church. Whereupon a calculation was made how this sum, with the interest from time to time, could be paid. The Consistory were satisfied that it could be discharged in six years. They therefore resolved to borrow £1500 at 6 per cent, which is all that was judged necessary for this year.

The Proposal and calculation ran thus, verbatim:

1. A subscription is made amounting to £4000.

2. There is an order of Consistory that, of the collections made at the English service, the Deacons shall appropriate only one half to the alms for the support of the poor members and also to the expenses belonging especially to that service; and the overplus shall be used to pay for the aforesaid Church. This surplus by close computation amounts to £260 yearly.

3. When the Church is completed, there will be another English service besides the present, and the collections at that will yield at least £100 more.

4. When the church is completed, the seats will be taxed at a proper yearly rent, which will make an income of at least £250.

5. That the first year's rent of the seats be offered at vendue to the highest bidder, in order to obtain possession, and this first year's rent be immediately paid, by which at least £500. can be raised.

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It was further resolved to make out a bond for the sum to Mr. John Van der Spiegel; and that Mr. Isaac Roosevelt should receive the money.

Mrs. Verivey was received as a poor member according to a resolution of Consistory made July 21st, 1767.

Signed etc.,

Lambertus de Ronde, p. t. President.

CLASSIS OF AMSTERDAM TO THE CHARTERED SOCIETY FOR SURINAM, MARCH 25, 1768. VOL. 31, PAGE 295, NO. 179.

To Their Very Hon. Messrs. Directors of the Incorporated Society of Surinam:—

Whereas there has been put into our hands, as Deputies of Foreign Affairs for the Rev. Classis of Amsterdam, a certain missive from the Governor and Civil Councils at Surinam, with accompanying documents, for our inspection and examination, and to serve your Honorables with our deliberation and advice:

We, the undersigned, have, after previous consultation with Mr. Secretary Van Abeel, for our enlightenment on certain to us otherwise unknown resolutions, circumstances or occasions, and communication with, and approval from the Rev. Classis—the honor, respectfully to give your Honorables our deliberations and judgment (salvo meliori) on the aforesaid letter and its several and particular articles.

1. In relation to the Resolution of the Court, of Jan 7, 1692, concerning a certain present for the first minister's son born in that country, as also the Resolution of Feb. 13, 1758, in regard to furnishing a slave for each parsonage, both of which it is now contemplated to annul: we have reasons to think that it would be best, if those resolutions continued in force, so as rather to encourage capable ministers by such presents.

2. In regard to restoring the Don. Gratuit. in case a minister wants to be discharged from his service within the time of four years, we judge that that would be the fairest thing to do; because such an engagement for service in the Foreign Churches ought to be fixed not merely for four years, but rather for six, in order to avoid putting the churches to so many inconveniences, troubles and expenses.

3. As to the further matter, that the State Houses (landshuisen) which at present serve as parsonages, should be sold, and, as an offset, the ministers allowed for salary, house rent, etc., nothing excepted, once for all—the first two years two thousand Dutch florins, the two following years two thousand, two hundred Dutch florins, and after that two thousand, five hundred Dutch florins, each year—we have to advise that such an annual salary would indeed be sufficient and profitable; but we do wish, for more than one reason, that, since those parsonages are there now anyway, they might as well continue to be used as such hereafter; provided the ministers at Paramaribo might, besides the said parsonages, have the benefit also of the above mentioned salaries.

4. As to whether, when a minister comes to die, leaving behind a widow, the latter should have the full salary for the year in which the minister's death occurs, we think that it is understood, or ought to be understood, that it is a year and six weeks after the death of the minister, generally called "a year of grace", as is customary in this country.

5. The fixing of the salary for the widows at 500 Dutch florins a year is very good; only we take the liberty of suggesting to your Honorables, if it might not be well and for the advantage of unfortunate widows, if they were permitted to live on the said salary elsewhere, in their Fatherland, or wherever they pleased; seeing that for many of them it would be exceedingly inconvenient, for the sake of enjoying the use of this salary, to be obliged to continue their residence at Surinam, the land of their pilgrimage.

6. That the minister, whom the Court locates at the River should have 800 florins less than one at Paramaribo; as an offset to which he would have the use of the parsonage with the slaves belonging to it; if we suppose that the ministers at Paramaribo still continue to enjoy, besides their salaries, the free use of the parsonages, we take it to be a difference altogether too great. It might be a more proper arrangement to let the River ministers have 300 florins less than those at Paramaribo.

7. Having understood that, in the Rev. Consistory at Paramaribo, frequent dissensions and quarrels have been occurring between the Dutch and French Churches, we feel very sorry for that; and we do wish that the brethren there would live together in unity, peace and love, for the edification of the church and in order that the name of the Lord may not be blasphemed among the heathen. We have great reason to fear, however, that that offense will not be removed, if, as the Governor and the Councils request, those two Consistories were separated and remained combined in the yearly convention only. The Rev. Classis cannot well give its consent to that, fearing, as it does, that at any time such a plan may have bad results. It looks strange to us also, if such a separation is thought to be an efficient means for stopping dissentions and offenses, that neither the Dutch nor the Walloon part of the Consistory has made any proposition or request in regard to it. We should like to get their judgment on the matter first. What further keeps us back from giving our approval or consent, are the complaints and accusations of the Rev. Convention of Surinam against Rev. Suquens on account of excessive offenses of various kinds. We are most inclined to think that, were Rev. Suquens corrected and his offenses removed, the dissensions and quarrels in the combined Consistories would come to an end.

8. Finally, as regards the complaints of the Rev. Coetus Deputatus about the Lutheran minister, Zegerquist, on account of his baptizing children who do not by rights belong to his church, etc. as also on account of his instructing and receiving as members, young people who have not yet come to years of judgment or discretion, and who can in no way be reckoned as belonging to the Lutheran church:—such a thing looks to us like a bold intrusion or undermining of the right of the Reformed Church.

The reasons advanced by the said Rev. Convention, for checking such excessive license by royal Edict and for securing some fixed regulation, appear to us well-founded and fair. We, therefore, join in the wish expressed in their request, that for preventing further bad consequences, conformably to the Edict of the country, certain stipulations may be made by your Honorables and sent to the Rev. Consistory of Paramaribo, for their guidance in such cases as that of which they now complain. For certainly, cases like this are usually of such a nature that they increase and grow worse from time to time, especially when in addition, as is intimated in the inference of the Rev. Coetus, it becomes a point of honor and greatness to have one's children baptized at one's house—which can be done among the Lutherans, but is, according to Church Order, not permitted among the Reformed; and the interest in religion on the part of many grows very much less from time to time.

We have the honor also hereby to make the observation that their High Mightinesses, according to their great wisdom and foresight concerning evil consequences in such cases, have in the year 1651, for the maintenance of the true Christian Reformed Religion, taken this action, reading—that the sects and denominations, which are excluded from the public protection, and are simply tolerated, shall, during such toleration, be kept in perfect order and quiet, under rules against all excesses; and that henceforth they shall be allowed in no other places than where they at present exist.

The undersigned think that herewith they have, as well as they could, answered your Honorable's good intentions.

Adrianus Becol, V. D. M. Amst. Deput.
Classis ad res exteras, h. t. Praeses.
Wilh. Koolhaas, V. D. M. Amst. Deput.
Classis ad res exteras, h. t. Scriba.

March 25, 1768.

WILLIAM LIVINGSTON TO REV. SAMUEL COOPER, MARCH 28, 1768. IN REFERENCE TO BISHOPS IN AMERICA.

Dear Sir:—

I am glad to hear that Dr. Chauncey has undertaken an answer to Dr. Chandler's Appeal. As the latter began already to construe our silence on the subject into

an acquiescence in his project, it is high time the appeal was answered. But though your venerable brother may strip our Episcopalian champion of his triumphal trappings, I think it cannot have the same salutary effect towards defeating the scheme at home as a course of weekly papers inserted in the public prints. These are almost universally read, and from greater latitude one may there give himself, will prove more effectual in alarming the colonies. For I take it that clamour is at present our best policy, and that if the country can be animated against it, our superiors at home will not easily be induced to grant so arrogant a claim, at the expense of the public tranquillity. With this view a few of your friends here have lately begun a paper under the name of the American Whig, which they purpose to carry on till it has ..... an universal alarm. A number of gentlemen will shortly open the ball in Philadelphia. I should be so glad the same measure was pursued in Boston ..... Without some such opposition, I am apprehensive the ministry may be prevailed upon to gratify the lawn-sleeves by way of recompense for so often voting against their conscience for the court.

As this country is good enough for me, and I have no notion of removing to Scotland, whence my ancestors were banished by this set of men, I cannot without terror reflect on a bishop's setting his foot on this continent. Pray, my dear sir, bestir yourself at this critical juncture, and help us to ward off this ecclesiastical stamp-act, which, if submitted to, will at length grind us to powder.

I beg your acceptance of the enclosed (the letter to the Bishop of Llandaff), which I wrote out of real affection for the New England colonies, and a sincere regard for truth. Dr Chauncey had, 'tis true, so fully refuted the bishop's calumnies that anything further might well have been dispensed with. But I thought he had treated that haughty prelate rather too tenderly, and that he deserved a little severer correction. .....

I must, dear sir, repeat my earnest solicitations that you exert yourself in this interesting cause. We are debtors to our country—debtors to posterity—but, above all, debtors to Him who will not suffer a competitor in the supremacy of the church. .....

I am, dear sir,

Your most affectionate friend, and humble servant,

William Livingston.

—Sedgewick's Life of Wm. Livingston. pp. 136-8.

ACTS OF THE CLASSIS OF AMSTERDAM.

Proposition in regard to the restoration of union in the Churches of New York.

1768, April 11th. Art. 4. The Rev. Kulenkamp proposed to the Assembly whether it were not expedient to appoint a special Committee, to examine the documents which have reference to the Church of New York, and to see if some plan can not be formulated for the betterment of that Church, and the restoration of its connection with ours. This he urged for several reasons and certain circumstances.

This proposition was approved, and the Rev. Depp. ad res Exteras were invited to prepare such a plan. To them were added the Rev. Kulenkamp, Longueville, and Buurt. xiv. 145.

LETTERS FROM NEW YORK.

Art. 7. The Rev. Kessler read a letter from New York containing principally the following:

The minister John Michael Kern, and the elders of a German church at New York, address themselves to the Classis of Amsterdam, to which they subject themselves. They ask for some assistance, inasmuch as they have become involved in heavy debt. This has occurred first, by the purchase of a building for worship; afterward, by alterations; and finally when that building became quite dilapidated, by the erection of a new church building. This debt even yet after taking up a collection *ostiatim* [?] at New York, which brought six hundred pounds, amounts to thirteen hundred and fifty one pounds. The church complains also that it can scarcely support their pastor; and that their alms are devoured by the interest on the debt-capital. This letter was handed to the Depp. ad res Exteras, with the request to bring in a pre-advice at the next Classis. xiv. 147.

REV. SAMUEL COOPER TO WILLIAM LIVINGSTON, APRIL 18, 1768. IN REFERENCE TO BISHOPS IN AMERICA. THE AMERICAN WHIG.

Dear Sir:—

I intended to have wrote you largely, but Miss Bradford, the lady who is so kind as to take the charge of my packet, setting out sooner than I expected, I have only time to acknowledge the receipt of your very friendly letter and the pamphlet that accompanied it, for which I returned you my warm thanks. I was highly pleased when I found you engaged in this public service, by the advertisement of your letter in the New York paper, and have been more so in reading it. The whole is clear and animated, and the New England colonies are much indebted to you for so handsome a vindication. I.....for the Bishop of Llandaff, and wonder the missionaries do not blush for themselves, when it so clearly appears that by their false ..... and gross misrepresentations, they have so greatly abused their superiors, and led them to expose themselves to all the..... You have treated his lordship as I have wished to see him treated upon this occasion—not indecently, but with spirit and manly freedom.....

You are not alone in your opinion of Doctor Chauncey's performance. The Doctor, however, deserves well. His heart is engaged in the cause, and he has a clear head.....

I have been much entertained with what I have read of the *American Whig*, and am glad to find our friends at New York exerting themselves in this important controversy with so much spirit, and to so good effect; your plan and execution of it, so far as I have seen, is well adapted to rouse and awaken; the alarm spreads, and I hope will be soon universal. There are but few of the laity of the Church of England among us who really wish to see a bishop in America, and the ministry must be infatuated to introduce a new ecclesiastical power here, at such

a distance from the check of the throne; a power that the .....authority has always found so hard to control and keep within bounds, not easily attempered to the original constitution of any of the colonies, and directly opposite to some of them, and greatly heighten the difficulties attending the administration of them already. Chandler and the Episcopal clergy are utterly mistaken in thinking the present a favorable season for opening their plan; they could not have hit upon one more unpromising to their cause; and ..... myself that the appeal, contrary to the design of its author and friends, will have some happy influence towards establishing civil and religious liberty in the colonies. How it is with you I cannot say, but among us, I think I can already discern some such effect.

The American Whig, could it be published in our papers, considering what Dr. Chauncey has wrote, would render such a work among ourselves altogether unnecessary. But this, though the printers are ready to do it, and many eagerly desirous of it, cannot be obtained. Mr. Parker, who I am told has the control of the post-office, has given his mandate against it, and threatened our printers that if they presume to publish any part of that paper, they shall have nothing conveyed to them by the post, without paying the postage. This appears to me a very extraordinary measure; and discovers, with a witness, what our poor America is likely more and more to feel, the *insolence of office*. This has disgusted people here, and will disappoint his design of enlarging the number of his subscribers among us .....

I am, sir,

With much affection and esteem,

Your obedient humble servant,

Samuel Cooper.

—Sedgewick's Life of William Livingston, pp. 138-140.

ACTS OF THE DEPUTIES OF THE CLASSIS OF AMSTERDAM. MAY 2, 1768.

Letter, with Acta Synodi, to be sent to St. Eustatius.

There was read, by the Deputies ad Res Exteras, a letter to be sent with the (Acta of the) Synod of North Holland, to St. Eustatius; which was approved.

PLAN FOR THE REUNION OF THE CHURCHES IN NEW NETHERLAND.

HOW IT CAME TO BE DEVISED.

By the same Deputies to whom, in this matter, were added Revs. Kulenkamp, Longueville and Buurt, was also laid upon the table a pre-advice, concerning the most suitable means whereby the churches of New Netherland, under God's blessing, may be preserved, both as regards the simple Confession of the Truth, and adherence to the Netherland Church Order; and the extreme schisms and dissensions removed out of the way so far as possible. Thereupon it was resolved by the Rev. Classis, to let the pre-advice lie over, for the inspection of all the members, for a month, in order to deliberate on it more fully at the ensuing Classis in June; and, provisionally, notice shall be given hereof to those churches in a letter.

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SUSPENSION OF REV. WARMOLDUS KUYPERS, BY THE GOVERNOR AND CONSISTORY OF THE ISLAND OF CURACOA.

Further, there appeared in the meeting Rev. Warmoldus Kuypers, minister on Curacoa. He complained of a sentence pronounced against him, by the Governor and Consistory there. By this, as is stated in the minutes of that Consistory, and by reason of multiplied complaints, as well as about his evil conduct testified to under oath, he was suspended; yet in fact, he was absolutely (plenarie) deposed. He

handed in therewith copies of the accusations brought in against him, and also several declarations which are in his favor. This case was placed by the Rev. Assembly in the hands of the Deputies ad Res Exteras, in order to render them a pre-advice at the ensuing Classis in June.

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ACTS OF THE CLASSIS OF AMSTERDAM.

CHURCHES OF NEW YORK.

1768, May 2nd. Art. 3 ad 4. By the Committee ad hanc causam a report (pre-advice) was read. It was resolved to thank the Messrs. Committee for their great pains, and to leave that paper (their report) sealed, in the care of the sexton, so that each member may read it and may give his advice upon it at the next classis. Then a resolution shall be adopted in regard to it. xiv. 148.

LETTER TO REV. KERN OF NEW YORK.

Art. 4. ad Art. 7. To the letter of Rev. Kern, whose contents were given at the Classis of April 11, 1768, No. 7, a reply was read written by Rev. Kessler in the name of Classis. This was approved. xiv. 148.

(WARMOLDUS KUYPERS.)

Art. 5. Rev. Warmoldus Kuypers minister on the isle of Curocoa, complains that he had been suspended by the Consistory of Curacoa. The Rev. Depp. ad res Exteras read extracts from the papers which the said Rev. Kuypers had submitted to them in reference to this matter. They report that the Consistory had given no account thereof to them; that they had written to the Consistory of Curacoa last year for a report regarding the conduct of Rev. Kuypers; that they had also conversed with several people who had come from Curacoa, and who testified that, while many were against Rev. Kuypers, yet many also gave excellent testimony in his behalf. In the letter which the Consistory of Curacoa had written to the Depp. of February 5, 1768, they give no explanation of this affair, but state only that they have reported it to the Messrs. Directors.

The Rev. Depp. ad res Exteras are thanked for the great trouble they have already expended on this case, and they were requested to confer further about it with representative Directors; and to make it clear to them how such conduct of a Consistory in summarily suspending a minister, would make it very difficult ever again to secure a preacher for Curacoa. They were further to investigate what accusations are brought against this minister, and then to make further report to Classis, whether there is proof concerning them, or whether they are unfounded, etc. xiv. 148.

ANGELICAN CHURCH AT ALBANY.

Petition of the Rector etc. of St. Peter's Church for a Charter. May 18, 1768.

To His Excellency Sir Henry Moore, Baronet Governor and Commander in Chief of the Province of New York and the Territories thereon depending and Chancellor of the same etc.

The Petition of the Minister Church Wardens and Vestry of Saint Peters Church in the City of Albany.

Humbly Sheweth

That His Excellency Robert Hunter His Majesty King George the first Governor of this province on the 21st October 1714 by Letter Patent under the Broad seal did grant unto the Rev. Thomas Barclay Peter Mathews Esq. and John Dunbar a certain piece of Ground therein particularly described for to erect and Build a Church for Public Worship agreeable to the Rules and Regulations of the Church of England as by Law Established, that soon after a Church was Built on the said Ground and publick worship has been performed according to the mode of the Church of England. And your Petitioners conceiving it may be for the interest and advantage of the said Church to have it Incorporated.

May it therefore please your Excellency to Grant unto your Petitioners a Charter for the Incorporation of the said Church in such manner as unto your Excellency shall seem most proper.

And your Petitioners shall ever pray etc.

Harry Munro, Clerk.
Christopher Hegerman
Daniel Hewson, Jr.
John Barclay
Wm. Benson
} Church Wardens.

18 May 1768. Read in Council & referred to a Committee.
13 July 1768. Reported and granted.

—Doc. Hist. N. Y. Vol. iii. pp. 552, 553.

ACTS OF THE CLASSIS OF AMSTERDAM.

June 2, 1767. [1768?]

Letters to New York were read and approved: two letters of similar contracts, one addressed to the brethren in New York whom we call the Conferentie; and the other, to those whom we distinguish from these by the name of the Coetus. They are sent in order to inform them, in regard to our (deliberations?) of a Plan to unite the diverse (parties?), and to exhort them to delay the carrying out of their

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own plans, until they have learned the result of our Plan before the Synod. In the meantime the said plan, (which is now inserted verbatim in the Acta of Classis) recommends to the Deputies of Synod to submit and make the same acceptable, (smaaklyk, palatable) at the High Reverend Christian Assembly, which will be held this year at Enkhuysen.

Of Rev. Warmoldus Kuypers.

Next, the Deputies ad Res Exteras read all the (documents?) which were placed in their hands by Rev. Kuypers of Curacoa, which were brought in against him, together with several testimonials, on the other hand, in his favor. These having been all maturely considered by the Rev. Classis, it was decided:

1. In respect to the Consistory of Curacoa: That it has acted too informally and illegally in (deposing?) a preacher, without conferring with him, or even admonishing and rebuking him; yea, without even having heard him in regard to what was charged against him.

2. And as to the accusations themselves: That among (the whole of them?) there is not one which could give ground for censure, much less for a suspension, which in effect became a deposition.

Therefore the Deputies are requested to repair once more to the Representative of his Illustrious Highness and the other Directors of the West India Company, and repeat what they have already done two or three times; viz., (request?) that (in case?) the Hon. Estimables have received any more serious accusations against Rev. Kuypers, they would please communicate the same to us; adding that in case there are no such things, the Classis does not feel obliged to heed the suspension; but rather it does feel obliged even to give him liberty to preach elsewhere.

The documents bearing on the matter are in the meantime preserved by the Deputies.

Acts of the Classis of Amsterdam.

Rev. Kuypers.

1768, June 6th. Art. 2 ad 5. The Rev. Depp. ad res Exteras report, that after investigating matters they have discovered as much evidence for, as against, Rev. Kuypers, and read some alleged accusations brought against him.

They also read a letter from the Rev. Consistory of Curacoa, and made their special remarks on the statements as to the accusations brought in against Rev. Kuypers. They also read the declarations in favor of Rev. Kuypers. All these are to be found in the Acta Deputatorum.

Hereupon was introduced Rev. Kuypers himself, the suspended minister on the isle of Curacoa. The accusations were read to him. In regard to them the Rev. Kuypers enlightened the Classis, and gave a circumstantial recital of all matters, and requested that he might be restored again to his office.

Finally, the Rev. Depp. read also the sentence of suspension by the Consistory of Curacoa, which may be found in the Acta

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Deputatorum. The Classis having maturely considered the accusations brought in, and the action taken thereon, is of the opinion:

1. In respect to the Consistory: The said Consistory has acted very irregularly and illegally. They have suspended a minister, without previously censuring him, or even admonishing him, as one accused; and then they have actually punished him, without even having heard him as to what was laid to his charge.

2. In respect to the accusations: Among them there is not one which could furnish ground even for censure, much less for suspension, which, in effect, has become a deposition. Wherefore the Depp. ad res Exteras are requested to repair once more to the Messrs. Representatives of his Illustrious Highness,* and to others, the Directors of the West India Company, in order to insist again, as they have already done twice and three times, that if their Estimables have obtained any more grievous accusations against the Rev. Kuypers, they would communicate the same to us; for if there are none such, it might be that the Classis would find itself in conscience bound to nullify the suspension, and even to give him the privilege of preaching elsewhere. xiv. 151, 152.

LETTERS FROM NEW YORK.

Art. 3. The Rev. Depp. ad res Exteras read to the meeting a letter from the Church of New York, dated October 7, 1767, which may be found in the Acta Deputatorum. xiv. 152.

NEW YORK.—REPORT ON A PLAN OF UNION.

Art. 4 ad 3. The report (pre-advice) of the special Committee of the Classis, on the affairs of the churches of New York and places under its jurisdiction:

The Committee ad hanc causam, having taken into calm consideration the resolution of the Christian Synod of North Holland adopted on the advice of this Classis, 1763, Article 48, on the one side, and the real condition of affairs in the English Colony (of New York), and the Netherland churches therein, on the other

*D. H.—Doorluchtige Hoogheid. After 1747, the Prince of Orange was chief of both the East and West India Companies, and a representative of him was present at the Board of Directors of each Company.

side, according to the later credible accounts—thinks that it has well-grounded reasons to fear that, if this resolution remains in force, without modifications or mitigation, the consequence will be the complete severance of the greater portion of the ministers and churches there from the Church of the Netherlands, and from her pure doctrine and discipline; and that the smaller portion, that yet seems to adhere to subordination to the Classis, will be compelled within a very short time to follow that same course. But thereby the Church of the Netherlands will lose all relationship with a daughter, upon whom for more than a hundred years (really one hundred and forty years) so much time and labor have been expended; and will be obliged to see that daughter departing from the ancient purity of doctrine, divided and torn into several factions, and that in a land where there is already a multitude of all kinds of sects.

We shall first submit the reasons for our apprehensions, and then see whether any means can be devised for warding off this dreaded evil, and saving these churches to the pure Reformed Doctrine, and in connection with the Church of the Netherlands.

1. The reasons for our anxiety are:

(1) The astonishing multiplication of the old Netherland families into a very numerous posterity. Their children and children's children, since that colony went over to the English, (1664), and the English language has been there introduced, have so far forgotten their mother tongue, and become unaccustomed to its use, that among a hundred there are hardly ten who now well understand Dutch, much less can speak it. Among these, henceforth, ministers sent from here will be of little use, and before long of no use whatever.

(2) The parents of such children as have activity and fondness for study, and a desire for the ministry of the Gospel, are not to be induced, and many have not the means, to send them over to our Universities. Now if such wish to satisfy their desires, they must either content themselves with the imperfect instruction of certain ministers, or repair to Universities which have already been erected in that country by Episcopalians; or by such Presby-

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terians, who, without binding themselves by Confessions and Formulae, freely teach what they think; or else they must join themselves to other sectaries. And although one should come over once in ten years, or thereabouts, he does not understand the Dutch language, and cannot in the time that he pursues his studies here, become so well versed in it, that he would be able to preach in it. Where then shall these many churches look for their ministers. Shall they seek them only among other persuasions, or satisfy themselves with hardly half educated native born ones? These are examined and qualified over there, without our aid, by the one or the other of the schismatic parties. Such then sustain that party to which he belongs and make the schism worse.

(3) To this must be added the fact, that by reason of the dissension which has already arisen between the Coetus and the Conferentie Brethren, the schism now existing would seem ere long to become irreparable. For as we are definitely informed, the Coetus Brethren, independently of the others, have already petitioned the Governor (of New Jersey) for themselves separately, and did immediately obtain, the privilege of (or the Charter for) erecting an Academy in New York, (rather New Jersey) and for which they will probably appoint professors from their own body. The consequence thereof, if such plans are carried into effect, can easily be foreseen; for they will be at the expense of the old orthodox doctrine, and the entire nullification of the connection which the Church of the Netherlands; yet such relationship was guaranteed by the surrender of that colony to England, in the year 1664, Art. 8.

2. In such a condition of affairs, and very desirous to find some means both to prevent the total severance of those (American Dutch) churches from the Church of the Netherlands, as well as to prevent the sacrifice of the pure Reformed Doctrine, the following appeared to the Committee as not unacceptable:

(1) First of all there ought to be addressed to each party—to the Coetus Brethren and to the Conferentie Brethren, a friendly and earnest letter, exorting them to a speedy and complete union;

telling them that they must forget the past, and cordially forgive each other all that has heretofore occurred. And as a foundation for all this, a general exhibition of what the Classis is proposing to do should be made plain to them, as well as what the Classis will attempt to make acceptable at the next ensuing session of the Synod of North Holland.

(2) The Coetus shall be admonished not to proceed too precipitately in the erection of a separate Academy, either in New Jersey or elsewhere, to do which we understand they have already asked and obtained a Charter, (privilege); but for which, probably, the necessary funds will be lacking; not to speak of capable persons for Professors in all the necessary sciences which are needed to make an Academy flourish; especially in a land where several Academies of Episcopalians and Presbyterians are already established and prospering.

(3) Each of the parties should be urged to consider, whether it were not better to enter into negotiations with the Academy at Princeton, situated, as it is, at the heart of the Province, and, as it is reported to us, founded by the purest Scotch Presbyterians, and already provided with a sufficient number of celebrated Professors, having also the necessary buildings (apartments) and a good library; and flourishing on account of a great number of students.

(4) But it must be understood that the object is not to merge the Reformed and the Presbyterian pupils into one body, and subsequently to make of the two, one Church, although it is necessary that these two Church Bodies should join hands for the preservation of the Doctrine of Free and Particular Grace, etc.; but the students of the Coetus and Conferentie Brethren, united into the one body of the Reformed Church, which is there called the Calvinistic Church, could provisionally avail themselves of the lectures in literature, languages, history, philosophy, etc., of those Professors who are already there.

(5) But then there ought to be elected one or two Professors to teach Theologia Didactica, exegetica, etc. For this purpose the Directors of that Academy ought to be requested to set aside

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one or two lecture rooms. To this end we have a well-founded hope that a helping hand will be offered by the celebrated Doctor Witherspoon, now called thither from Scotland, as "Rector Magnificus Perpetuus." Students should be required to study under these Theological Professors at least two or three years, before they can be admitted to any examination, and then only after the exhibition of laudable certificates. And as such Theological Professors, Netherland Theologians of tried learning and orthodoxy, adhering irrefragably to the Netherlands Formulae of Concord should be chosen, and upon favorable terms. To such a position one or more desiring it could be recommended.

(6) Neither would it be inexpedient that a Lector should be appointed to teach the Dutch language, and also to lecture in it, in order to keep that tongue as much as possible in active use.

These provisional arrangements could subsequently be further extended and amplified, whenever a sufficient endowment should have been secured there.

(7) As regards the particular Church government,

a. First and foremost, there should be laid as a basis the Netherlands Confession, and Church Order, with the subscription of, and firm adherence to, the Formulae of Concord.

b. The very closest bond of connection between the (American) Church and that of the Netherlands as the Mother Church, should remain unquestionable, and should be maintained by constant, friendly correspondence.

c. The word "Subordination," which is most hateful in that land, and has become the alleged occasion for the great chism, should be softened, and changed into the expression "Close Alliance," (nauwe verbindtenis), provided that the present Coetus Brethren also lay aside the names of Classes and Synod.

d. Meantime it should be conceded to populous communities, that they should have the right, partly according to the situation of the districts, to divide themselves into several smaller gatherings under the name of *Conventus*, in which ministers and elders of neighboring churches may come together three or four times a year, more or less, as circumstances dictate—to transact business for the best interest of their Congregations.

e. And then there should be held every year a General Coetus, consisting of delegates from the particular Conventus. To this Coetus alone liberty could be given to conduct preparatory and final examinations, and further, to ordain; provided that at least one Theological Professor have a seat and vote in the Coetus.

f. For the preservation of the bond of connection with our church, this Coetus must send over to the Classis of Amsterdam, each year, the Acta of the Coetus. That body should also show itself inclined to accept in love the paternal and fraternal comments, suggestions and counsels of the Mother Church, and conduct itself as much as possible in accordance therewith. All this is done with no other aim than to preserve the purity of Doctrine and Church Order.

This appeared to the Committee, salvo meliori, the surest means for the preservation of the bond of connection between that (American) Church and ours, and for the prevention of a complete separation from our church. We lay this rude plan in the midst (bosom) of the Rev. Assembly. This, somewhat more polished, and clothed with arguments, will have to be brought by the Rev. Classis before the next Synod, in order to make it as acceptable as possible there. It must there be strengthened by the approval of the Synod (of North Holland.) Thus done April 28, 1768.

G. Kulenkamp,
D. Longueville,
A. Buurt,
Gerard Stoesak,
William Koolhaas,
Peter Curtenius,
Hermanus van Loo.

The Committee were thanked for their pains, and the Classis adopted this report (pre-advice), and resolved to place it upon the table of Synod, and to request the delegate ad Synodum, to urge the same upon Synod, and to make it acceptable, (palatable).

Whereupon the Rev. Depp. ad res Exteras read two letters of the same contents, both to the Church of New York, (rather to the Coetus,)* and to the Comferentie. These were approved for forwarding. xiv. 152-156.

*"Church of New York" is evidently a clerical slip for "Coetus" as the ministers of that church, excepting Laidlie who was neutral, belonged to the Conferentie party. The two letters are also on hand and dated June 6, 1768.

THE CLASSIS OF AMSTERDAM TO THE MEMBERS WHO CALL THEMSELVES THE CONFERENTIE, AT NEW YORK. JUNE 6, 1768. VOL. 31, PAGE 307. NO. 185.

Rev. Sirs and Beloved Brethren:—

As we take nothing more to heart than the uniformity in doctrine and in the received Church Order in the foreign churches (as well as at home), we have the pleasure of informing you by anticipation (*prae alabele*) that we are actually upon the elaboration and perfection of a Plan, by means of which, as it seems to us, all the hot disputes which have arisen, and have now for so long a time divided the churches in New Netherland, can quickly, by the blessing of God, be quenched. We cannot yet communicate the Plan to you in its details, although already unanimously approved by our Classis. For, in order that it may be carried into effect with surer hopes of success, it must first receive the confirmation of the Very Rev. Christian Synod, which does not meet till toward the close of July.

With this object in view we will cause the Plan to be presented by our Synodical delegates to that Very Rev. Assembly, in expectation of its assent thereto, and confirmation by the same. But meanwhile, for these reasons, and for the surer securing of peace, it is our friendly and brotherly request, that because of the present condition of your affairs, you will be pleased not to fix anything definitely yet, but rather suspend all action on the points in debate, until we shall have transmitted to you the necessary information as to the conclusions of the Synod on this subject, and all points connected therewith. And we expect this of you all the more, because this Plan is cast in such a form, that we have reason to believe that it will not be distasteful to any of the brethren in this dispute in the New Netherland Church, notwithstanding your present complications.

We hope, meantime, you may dispose your minds thereto in brotherly love, and that the rich blessing of the Most High may be upon yourselves and your holy ministery. We remain etc., etc.

Wm. Koolhaas, Dep. Praeses.
Peter Curtenius, Dep. Scriba.

Amsterdam, In Classis, June 6, 1768.

P. S. We request that the enclosures be sent to the address of the brethren who call themselves the Coetus. We should also have sent hereby the Minutes of the Synod of North Holland, but because this goes by the way of England, we will send said Minutes, because of the management of the postage, by the next vessel.

THE CLASSIS OF AMSTERDAM TO THE COETUS, JUNE 6, 1768. VOL. 31, PAGE 308. NO. 186.

Rev. Sirs and Beloved Brethren:—

As we take nothing more to heart, etc.

(This is a verbatim duplicate of the preceding letter of same date, to the Conferentie.)

ACTS OF THE CLASSIS OF AMSTERDAM.

REV. KUYPERS.

1768, July 18th. Art. 2. The Rev. Depp. ad res Exteras report that having spoken to the Representative of His Illustrious Highness, and the other Directors of the West India Company, they learned of no new accusations against Rev. Kuypers from their Estimables; and that the good testimonies of the members

of the Church of Curacoa are very many; and what was brought against him was much exaggerated.

The Classis reiterates its previous resolution; and as no further accusations have been brought forward, the Classis therefore decides that Rev. Kuypers has been unlawfully suspended, and accordingly must be regarded still as the actual minister in Curacoa. Liberty is therefore given him to preach. The Classis, however, forseeing that on account of the estrangement of feeling, Rev. Kuypers could not labor any longer there (in Curacoa), fruitfully, is of the opinion that it is best to urge him to seek his ecclesiastical dismission here. The Rev. Depp. are requested to put forth every effort that he may obtain his salary up to date.

Further, they are requested to bring to the attention of the Representative of His Illustrious Highness, and of the Noble Estimables, the Directors, everything that may tend to promote the welfare of this foreign church, (Curacoa), so that by such good methods, candidates may be encouraged to give themselves to the service of that church. And whereas the Depp. have received word from the Messrs. Directors, that Rev. Verbeet had left his (official church) services, and had gone among the negroes, they are requested to obtain further information about this affair from the said Representative and the Messrs. Directors. xiv. 160.

ACTS OF THE CLASSIS OF AMSTERDAM. JULY 28, 1768.

Rev. Washmuth as minister to East Indies.

On the recommendation of the Hon. Messrs. the Representative (of the Prince of Orange) and the Directors of the East India Company, there was ecclesiastically called, as minister to the Indies, Rev. John Adrian Washmut, candidate at Lingen, who is to be examined in the Classis, or Synodically.

OF REV. W. KUYPERS.

The Deputies report that they have once more conferred with the Hon. Messrs. the Representative, and the Directors of the West India Company in the matter of Rev. W. Kuypers, minister, mentioned in the Acta of May 2, and June 6, but had learned of no further accusations against him, except only that some things had been read to them in general terms, from a letter of the Governor of Curacoa, and of a specht (woodpecker?) Wherefore Classis continues to main its previous resolution of June 6. It acknowledges Rev. Kuypers still as minister at Curacoa, and gives him the liberty of preaching anywhere. This shall be announced to him by a letter of the Rev. Deputy Koolhaus. As to the rest, the Deputies are requested to go once more to the Representative, and to the other Directors, to

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solicit the continuation of Rev. Kuypers' salary, until he shall have received at least a proper dismission also from those gentlemen. On this, a report is expected at the next Classis. xxiv. 123-5.

ACTION OF THE SYNOD OF NORTH HOLLAND, JULY 26–AUG. 4, 1768. ARTICLE 44, PP. 42-45, VOL. 65.

New York and New Jersey.

Their Hon. Mightinesses had no remarks on the matter.

The Corresponding Delegates had nothing about it in their Acts.

The Deputies and the Classis (?) are waiting for news from Amsterdam and recommend the matter to the Deputies.

The Classis of Amsterdam has the honor of reporting that the Commissioners of the Classis in the matter of the Churches of New York and surrounding localities had brought in the following advice:

The Commissioners on this matter, having calmly considered, on the one hand, the action taken by the Synod of North Holland, upon the advice of the Classis, 1763, Art. ...; and, on the other, the real state of things in that English colony and in the once Dutch Churches there, as further credibly reported, think that they have well-founded reasons to fear that if that action remains in force, without limitation or modification; it will result in the complete separation of the greatest part of the ministers and churches there from the church of Netherland, and from its pure doctrine and discipline; and that the minor part, which now seems to be still in favor of the subordination, will before long be necessitated to follow the same course. Thus the church of Netherland will lose all connection with a daughter, on whom for more than a hundred years so much effort has been spent, and, to her sorrow, be obliged to see her departing from the ancient purity of doctrine, divided and rent into a number of factions, in a land where there are very many of all sorts of sects.

We shall first give the reasons for our fear, and then see whether any means might be found to avert the evil feared, and to keep the churches in the pure Reformed doctrine, in connection with the church of Netherland.

I. The reasons for our anxiety are:—

1. The astonishing increase of the old Netherland families into a very numerous posterity, whose children and children's children, since the time when the Colony passed over to the English, and the English language was introduced, have forgotten and become unaccustomed to their mother tongue to such an extent that out of 100, scarcely 10 can understand Dutch, much less speak it. There are among them ministers sent from here, who, from now on, will be of little use, and before long entirely useless.

2. The parents who have children that are wide awake and have desire for the studies and for the Gospel ministry, cannot be induced and many have not the means to send them to the Academies here. So, if these want to follow up their desire, they must, either satisfy themselves with the deficient instruction given by some minister or other, or resort to the Academies which have already been established in that country by the Episcopalians, or by such Presbyterians as, not binding themselves to Confessions or forms, are free to teach whatever they please; or join themselves to other sects. And if, indeed, once in ten or more years, some one or other does come over, such a one does not understand the Dutch language, and cannot during the time of his studying here become so proficient in it as to be able to preach in it. Where, then, shall those numerous churches look for their ministers. In connection with, or through other denominations? Or must they content themselves with hardly half educated native born men?—such as, without regard to us, are being examined and qualified by one or the other party of Separatists, to strengthen that party and make the separation greater.

3. It is to be added that the division, which already exists between the Coetus and the Conferentie brethren, seems to be growing into a separation, which, before long will be irretrievable; for we have been positivly informed that the Coetus

brethren, separated from the others, have already for themselves, apart from the rest, requested and at once obtained from the Governor, the Charter, (Privilege), to establish an Academy in New Jersey, in which they will probably appoint professors from their own Assembly. The results, if such a plan is carried out, are easily to be foreseen. They will be at the expense of the old orthodox doctrine and tend to the utter destruction of the connection with the Church of Netherland, which was guaranteed in Art. 8, in the Treaty transferring that colony to England in the year 1664.

II. Such being the state of things, the Commissioners, intent on means for preventing the total separation of those churches from those of Netherland and the decline of the pure Reformed doctrine, have an idea that these may not be unacceptable.

1. First of all, a friendly and earnest letter ought to be written to both parties, to the Coetus, as well as to the Conferentie brethren, exhorting them to a speedy and perfect reunion, by forgetting and forgiving one another everything that has heretofore occurred. As a foundation for this, a general statement should be made of what the Rev. Classis now undertakes, and at the first meeting of the Synodical Assembly of North Holland will try to get accepted.

2. The brethren of the Coetus ought to be exhorted not to be too precipitate in establishing a separate Academy, either in New Jersey or elsewhere. While the "privilege" to do so, we presume, has already been asked for and obtained, the necessary funds will be wanting, as well as capable men for professors in all the necessary branches of learning which cause an Academy to flourish; especially in a country where several Academies have already been founded by Episcopalians and Presbyterians, and are in a flourishing condition.

3. The question should be suggested to both parties, whether it would not be best to enter into negotiation with the Directors of the Academy at Princeton, a place situate in the heart of that Province, which, as we are informed, was founded by the purest Scotch Presbyterians; is provided with a sufficient number of distinguished professors, the necessary rooms, and a good library, and is flourishing with a large number of students.

4. The object is, not to unite the Reformed pupils with those of the Presbyterians, into one body, and subsequently to make both churches one, however necessary it is that those two church-bodies should join hands for the conservation of the doctrine of Free and Special Grace; but, provisionally, to enable the students of the Coetus and Conferentie brethren, united in one body of the Reformed Church, which is called the Calvinistic Church there, to attend the lectures in Literature, Languages, History, Philosophy, etc., given by those professors who are already there.

5. But then there ought to be chosen one or two professors to teach Didactic, Exegetical and Polemic Theology, etc. For this purpose the Directors of those Academies ought to be asked to concede one or two lecture rooms; a thing which we have good reason to hope the famous Dr. Witherspoon, who has now been called there from Scotland as "Rector Magnificus Perpetuus", would help to bring about. Under these Professors of Theology the students will be obliged to have studied two or three years, before they can, upon showing good testimonials, be admitted to any examination. As such professors, Netherland scholars, ought to be chosen of well tried erudition and orthodoxy, holding inviolably to the Netherland forms of Unity, and that on favorable terms; for which positions some one or other desiring them might be recommended.

6. It would also be an excellent thing if a Lector were appointed for the purpose of teaching and lecturing in the Netherland language, in order to keep that language alive as much as possible. These provisional arrangements can subsequently be extended and amplified, when a sufficient Fund shall have been found there.

7. As regards the special Church Government—that must first and foremost be based on the Netherland Confession and Church Order, with subscription of, and firm adherence to the Forms of Unity.

The closest union of the Church there with that of Netherland, as her Mother, must remain inviolable, and be maintained by frequent friendly correspondence. The word "Subordination", which in that country is exceedingly odious, and has become the pretended cause of the great disruption, ought to be softened and changed to that of "Close Union", provided the present Coetus brethren also drop the names of Classis and Synod.

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At the same time, those numerous churches should be allowed, first, to divide themselves, by districts, into several small Assemblies, under the name of Conventus, in which ministers and elders of neighboring churches may come together, three or four times a year, more or less frequently, as circumstances may require, to transact business pertaining to their churches; and then, there ought to be held, once a year, a general Coetus, constituted of delegates from the particular Conventus; and to this Coetus alone should be given the liberty of conducting preparatory and final examinations, and further, of qualifying ministers, on condition that at least one Theological Professor shall have a seat and a vote in that Coetus.

For the preservation of the connection with our Church, that Coetus shall each year send over to the Classis of Amsterdam the Acts of the Coetus, and show itself disposed to accept in love the parental and fraternal deliberations, advices and counsels of the Mother Church, and to conduct itself accordingly as far as possible. All this is with no other object than that of preserving the purity of Doctrine and the Church Order.

This advice, the Commissioners, salvo meliori, think to be the best means for preserving the connection of that Church with our Church, and for preventing its complete separation therefrom. We submit this rough "Plan (of Union) to the Rev. Assembly. If it should be approved, it will have to be polished up somewhat, and dressed up with reasons, for the Rev. Classis to present it at the next Synod, so as to make it there the more acceptable, and to get it confirmed by the Synod's approval.

Done this April 28, 1768; and signed by G. Kulenkamp, D. Longeville, A. Buurt, Ger. Stoesak, Wilhelmus Koolhaas, Peter Curtenius, Hermanus Van Loo.

The Commissioners were thanked for their trouble, and the Classis adopted the advice reported, and agreed to lay the same on the table of the Synod, and to ask the Commissioners to the Synod to urge it and make it acceptable there.

This proposition of the Rev. Classis of Amsterdam was taken for reference by all the members.

CHURCH OF NEW YORK.

The Third Building, Fulton st.

New York, Aug. 23rd, 1768.

Consistory held after calling on God's name.

Resolved, That Jno. de Peyster collect the arrears of the subscription list for building the Third Church, and receive therefor six pence per pound. Also that a vault be made in the Third Church for a burying place for the ministers, their wives and children.

Likewise is the Treasurer ordered to pay John Brouwer's account for the cushions in the seats; also the interest to Mr. Van Antwerp.

Signed etc.,

Arch. Laidlie, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

SYNODALIA, 1768.

New York and New Jersey. Art. 45. Inseratur the resolution of Classis regarding the churches in New Netherland, upon the proposal of our Committee ad res Exteras, adopted June 6, of this year. xiv. 170.

ACTS OF THE DEPUTIES OF THE CLASSIS OF AMSTERDAM, SEP. 5, 1768.

Rev. Warmoldus Kuypers, minister on Curacoa, appeared at the meeting, requesting (dismissal?) from that church and from that Classis.(?) Thereupon the

Deputies ad Res Exteras having been heard, they reported that no further accusations against the said Rev. Kuipers had been brought forward. Thereupon the Rev. Assembly resolved to grant him his dismissal. This not being fully satisfactory to his object, he showed the terms as stated in the cita? Classis. Further, the Deputies were requested to go again, and earnestly urge the gentlemen ..... to secure the full salary of Rev. Kuypers, until the time that he was dismissed by the Classis.

About the Churches of New York.

The Deputies to the Synod report that they had recommended to the Synod, held this year at Enkhuysen, the Plan for the improvement of the affairs of the New York churches, but that the particular members had not deemed themselves qualified to come to a final decision thereon. Therefore the same was taken by the Classes ad referendum, and the Deputies ad hanc causam are requested to communicate this fact to the Coetus and to the Conferentie Brethren in two similar letters, so as to take measures at once in accordance therewith.

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Acts of the Classis of Amsterdam.

Rev. Warmoldus Kuypers.

1768, Sept. 5th. Art. 2 ad 2. He being still minister on Curacoa, he requests his dismissal from this Classis, (church?) This was granted, and the clerk was directed to give him a proper dismissal. The Deputies are further requested earnestly to urge the Messrs. Mapores (i. e. the Directors,) to secure him his salary until the time that he shall have been given his dismission (i. e. from the church). xiv. 177.

New York.

Art. 4 ad 4, of the regular Classis, June 6, 1768. The delegates ad Synodum report that the proposal (of this Classis) was indeed acceptable (palatable) to that body, but that the Classis took up the subject ad referendum. Whereupon the Rev. Kulenkamp suggested whether it were not expedient that notice be given to the Coetus and Conferentie at New York, of the substantial contents of the report (pre-advice) of the Committee of the Classis on this business of the churches of New York; with the additional information, that the Classis, in pursuance of its resolution adopted on June 6, of this year, brought this pre-advice before the Synod, and had put forth its endeavors to make it palatable there; but that the respective Classes had taken it up ad refer-

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endum; and also with the request that if the Coetus or Conferentie, should have any remarks to make on the substantial contents of that pre-advice, that they would please to let the Classis have their suggestions as early as possible; and in the meantime to further harmony and peace among the brethren, and to leave the matter in statu quo. This proposition was changed into a resolution of Classis. xiv. 177, 178.

ACTS OF THE CLASSIS OF AMSTERDAM. OCTOBER 3, 1768.

Warmoldus Kuypers.

The Deputies report that to their request of the Directors of the West India Company for payment of the full salary of Rev. Kuypers until the day of his dismission by the Classis, they had received no other answer than that their Noble Estimables asked for a copy of the Resolution of Classis adopted on this matter. Thereupon the Rev. Classis resolved that the Deputies shall also read it (the Classical resolution) to them, but not hand it over; especially as this is the first instance that ever the East or West India Company has examined any copies of our Acta. They will continue also to insist upon the payment of the salary until Rev. Kuypers was dismissed by the Classis.

Whereas the said Rev. Kuypers has now obtained through the Classis a proper dismissal from his office on Curacoa, he has been further called as Pastor of the two combined churches of the Vlakte [Flats] and Red Hook in the Province of New York, and been invested with that office by this Classis.

REGARDING THE CHURCHES OF NEW YORK.

There were read and approved two letters almost exactly alike, for the Coetus and Conferentie Brethren in New Netherland, drawn up according to the resolution of the preceding Classis. These are to be found in the Record Book, Nos. 187 and 188.

ACTS OF THE CLASSIS OF AMSTERDAM.

REV. [WARMOLDUS] KUYPERS.

1768, Oct. 3rd. Art. 1 ad 2. The Rev. Depp. ad res Exteras report that they have conferred with the Noble, the Estimable Messrs. the Representative of His Illustrious Highness, and the other Directors of the West India Company, and state that they have learned from their Noble Estimables only this, that their Noble Estimables requested a copy of the Acts of this Classis (on this subject).

The Classis decides that it is best to request the Rev. Depp. to act as follows: That inasmuch as no resolution of the Classis has ever been given to the Messrs. Directors, the Rev. Depp. shall only read the resolution of the Classis to the Noble Estimables,

the Gentlemen, if they demand it. They trust that their Noble Estimables will content themselves with having it read to them; and that they will put forth every effort to secure the salary of Rev. Kuypers, according to the previous Acts of the Classis.

As to Rev. Verbeet they have received no new account. xiv. 180.

LETTER TO THE CONFERENTIE, AND TO THE COETUS.

Art. 5. The Rev. Depp. ad res Exteras read two letters of almost exactly the same contents, one to the Conferentie, and one to the Coetus. These were approved for forwarding. xiv. 181.

THE CLASSIS OF AMSTERDAM TO THE COETUS OF NEW YORK, OCT. 3, 1768. VOL. 31.

Rev. Sirs and Much-beloved Brethren in Christ:—

1. Both your letters to us, dated respectively, Oct. 7th, 1767, and April 12, (22?) 1768, came to hand in due time. From these we gather with joy the determination of your hearts to continue to deal with us as brethren. In evidence that in this respect, we, on our side, do not wish to be found faulty, we send herewith, a second time, to you the Minutes of the Synod of North Holland, held in the year 1767, which we hope will safely arrive at their destination, as did former copies.

2. We are sorry that we have not yet been able to respond to the open calls sent to us by you. The reasons of our failure are not, as you suspect, that the friends of Rev. Meyer have hindered us, by any invitations or slanders, from providing pastors for the vacant churches; or that the foolish threatenings of the unfortunate Rev. Van Hoevenberg could exert any influence upon us, to deprive churches, which so greatly long for pastors, of the so necessary services; but the only and entire reason is, because hitherto no persons have offered themselves to us to take charge of such churches, although we are in hope of soon being able to send over a pastor for Flats and Red Hook. We shall also keep a watch to provide for the vacancy at Kingston as well as other vacant churches.

3. But what now relates to the principal business, that of the division which has so long continued between the brethren in New Netherland: We think we cannot (can?) at present cut short, what otherwise we might feel called upon to answer more in detail, in reply to your honored letters, with the supplements thereto, by what shall immediately follow: (We write the same, at the same time, to the brethren who called themselves the Conferentie.)

4. Since we, in our previous letter, as early as June 6th, of the present year, (received, we hope, by you), gave some hint of a Plan (of Union) conceived by us, for the promotion of the desired Union of the, to our grief, still divided and sadly rent Brotherhood; and since, if these divisions continue, in the midst of a multitude of sects and persuasions, the effect on the upbuilding of God's Church in these Provinces must be disasterous: therefore, we feel bound to give a further account, not only of our progress in the matter, but of the import and details of the Plan.

5. As to the first, we, in presenting our Plan to the Christian Synod, showed, by conclusive arguments drawn from the present state of things, that some change should be made in the resolution of the Synod of 1763, and so the means of remedy be secured.

6. Our Plan, having been read in the Synod, was laid on the table for further consideration. But it obtained the approval of the Hon *Commissarii politici*, and

they urged the respective Classes to convert it at once into a resolution of Synod. But the delegates of the respective Classes excused themselves on the ground that they could not take final action on a question of such importance, and with which they had not been charged by their constituents, but that they must take the same *ad referendum*, so as to bring the resolution of their Classes to the Synod the following year. So the matter remained undecided for one year.

7. Meanwhile we neither will nor may leave you in uncertainty in regard to the actual contents of our Plan. We lay it down as a basis that nothing is more becoming and necessary than that the two parties now divided shall come together, the sooner the better, in the closest bonds of love, sincerely forgiving and forgetting what has been done by either party in the past.

8. And while we perceive that you (the Coetus party) are immovably fixed in your purpose of establishing a separate College, and we have been informed that the Governor has already granted you a Charter, (Nov. 10, 1766), giving permission to establish it in New Jersey, we are neither able nor desirous to hinder this, supposing that you, as wise and prudent builders, have counted the cost beforehand, and that you have found among you funds sufficient not only to begin and to establish a College, but also to maintain it; and that you have the means to provide such a newly-established College with worthy Professors, who shall give proof of their abilities, each one in his department, and be renowned in it. This is certainly necessary for the success of a new College in a country where several Colleges have already been founded and which are in a flourishing condition, But we cannot approve of your undertaking of such a work separately from your other brethren of the Conferentie, for we can see sad consequences from this course. If our fraternal counsel still has influence with you, then consider whether (if a College among you is absolutely necessary), it be not better that the entire Brotherhood assembled in one body should enter into friendly negotiations with the Trustees or Directors of the already flourishing Scotch Presbyterian College at Princeton; not to unite these two ecclesiastical bodies in one, (although, otherwise it seems necessary that these two Assemblies should join hands in the defence of the doctrine of particular and free grace), but to make joint use of any of the Academical rooms as Auditoria. Thus the students of the Reformed Churches might at once obtain the benefit of the instructions of the Professors in Literature, History, Languages, Philosophy, etc. and then the united brethren would need only to choose provisionally one or two Professors to teach Theology, Didactic, Polemic, Exegetic, etc., according to the fundamentals of our Reformed doctrine; and in our opinion the brethren would do best to choose on favorable conditions such theologians from the Netherlands as have proved their learning, piety and orthodoxy, and are firmly attached to the Netherlands' Formulas of Unity (or Standards). For this, we, if requested, would do all in our power, to recommend qualified persons. Further, students should have studied two or three years under these Professors, and received satisfactory testimonials from them, before they should be admitted to an examination. A Lector also might be appointed if necessary, to instruct in the Dutch language so that it might be kept alive as much as possible. We need not tell you how much expense would by this means be saved, or that you might in your country obtain funds sufficient for such arrangement far more easily than you could secure enough for the establishment of an entirely new Academy; and as the funds increased, the limits of the work could be extended.

9. But as to Church government, we hold most firmly this ground that the Netherlands Confession of Faith and Church Order, with all besides that belongs to the Formulae of Uniformity, must be subscribed, and that the closest union must continue between the Churches of your Province and our Netherland Mother Church; and also that the same shall be maintained through friendly and fraternal correspondence.

10. And, indeed, since the word "Subordination," which the Synod and our Classis have hitherto used, has become offensive to some, (although we have never understood it as implying an absolute dependence of the foreign churches on us in everything), we are willing to modify the same, and to call it a "Close Union", in which you stand to the Netherland Mother Church. Still, we can never accord to your Particular and General Church Assemblies the titles of Classical and Synodical Assemblies, without a violation of our Church Constitution. But to give proof of our indulgence, we will allow the widely scattered churches to form themselves, according to the situation of the districts, into several smaller Assemblies under

the name of "Conventus," in which the ministers and neighboring churches may come together three or four times a year, (more or less as the case may require), to act upon matters affecting the highest interests of their churches. Moreover, if it should be thought well to hold every year a General Assembly under the name of Coetus, consisting of delegates from each Conventus, we, so far as we are concerned, (the Synod of North Holland approving), would gladly grant the long desired liberty to admit to preparatory and final examinations, and to further qualify the lawfully called, on the condition that at least one Professor of Theology shall always have a seat and vote in the Coetus.

11. The Coetus should in order to maintain this "Close Union" with the Netherland Churches and our Classis, acknowledge its obligation annually to send its certified Minutes to our Classis, show itself inclined to accept in a spirit of love the fatherly and brotherly instructions and counsels of the Mother Church, and to follow them as far as may be possible, having no other aim than the maintenance of purity of doctrine and the Church Order, and the harmony and edification of the brethren.

12. Behold, dearly-beloved brethren, how the Classis is ready to lay aside its dignity, and see whether this effort may not, by God's blessing, become the means of uniting in sincere love the sadly divided brethren, who are one with us in the Reformed worship and doctrine. Would that a pitifully-wasted Babel might be changed into a true Philadelphia!

13. You will from this readily gather our sentiments, and you will have opportunity to take this Plan into mature and dispassionate consideration, while you, with us, await the action of the Church Synod.

14. It remains for us to express our wish that our efforts may be blessed, and that the richest blessings may be granted to you and the churches committed to your care.

In the name and by authority of the Classis of Amsterdam,

Wilhelmus Koolhaas, Dep Cl. p. t. pres.
Petrus Curtenius, p. t. Clerk.

October 3, 1768.

(There seems to be some confusion in the paragraphs relating respectively to the Coetus and Conferentie, probably due to the Recording Clerk. This and the following letter were intended to be substantially the same, yet some paragraphs are especially applicable to the one party, and some to the other. Paragraphs 1 and 2 and a part of 8, certainly relate to the Conferentie; while the rest relate specifically to the Coetus. E. T. C.)

THE CLASSIS OF AMSTERDAM TO THE CONFERENTIE OF NEW YORK, OCT. 3, 1768. VOL. 31, PAGE ——

Rev. Sirs and Much Beloved Brethren:—

Both your letters to us, dated respectively, Oct. 7, 1767, and April 12 (22?) 1768, etc., etc.

(This is a substantial duplicate of the preceding letter; but see note attached to the preceding. E. T. C.)

P. S. After closing the above, Rev. Warmoldus Kuypers was appointed by the Classis as pastor for the united congregations of the Flats and Red Hook, and installed to that service. We hope he may arrive safely, and bring with him a rich Gospel blessing.

CHURCH OF NEW YORK—VAULTS.

New York, Oct, 13th, 1768.

Consistory held after calling on God's name.

The indentures were sealed for the vault of Herman Winkelaar and Feltman; for Nich. Gouverneur; of Joseph Meeks; of Philip Livingston and Pieter Remsen, in Dutch street; also of Phil Livingston and Pieter Remsen for the rear of No. 83; and of Edward Lourier for the front. Ordered that the Treasurer pay the interest on his bond to Mr. Gerrit Abeel.

Signed,

J. Ritzema, p. t. President.

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SPECIAL TRUSTEES FOR THE SPECIAL REVENUES OF THE NORTH CHURCH.

New York, Oct. 20th, 1768,

Since the condition of the Third Church, now named the North (Church), demands particular care above what is common with the Elders, Deacons and Church Masters hitherto in use (office): Resolved, That two persons be chosen under the name of Trustees, who alone shall have care over the revenues of the church, whether from seats sold or hired, or from collections; to preserve them faithfully for the payment of the debts according to Consistory's resolution; and also of the burial grounds. For this purpose, Jakobus Roosvelt, Jr. and John de Peyster were appointed in the expectation that they would render the service gratis, and give account from time to time according to desire of Consistory.

Resolved, That the seal of our corporation be affixed to the instrument containing the agreement of the Church with this City, for the grounds bought in the Vlakte.

Signed,

J. Ritzema, p. t. President.

New York, Nov. 4th, 1768.

Consistory held after calling on God's name.

The necessity of taking upon interest at six per cent., £1500. more, in order to finish the North Church, on the same condition as the £1500. (taken before), was stated to the Consistory. Thereupon it was unanimously agreed to take up £1000. from Mr. David Clarkson; £400. from Mr. Gerrit Rapalye and Samuel Johnson; and £100. from Mrs. Annatye van Dyck. Bonds for the same were signed and sealed by order of Consistory, and delivered to Mr. Isaac Roosevelt.

Also, Lyda, wife of Isaac Blanck, was taken as a poor person.

Signed,

J. Ritzema, p. t. President,

SECOND ENGLISH-SPEAKING MINISTER TO BE CALLED.

New York, Dec. 20th, 1768.

Consistory held after calling on God's name.

Mr. Gerrit Rappelye and Jakob Duryee presented a petition signed by members and other well wishers of our Church, requesting the Consistory to call a second English minister for our congregation on the same footing as domine Archibald Laidlie. They recommended, especially if the required qualifications are possessed, Mr. John H. Livingston, at present a student of Theology at Utrecht.

A second request was presented by Mr. Gelyn van Gelder and some others, that the purpose of calling Mr. Livingston for English preaching might be so far altered as that he should preach also in the Dutch language.

The Consistory having considered the matter, answered that they were not satisfied with Mr. Livingston's fitness to preach in Dutch, yet there was no objection to it; if on Mr. Livingston's arrival here, he was found to have the ability, he might preach also in Dutch.

The first petition was unanimously accepted. It was resolved to execute the same at the first opportunity. Therefore, also, lists should be made with proper headings, as was done when the subscription was made for domine Laidlie.

Mr. Abraham Lott took it upon himself to make the lists. The following were chosen to carry them around. For the first list: Jakobus Roosevelt, John Duryee and William de Peyster. For the second list: Frans. Marschalk, Richard Bancker, Jas. Beekman. For the third list: Dirk Schuyler, Ernst. Bancker, Isaac Stoutenberg. For the fourth list: Luk. Romme, Zach. Sikkelse and Chrystoffels Steymers. Also all have liberty to take any of the Consistory that they deem necessary for aid.

Signed etc.,

Lambertus de Ronde, p. t. Pres.

1768. First Methodist Chapel in New York City.

OTHER ITEMS, 1768.

Jan. 6. John Arbo, Secretary of the Moravians, to Sir Wm. Johnson. Doc. Hist. N. Y. 4to. ed., iv. 236.

Feb. 1. Society for Propagating the Gospel to Sir Wm. Johnson. Doc. Hist. N. Y. iv. 237.

March 21 Corporation of Albany to Rev. Wheelock. Doc. Hist. N. Y. iv. 238.

April 8. Rev. Mr. Wheelock to the Corporation of Albany. Doc. Hist. N. Y. iv. 239.

May? Rev. Mr. Barton to Sir Wm. Johnson. Doc. Hist. N. Y. iv. 240.

Aug. 5. Mr. J. W. Brown to Sir Wm. Johnson. Doc. Hist. N. Y. iv. 241.

Aug. 26. Hugh Gaine to Sir Wm. Johnson. (Indian Prayer-Book). Doc. Hist. N. Y. iv. 242.

Sept. 8. Sir Wm. Johnson to Hugh Gaine. Doc. Hist. N. Y. iv. 243.

Sept. 17. Hugh Gaine to Sir Wm. Johnson. Doc. Hist. N. Y. iv. 243.

Oct. 16. Memorial of Rev. Mr. Wheelock. Doc. Hist. N. Y. iv. 244.

Oct. 17. Caveat of Revs. Jacob W. Johnson and Rev. David Avery; two New England missionaries, against his Majesty's orders to Sir Wm. Johnson. Doc. Hist. N. Y. iv. 245.

Oct. 19. J. W. Brown to Sir Wm. Johnson. Doc. Hist. N. Y. iv. 244.

Oct.? Rev. Jacob W. Johnson to Sir. Wm. Johnson. Doc. Hist. N. Y. iv. 246.

Oct. 20. Position of Rev. Jacob W. Johnson defined. Doc. Hist. N. Y. iv. 246.

Oct. 22. Rev. Jacob W. Johnson to Sir Wm. Johnson. Doc. Hist. N. Y. iv. 247.

Oct. 30. Rev. Jacob W. Johnson to the Commissioners. Doc. Hist. N. Y. iv. 248.

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Oct. 31. Speech of Rev. Jacob W. Johnson, to be delivered to the Six Nations. Doc. Hist. N. Y. iv. 248.

Nov. 19. Hugh Gaine to Sir Wm. Johnson. (Indian Prayer Book). Doc. Hist. N. Y. iv. 249.

Nov. 24. Sir Wm. Johnson to Gen. Gage. Doc. Hist. N. Y. iv. 249.

Nov. 28. Dr. Shuckburgh to Sir Wm. Johnson. (Indian Prayer Book). Doc. Hist. N. Y. iv. 250.

Dec. 6. Mr. Brown to Sir Wm. Johnson. Doc. Hist. N. Y. iv. 251.

Dec. 10. Sir Wm. Johnson to Gen. Gage. Doc. Hist. N. Y. iv. 251.

ACTS OF THE CLASSIS OF AMSTERDAM. JAN. 10, 1769.

Warmoldus Kuypers.

The Deputies reported, that on October 4, ult., they met the Hon. Messrs. Directors of the West India Company and prepared themselves to read the resolution of Classis adopted in the Case of Rev. Warmoldus Kuypers, announcing that they had no orders to hand it over. Thereupon they were immediately requested to step outside. Subsequently, having been called in again, it was announced to them by the Representatives of his Illustrious Highness, that the Directors, having been rendered unable to judge the case further, desired in no wise any reading of the Acta of Classis. Also the Deputies have not been permitted to learn of any further resolution, upon their renewed request for the payment of Rev. Kuypers salary until the day of his dismission by Classis.

The Classis requested the Deputies to investigate the former Acta of the Classis and discover how far the right of the Messrs. Directors extends in the matter of Benefices. And inasmuch as the investment of Rev. Ellis, on June 1, 1767, as Pastor on Curacoa, in the place of Rev. Kuypers—which it is learned, is already effected by the Directors, although it has not yet been presented before Classis to be made ecclesiastical, nor has it even been made known to the Classis—to enter, in the most amicable manner upon negotiations about this with the Hon. Messrs. Directors, or with the Hon. Representative. Finally to write to the Consistory of Curacoa, that Classis feels very deeply on the subject of the treatment followed by the consistory, both in regard to Rev. Kuipers, as well as in the case of the new calling of Rev. Ellis, and that hereafter no Acta of Synod shall be sent them.

Further the appointment by Hon. Messrs. (Directors?) of the Suriname Colony in favor of Rev. John Christopher de Cros, minister at Leyden, as minister there, was sent to him, together with an ecclesiastical call; and he shall be examined peremptoir at the April Classis.

xxiv. 128-130.

ACTS OF THE CLASSIS OF AMSTERDAM.

(REV. WARMOLDUS KUYPERS.)

The Depp. report their action with regard to the Messrs. Directors of the West India Company about Rev. Kuypers.

1769, Jan. 10th. Art. 4 ad 1. The Rev. Depp. ad res Exteras report that on October 4th they called upon the Messrs. Directors of the West India Company and showed themselves ready to read

the resolution of Classis in the case of the Rev. Kuypers. They added that they were not directed to hand it over. Thereupon they were requested to withdraw, (stand without). On being again called within, it was announced to them by the Hon. Representative of His Illustrious Highness, that the Directors were unable to judge further on this matter, and therefore did not at all desire to hear any extract read from the Acta of the Classis. Moreover, upon the renewed request for the payment of the salary of the Rev. Kuypers until the day of his dismission by the Classis, the Rev. Depp. had not been enabled to learn of any further action, (lit. decision).

The Classis asked the Depp. to examine the former Acta, and to ascertain how far the right of the Messrs. Directors in the calling (of a minister) extends; also, since the appointment, made by the Directors, of Rev. Ellis, has not yet been made known to the Classis in order to be made ecclesiastical, (the Deputies are requested) to enter most amicably into negotiations with the Messrs. Directors about this; and further, to write to the Consistory at Curacoa, that the Classis was deeply moved at the manner in which the Consistory had acted both in regard to the (suspension of) the Rev. Kuypers, and in the calling of Rev. Ellis; and that for the present no Acta of the Synod shall be sent to them. xiv. 183.

CHURCH OF NEW YORK.

Pews in the North Church. The Psalm Book. Harpending Coat-of-Arms.

New York, March 20th, 1769.

Consistory held after calling on God's name.

A plan of the floor of the pews, and also of the gallery pews in the North Church was presented, with an appraisement of the yearly rent. This was referred to the Elders, Jakobus Roosevelt, John Bogart, Anthony Ten Eyck, Evert Bancker, and Pieter Keteltas; with the Deacons, William de Peyster, Jas. Beekman, Is. Stoutenberg and Jeremiah Brower, as a committee to see if the appraisement is right; otherwise to allow the same and report to the consistory for approval.

It was stated that there was still on hand 900 bound copies of the Psalm book, and between 400 and 500 unbound. On account of the high price, it was Resolved, That the former should be sold for eight shillings and the latter for six.

It was proposed that the "Arms" of Mr. Jno. Harpending* in the Old Church should be copied in an appropriate manner, and the copy hung in the North Church above the pulpit.

*This Fulton st. church was built on land of Harpending, who had given a plot of land to the church in 1723. This Coat-of-Arms continued to hang over the Pulpit, in this church, until its demolition in 1875, and is well remembered by the writer. E. T. C.

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Resolved that the foregoing committee execute this in the best manner.

The Church Masters brought in a list of vacant seats in the New Church, which was referred to the above named committee for enquiry.

The request of Mrs. Welp was agreed to. She desired, as arrears on the catechising and her services to the consistory, £10. up to this day. She is to state in the next meeting what she desires in the future, yearly, to make the catechising free.

Arch. Laidlie, p. t. President.

CORRESPONDENCE FROM AMERICA.

Rev. John Ritzema to the Classis of Amsterdam, March 21, 1769.

Vol. 33, page 153, seq. No. 414.

[This letter is written in the third person, it having been composed with a view of having it adopted by the Conferentie. But circumstances prevented this. The latter part represents the Final Attempt of Rev. Ritzema to secure Classical endorsement for the Professorship in Kings College.]

Very Rev., Highly Learned and Greatly Honored Fathers and Brethren in Christ:—

Our failure to receive an answer to our last letters, which were accompanied with the Proceedings, [of the Conferentie, of Oct. 6, 7, 1767], prevented us during the past year (1768) from holding a [Conferentie] Assembly; and especially, because we received a letter last September [1768] from the Rev. Classis, in which a Plan [of Union], which originated in Holland was made known to us; and this is to be laid before the High Rev. Synod, upon whose decision we must now await.

We also find ourselves favored by the arrival of Rev. Warmoldus Kuypers, after a dangerous voyage of seventeen weeks. We have high hopes that he will be adapted to his mission here. We heartily thank you for your Revs. missive of Oct. 3rd, with the Acts of the Synod of 1767, with a duplicate copy, and a package received three days later.

Since the High Rev. Synod holds no meeting before the close of July, we invited the brethren who live in the vicinity to meet together on the first Tuesday in May, in order to inform you, Rev. Sirs, of our ideas on that Plan [of Union], before it may be amended by Synodical resolutions. We hope and expect that this our communication will reach you in time.

PROPOSED PLAN OF UNION.

First: We recognize with all due gratitude the zeal of your Revs., in seeking to devise a Plan, from whatever source it may have originated, which may tend to remove the great Schism which exists among us, and for the promotion of unity among the brethren in our churches. We cannot, however, believe that the Rev. Classis and the High Rev. Synod intend to make us—who have so often shown ourselves to be the supporters of the Netherland Church Constitution, and upholders of the ancient condition of our Church in this part of the world, and defenders of the orthodox doctrine, and for which, to our sorrow and the grief of our hearts, we have become objects of great abuse and scorn: for there are rumors that all our efforts are to be nullified, notwithstanding we have been called by the common people who adhere to the Coetus, "papists", and preachers of the letter and not of the spirit," etc.—we cannot believe that you intend to make us to subordinate ourselves to the assumptions of the people, and thus make all our efforts ineffectual and fruitless, as well as our watchfulness for orthodoxy and good order, without which everything will go to ruin.

OBJECTIONS.

Secondly: We therefore desire that your Revs. will be pleased to take into earnest consideration the following points:

1. As to the proper basis of a mutual forgiveness which shall be just and upright, etc. On this point we offer the following for consideration:—Would not a mere

mutual forgiveness overthrow everything for which we have striven? Would it not be giving up the entire question involved in this whole dispute? We acknowledge that it is our duty honestly to forgive and forget all our personal injuries, and we are sincerely willing to do this. But if we have been guilty of any wrong acts, they ought to be pointed out to us; for if they are not, then the guilty and the innocent are simply placed on the same level.

But passing this by, Rev. Sirs, please give me the privilege to remind you again, that this dispute is not concerning any mere personalities. That such things may have come in during the dispute, as elements of human weakness, we will not deny, nor will we plead entire innocence for ourselves therein; but these are only incidental circumstances. But our dispute is concerning the Constitution of our Church. They claim that they (the Coetus) have the right to ordain. We deny this. And in this denial we have been frequently justified by the Rev. Classis; and must we now entirely give up our contention? Must we be considered as having been altogether in the wrong? Did not the Classis and the Synod from time to time forbid the Coetus to ordain? And have they not recently again brought into the ranks of the ministry four more men, who officiate with them as ministers? and is not this done against the wish and desire of a great portion of those churches where they officiate? These desire no other ministers than those sent by the Rev. Classis of Amsterdam, or those ordained by their order. And must the names of these men stand in the "Ministerial Register", and we give them the hand of fellowship, and accept of their unlawful introduction into the ministry of the Church?

In our last meeting but one, we thought we had laid down a better basis; that we had therein exhibited many signs of love, which would help on a Reunion; but they cast them all aside. We therefore think that we cannot come down any lower on our side without giving up everything. We sent these terms to your Revs. in the report of our last (Conferentie) Assembly, and we must believe from your last letter to us, that it was placed on your table.

Queens College Charter.

2. Concerning that Charter which has been obtained [by the Coetus] for the establishment of a separate Academy in the Jersies; or the alternative, looking toward the Scotch Presbyterian Academy in Princeton, having there, one or two Professors of Theology, etc., we would remark:—

(1) That we heartily acknowledge that the latter is a thing which is possible of accomplishment; while the erection of an Academy for ourselves seems at present impracticable; and that, therefore, the Rev. Classis has judged correctly on this matter.

(2) Yet we also believe, that when the Rev. Classis is as thoroughly informed about all the circumstances as we are, that she will decide that the one scheme is as impracticable as the other.

We speak thus concerning that Charter which has been obtained [by the Coetus], although we have never seen the document, and for this reason we cannot judge exactly about it. But Domine Ritzema received a communication from the Governor of the Jersies, in which he says, that in the giving of that Charter, he was deceived by those who sought it. He thought that the request came from the Netherland churches which stood in their old subordination [to the Classis of Amsterdam.] But his Excellency has now found out the contrary, and for this reason, will not be in a very great hurry in forwarding it.

A good friend even assured his Rev. [Ritzema] that his Excellency had granted it more out of spite to the Presbyterians, in order not to favor their Academy. And as to the Charter itself, what is it worth? It is indeed an accomplished fact, but no location is yet determined on where that Academy shall be erected. Domine Goetschius, cum suis, wants it at Hackensack, and has already begun the erection of a house for it there, but which he is unable to finish. Domine Leydt, cum suis, wants it on the Raritan. So already they are divided into two parties concerning its location. Domine Goetschius has already started a Latin School, and appointed his wife's brother as a Latin teacher. He has also located a second Latin teacher, two or three English miles distant, in order to have the school sufficiently near

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for the benefit of the children's board. Domine Leydt with his party has done likewise on the Raritan; and Domine Verbryck is going to start a similar school at Tappan. But we much doubt whether all this will result in building a Babel or a Philadelphia; we give it over to the judgment of wise men. Besides, there is no endowment for either of these schools. All must yet be obtained by solicitation either in this land or elsewhere. They act as if true religion were in danger of perishing. But very likely the motive is no other than this: the Church of England has an Academy; the Presbyterians have one also; and why should we be behind them? But can any one lovingly give, and from a God-fearing principle, to such a cause?

PROPOSED UNION WITH PRESBYTERIANS.

But now let us consider the plan of union with the Presbyterians in their Academy. To have an arrangement there for our Professor of Theology would be a matter of no little importance to them, even if such union should be of only a local character. But we do not think that those brethren who have got that Charter for themselves, will easily give up their idea and surrender their "Privilege" as they call it. But neither can we believe that the Presbyterians will consent, at present, to such a Plan, since they are already supplied with Professors of Theology. They have now six Professors, according to their custom, and these would then be without so much to do. There are some among us who would like this union, [with Princeton], but we doubt not that a large number would be displeased therewith.

PREDICTED EFFECTS OF AN AMERICAN CLASSIS.

3. And now concerning Church Government, [if we have such an Academy and a Classis]. Would we not, then, entirely fall away from the Netherland Church? It would necessarily be so, as your Revs. have supposed. But what about that hateful word "Subordination", on account of which we have been obliged to suffer so much? It is proposed to change this into some sort of "Close Union". We fear, however, that the result would be found to be the breaking off of all Union. We, also, formerly thought that "a Close Union" might be well, as we intimated to the Classis, and that we should call ourselves "An Assembly of Ministers under the Classis of Amsterdam." And although we would rather, in order to be distinguished from those who call themselves "The Coetus", that body not being the subordinate Coetus which was formerly established here—[to be called by some other name], yet we are willing to be called by that hated name, rather than by receiving a new name, to break the union which now connects us with the Netherland Church.

For are not church-members subordinated to the Consistory? and Consistories to the Classis? and again, the Classis to the Synod? And why should we [the American churches] not remain subordinated to the Rev. Classis, by which we have been commissioned, and watched over with so much love and care? The Classis has always watched over us; so that we—in opposition to that spirit of Independency, which claims also to be its own lord, saying, we will not come over to you—so that we, although amid much opposition, are left alone; but we still adhere firmly to the Classis. And this is our special duty, inasmuch as our ministers, and all our public documents are pitched to this key, viz., ministers according to the Netherlands Church, and of that Church as conformable to the Synod of Dort, 1618-19. It is also in this light that those of the Episcopal Church regard us, as well as the Independents and all other denominations.

4. If the Rev. Classis reject any of the recommendations of the Classical and Synodical Assemblies, then we also reject them for ourselves. For those recommendations bring an independent authority with them to conduct examinations, to ordain and depose ministers, etc.; and with such authority, our Union with the Netherland Church would quickly cease.

Formerly, with the consent of the Rev. Classis, we had our Coetus divided into Circuits, (Ringen), on account of the great distances of the different stations. These could more easily be convened in case of any urgent business, and the Coetus could abide by their action.

5. All that is subsequently proposed, in order to maintain our close Union and fellowship with the Netherland Church, we heartily approve; but we cannot omit to express our doubts respecting the propriety of an unlimited privilege in such a Coetus, to examine and ordain. We would see no danger in this, if we were supplied with Professors of Theology; but then, we would prefer to be obliged to request the privilege for so doing from the Rev. Synod. But as long as we have no Professors, we do not consider it safe for us to have this authority. Therefore we might better remain on the old basis, even as it has again been determined in the Rev. Christian Synod of North Holland, in 1767, in reference to the churches of Philadelphia.

BENEFIT OF A PROFESSORSHIP OF THEOLOGY IN KINGS COLLEGE.

6. It is our duty carefully to guard the doctrine of "Free and Special Grace." This doctrine is the pivot on which everything turns, and over which your Revs., and, as we think, also ourselves, have kept a constant watch. It is for this reason that you direct our attention to the Scotch Presbyterians and their Academy at Princeton. On this subject we would offer the following considerations:

Would not this doctrine have a greater influence in this part of the world, if we had a Professor of Theology of our own, as your Rev. Classis suggests, but in that English Academy or College in New York. For that object Domine Ritzema, the senior minister of the Dutch Church in the City of New York, already, as early as the year 1755, obtained an "Additional Charter", for special advantage to his own congregation. That congregation alone was to have this privilege [of appointing such Professor], to the exclusion of all others. Of this College, his Rev. is one of the Governors, [Trustees]. This honor we gratefully acknowledge, although it became one of the chief causes of our lamentable schism [into Coetus and Conferentie.] For Rev. Theodore Frelinghuysen [of Albany], now long since deceased, being provoked to wrath by this circumstance, seeing that he himself was excluded, stirred up all the congregations in both the Provinces of New York and New Jersey, to establish an Academy, Classis, etc., for themselves. This is well-known to the Rev. Classis, and it need not be enlarged upon again.

Some will probably oppose us in this, because that is an Episcopalian Academy, the government of which Church differs from ours, more than does that of the Scotch Presbyterians; that the Governors or Regents of that Academy are mostly of the Episcopal Church, etc. But we answer: Are not their Articles of Faith just as orthodox as ours? And is there not found among them at the present day, a large number of ministers, who teach the doctrine of Free and Special Grace? And even if many fail to preach that doctrine, is not this the case also in the present Scotch Church? At any rate their best ministers make complaint on this very subject, saying that there is a general decline in orthodoxy; and a number of books which daily come under our eyes testify the same.

It is indeed, true, that most of the Governors [of this New York College] are at present members of the Church of England, and if a vote should depend upon party lines, they could outvote us. But we venture to say that such a party spirit has never yet, to our knowledge, manifested itself, and very probably may never need to be feared. For those Governors are among the first and most respectable people of our city and of our whole land. They consist of the Governor of the Province, the Members of the King's Council, the Judges of the Courts of Justice, the Rector of the English Church, [Trinity], the Senior Dutch minister, with the French, the Presbyterian and the Lutheran ministers. We need not, therefore, greatly concern ourselves with such fears. And then, also, that "Additional Charter" expressly requires that the Professor [of Theology] shall be a member of the Dutch Church, and that he must teach the doctrines of the Netherland Church, according to the Synod of Dort. 1618-19.

We feel like pressing this scheme the more, because, in this English Academy in New York, even as in [that institution] in Philadelphia, there is no Professor of Theology. For this reason, the English Church labors under the same difficulties as the Dutch Church. Their young men who are sent from here to England to be ordained, are utterly unskilled in Theology; yet they will not send them to any other [American] Academy. But by the proposed arrangement, if carried out,

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we might accomplish much for the common good of our American Zion, by having a prudent and well-qualified Professor of our Church [in that Institution.]

Three or four years ago, Domine Ritzema, who alone had the opportunity to act with vigor in this matter, obtained the consent of his fellow Governors, that we should call such a man, as the Charter requires, from Holland; one who had studied and been trained there; and he should be sent by the Rev. Classis. The Governors promised to give him £200., ($500.), a year, and we should do the same; so that he should have a salary of £400. This would be just the same in amount as that of the President of the College. If this matter should now be pressed by the Classis and the Synod, we doubt not that we might yet get it. And such a Professor would be sufficient for the entire necessities of the Church, although we do not intend to force all the other churches to send their students to New York.

The Dutch Church [of New York] has never been willing to take advantage of this provision, and now, perhaps, she is less ready than ever. Yet she can never expect of the Governors [of that College] that she should have the right to nominate or appoint such Professor, and that his salary should be paid entirely by the Governors. Even the Church of England in this city, [Trinity Church] has no special prerogatives whatever in that college. Nevertheless, it is required that the President of the College should always be a member in communion with the Church of England; but all other Professors or Teachers, are chosen without any such condition, and may be of any denomination. From this it appears that the Dutch Church has a privilege therein above all other churches.

Now we only say these things to show the benefits which would accrue, if we would only lay aside all our prejudices, and really strive to establish the Pure Doctrine, by cultivating peace and unity in the Church, and good citizensbip in the State; doing nothing above our powers, and not making ourselves a burden on others. Such is the Plan we ought to adopt. If all those foolish things which have been done by the "separated brethren", could be brought before their eyes by the Rev. Classis and Synod, it might have the desired effect. For notwithstanding all those who may grieve over it, the English Church will be the dominant one in this Province. And that church has always shown itself friendly to all those who held fast to the Netherland Constitution. We could even at the present time, substantiate this statement by a multitude of facts.

Behold, then, Rev. Gentlemen, Fathers and Brethren in Christ, that which we have considered it to be our duty to communicate to your Revs. We pray that the Father of lights may grant you all needed grace and prudence, to perform wisely what you are now undertaking in our behalf, and that it may redound to our salvation.

This letter, written thus far, I had meditated by myself alone, with the intention of placing it before the [Conferentie] Assembly, for their approbation. But learning that the Coetus ministers had circulated the letters received by them, and had openly read them from the pulpits; and, especially, that they had copied those two points about the duty of "Reunion", and of "mutually forgiving everything", and also of the probable right to examine;—I thought it good to send a copy of this letter to the brethren, Fryenmoet, Cock and Rysdyck, with a request to send me their written approbation of it; and then in conjunction with [the approbation of] the Long Island ministers, to send it off, so that no one should know anything about our remarks. But since an unexpected opportunity presents itself to send it to Amsterdam at once, I take the liberty of sending it simply as the expression of my own opinion; with the promise, that if brethren differ from me in anything, or have any additional views to offer, to remit these at once with all fidelity. But I do not think they will differ materially from me.

The Church of Kingston earnestly desires a minister; so also does the Church of North Branch, [Readington]. I yet hold the call of that Church to domine Aemilius in my house, and have authority to give it to any minister sent by the Classis. Three or four new congregations have been established, and these have never yet had a minister. They look with dread at the expense of sending for a minister to Holland, yet they are able to provide a good annual support. If the Rev. Classis should think it well to send over three ministers, who are not burdened with household effects and a family, they would cheerfully bear the cost of the voyage, and I will guarantee them a good settlement. Otherwise, we fear that the Coetus will appoint men to such churches, and settle them there.

I desire, moreover, that this letter be read publicly in the Synod, that the whole Netherland Church may become acquainted with our circumstances, and may understand that our differences are not of a personal character; but that they touch the very Constitution of the Netherland Church; that we are striving with brethren who have departed from her principles, and who are of an independent spirit. They are generally inexperienced in the word of righteousness, to say no more, and lightly bring everything into disorder, and wish to rule in everything according to their own pleasure. We make this request so that no occasion may be required for us to defend ourselves before the High Rev. Christian Synod.

Having prepared this statement out of pure love for the truth, I hope that the Rev. Classis will kindly take it to heart. And if anything herein seems to be too bold, and unbecoming to me, who am one of the least of the Brethren, but a genuine well wisher of our American Zion, please pardon me, and make such use hereof, according as your High Rev. wisdom shall dictate.

I am with greatest esteem, Rev. Sirs, Fathers and Brethren in Christ,

Your Revs. D. W. Servant and Brother,

Joannes Ritzema.

New York, March 21, 1769.

(Entered, No. 4141.?)

CHURCH OF NEW YORK.

New York, March 29th, 1769.

Consistory held after calling on God's name.

Since a committee was formerly appointed to overlook the bonds of the church, and the consistory is not aware of their report: Resolved, That two Elders shall examine the minutes in the Church Book, and if still in service, shall do the work and make the report to the Consistory. And hereafter every year a new committee of the Elders shall be appointed for this purpose. For the present Evert Bancker, Pieter Keteltas, and Ab. Lott are appointed.

Resolved, That a call be made out upon Mr. Livingston, now at Utrecht, upon the same footing as that upon domine Laidlie, and that it be sent to the *Deputati ad res exteras;* and besides, to request the English ministers at Amsterdam, Longuerville and Grierson, to determine together concerning the externals of Mr. Livingston, and especially his voice, whether he could be heard in a full congregation, or is otherwise unsuited to accomplish the object of the consistory; and that domine Ritzema be appointed to prepare the draft.

Arch. Laidlie, p. t. President.

On the 30th of March, [1769] the Consistory being held again, the written call, with an accompanying letter to the gentlemen empowered to take charge of it, was approved. It was subsequently given to domine Ritzema, who was requested to write out a fair copy in time to be forwarded tomorrow.

CALL TO REV. JOHN H. LIVINGSTON, NOW AT UTRECHT.

The approaching completion of our Third Church called the North (Church), obliges the Consistory to look around for a suitable minister to perform service there, along with the one now established in the Second, otherwise called the New Church, in English.

Hence it is, that on the 29th of March, a day on which we recall with pleasure the happy arrival of the Rev. Mr. Archibald Laidlie in our body (in 1764), the Consistory unanimously resolved to make out their call upon you for a fourth minister in their Congregation, and the Second in the English tongue.

Since you are no stranger in our Jerusalem, we have no need to relate circumstantially the state of our Congregation. The call of domine Archibald Laidlie and his single service, out of the four held in the two churches, but limited to the New Church, at the usual time of worship on the Lord's day; that this limitation compels those who are not masters of the Dutch to resort to other churches in the afternoon, or to be with out public worship; that this, we say, has awakened the

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zeal of many to make their contributions for the erection of a Third Church, intended only for the Reformed worship in English, which under the blessing of Heaven is nearly completed, is proof enough of the earnestness of the Congregation, and of the necessity of a colleague for domine Laidlie, especially in the English tongue. Shall the sheep under our care be compelled to seek pasture among strangers? Shall our excellent church building be erected in vain? A minister therein is absolutely necessary. You have gone from us to complete your studies in the renowned Academy of Utrecht, and we have hope that you have already become a candidate, and, therefore, are in a condition to be called. We offer then this our call in the name of the Congregation, who, by subscription, have strengthened, and daily more and more strengthen us, to give a sufficient yearly support.

1. The service required of you is to preach with domine Laidlie in the above mentioned churches in English, twice a week, either on the Lord's day or once in the week; yet you are not excluded from occasionally rendering service in the Dutch, if you are able, since that is desired by many among us. Of the two sermons, one must be on the Heidelberg Catechism, in order, as is usual in our church. You are also in your turn to administer the Lord's Supper, and preach the preparatory sermon; also to preach on the so-called Festivals, Easter, Pentecost, Ascension day, Christmas, and the days of Prayer and Thanks recommended by the Authorities, in your order, according to the turns as they shall be regulated by the Consistory from time to time, for the best interest of the Congregation; together with catechising in the elements of religion. Further, you are to do all that becomes a faithful minister of the Holy Gospel, in order, with your colleagues and the overseers of the congregation, to govern the same in the exercise of christian discipline.

2. On our part we promise to pay you yearly the sum of Three Hundred pounds, New York money, being the same sum which is paid to the Dutch ministers and domine Laidlie, and an exact fourth every quarter; for which payment, although it must come from a voluntary subscription of the congregation, we bind ourselves as a Consistory, *in qualitate qua;* and shall provide, according as is the case, with each new Consistory, before their ordination, that such shall be done by our successors, so long as you are our minister.

The expenses of the call, freight, assurance of goods, the Consistory, according to custom, esteems it their duty thankfully to defray. The salary will begin from the day of your arrival here.

Now since the Congregation know you personally, and many among us have from time to time heard a good report of you in your absence, the Consistory feel themselves bound to deliver to you this call in the fear of the Lord; looking up to God that their undertaking may be blessed, and your heart inclined to accept it, in the fear of the Lord; that thus the sighing of the pious may be heard, and your reverence come to us with all speed in the full blessing of the Gospel.

Archibald Laidlie, p. t. President.
Joannes Ritzema
Lambertus de Ronde.

Thus done in our Consistory,
at New York, March 31, 1769.

CHURCH OF NEW YORK.

To the Reverend and Learned Professors in the High School and Deputies of the Reverend Classis of Amsterdam, Messrs. Wilhelmus Koolhaas and Petrus Curtenius; (March 31, 1769.) Vol. 33, page 144. No. 409.

Reverend Brethren:—

It has pleased the Lord in his kind providence so to bless, for about five years, our enterprise of calling a minister in the English language for our Dutch Congregation, that, in order to leave the Dutch service undisturbed, we were obliged to build a New Church, the completion of which demands a new English minister. Since the student John H. Livingston, now resident at Utrecht, who, we suppose, is a candidate, is known to us as a young man who has devoted himself entirely to the Lord's service, and is honored with the praise of the Academy of Utrecht, we doubt not that he is furnished with the gifts required to serve the congregation of Christ

among us. We send the accompanying call to you with the earnest request to summon his reverence, and put the same in his hands.

Yet there is one difficulty which affects too many of our members, and has made them slow in subscribing, and still dubious about doing as the others, viz., that Mr. Livingston has a weak voice and could not be heard by every one. But a good voice is certainly demanded in our New or Second Church, which is a large building and requires a penetrating voice to make all hear. Yet we hope that our Third or North Church, soon to be dedicated, will be much more easy to speak in. You will, therefore, with Messrs. Longueville and Grierson, ministers of the English congregation, and the members of the Rev. Classis of Amsterdam, make a test of this matter; so that Mr. Livingston, however qualified otherwise, may not be called without further knowledge on this point. This, particularly in New York, is a matter much regarded. But if there is no fear in this respect, let the call be executed as soon as possible, and this gentleman sent over to us; because three ministers cannot possibly perform the service in three churches as it should be done.

Wishing you the blessing of the Lord in carrying out this work, by which you will oblige us in the highest degree, we, on our side, shall do in return what in us lies, if not in deeds, yet by showing a thankful recognition at all times and occasions.

With desires for blessings upon your persons and important ministrations, we subscribe ourselves, Rev. Brethren and Esteemed Associates?

Your humble servant etc.,

Signed etc.,

New York, March 31, 1769. Arch. Laidlie, p. t. President.

Acts of the Classis of Amsterdam.

The Classis of Amsterdam to the Conferentie Assembled at New York. April 3, 1769. Vol. 31, page 322. No. 193.

Rev. Sirs and Beloved Brethren:—

We despatched last year, 1768, two letters to you, the first dated June 6th, and the second, October 3rd.

In the first, we informed you that we were engaged upon a Plan for the union of the divided Churches in New Netherland; in the second, we communicated the actual outlines of said Plan, and told how the same was taken up by the Christian Synod of North Holland, *ad referendum*. We trust, therefore, that you will provisionally abide thereby until we can send you the conclusions of the Synod of this year.

Meantime it is our hope that Rev. Warmoldus Kuypers, of whom we made mention in the P. S. of our last letter, has already arrived among you in health, and that his service is altogether blessed. We also suppose that you have received the Minutes of the Synod held in 1767, which we enclosed in our last, and there follows now the Minutes of 1768.

Further we commend to you with all brotherly affection, the constant practice of amity and peace. With heartfelt desire for blessing on yourselves and ministry, we are and remain,

Wm. Koolhaas, Dep. Praeses.
Peter Curtenius, Depp. Scriba.

Amsterdam, In Classis
April 3, 1769.

P. S. We request you to communicate this letter to the Rev. Brethren of the Coetus, with our greeting.

Church of New York.

Rev. De Ronde illegally performs a marriage.

New York, April 14, 1769.

Consistory held after calling on God's name.

Mr. Barent Sebring presented a written charge against domine Lambertus de Ronde, for clandestinely marrying his daughter to a soldier, without license from

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the Government or publication of bans, with many accompanying circumstances which greatly aggravate the case; and demanded that the Consistory should deal with his Reverence according to the discipline of the Church.

Whereon domine de Ronde was heard, stating that he had been deceived, and had not sinned against the laws of the land, and therefore was not punishable, but the Consistory were not satisfied from his defence that he had followed the laws which he knew and must have known. The Consistory, therefore, is convinced of the imprudence of his act. It also conflicts with various resolutions of Synod, which enable them to take up the case. Great is the dissatisfaction which the occurrence has given, not only to the friends of the bride, but also to the whole city, and the churches of various denominations therein. Nevertheless the Consistory will show indulgence to his Reverence's person and weighty office, and for this time, inflict no other punishment than a serious exhortation to ask pardon from the complainants, with a promise to bear himself with more prudence in the future. The complainants are likewise to deport themselves peaceably and regard the sad occurrence as a deception, in which the proper caution was not used as it should have been.

This resolution was read openly to both parties and with the desired result that they became reconciled and shook hands.

The committee to examine the appraisement of seats in the North Church, reported orally their approval of the same, which the Consistory accepted and rested therein.

The same committee was farther directed to prepare such regulations as they should deem necessary for the sale or renting of the pews.

Signed etc.,

Arch. Laidlie, p. t. President.

CONSISTORY OF KINGSTON TO MR. CORNELIUS CLOPPER, MERCHANT OF NEW YORK, APRIL 15, 1769.

Portfolio, "New York," Vol. II.

Rev. Sir and Much Respected Friend.—

Till now, we have with patience, and yet with strong desire, waited to obtain a minister in answer to the call sent by our church to the Rev. Classis of Amsterdam. Ever since Rev. (W) Kuypers' departure from Holland, we received no information as to whether a minister or candidate had accepted our call. As officers, entrusted by the Lord with so large a church, which now for over six years and a half has been without a pastor, besides contending with the difficulties that came upon us through Rev. (Hermanus) Meyer, we are aware of the loss sustained in the building up of God's Church here; how the youth, for lack of catechetical instruction, are growing up wild, without knowledge of what is good; and how both old and young, each in his station, are deprived of the living voice proclaiming God's holy and precious Word. Then also, almost daily, we must hear the clamor of a number of church-members, urging us to devise means for obtaining a faithful minister. All these things, and others besides, oppress us, and cause us to lift up our thoughts and petitions to Heaven for help; and—as the Lord works everything by the use of means—to take our need also to those whom we consider to be God's ministers entrusted with such things.

We, therefore, adopted the following resolution, to be sent as early as possible, and without regard to any reasonable expense, to the Rev. Classis of Amsterdam; requesting, that, if no minister or candidate has yet accepted our call, the same to be returned to us; for we can expect nothing but uncertainty. Besides, as persons are so slow about accepting our call, the Rev. Classis cannot have a choice, and would, possibly, be obliged to send some one who is of no account; and that would be wholly contrary to our views and expectations in sending the call. The cause of this slowness, we think, is not far to seek. It is due in part to the fact that our church has been misrepresented by Rev. (Hermanus) Meyer, to the great disturbance of many.

Then there is the ignorance in regard to our locality and church, on which, for good reasons, we do not care to expatiate. As to whether, because of the Rev.

Meyer affair, we are to be considered quarrelsome we dare to appeal to all impartial people who have some knowledge of our church: whether we ever had any public controversy with our last two ministers, Petrus Vas and Georgius Wilhelmus Mancius, who ministered to us for over fifty years; or whether, on the contrary, the church did not, during all that time live in peace and love with them and with one another. And as to our local situation, that is as convenient and pleasant as that of any minister among us, and offers nearly as advantageous a living, considering the perquisites and presents enjoyed annually, over and above the promised salary.

Circumstances are such that, when we get once released from our call sent to Holland, we could expect to be provided again with a capable minister within a short time. This, too, is our motive in recalling our call. It is not our necessity, which, after Rev. (Hermanus) Meyer's dismissal, made us send to the Rev. Classis of Amsterdam for a minister; but our desire to maintain the good order and correspondence which our ministers and church have formerly observed in connection with the Rev. Classis. It is to show our disposition to adhere to it, especially as, at our own request, and by a Charter, obtained from our King, for the preservation of our Church liberty, we have placed ourselves under obligation to maintain proper subordination to the Rev. Classis of Amsterdam for the purpose of keeping up fraternal correspondence with it.

We would further, however, ask the Rev. Classis what we desire from the depth of our hearts—that, in case no minister has yet been obtained for us, it send us, with the call, a written release from Rev. (Hermanus) Meyer.

It is to reach your Revs. in some way now, that we send your Revs. this letter in which we have set forth our aim and disposition. We heartily desire that the Rev. Classis may have early knowledge thereof, and kindly ask for its help in our distress. And, having received so many palpable evidences of your Revs. zeal for the progress and welfare of God's Church, and for its good order, we rejoice the more in the hope of not being refused by your Revs. We shall consider ourselves exceedingly obliged to you for granting such help, and reward it with all gratitude.

Further we desire that the God of grace may, out of the fulness of His Treasure, pour out upon your Revs. abundantly His Spirit and Grace. We commend your Revs. in love to His gracious protection. Rev. Sir, much respected Friend, Your Hons. willing servants, The members of the Church belonging to the Consistory at Kingston, In the name of all,

Abraham Low.

Kingston, April 15, 1769.

CHURCH OF NEW YORK.

Heirs of Harpending.

New York, April 29th, 1769.

Consistory held after calling on God's name.

Hendrick Harpending, of the Raritan, the heir of a legacy of £50. from Mr. John Harpending, which he has already received, being in great need, desired, although making no claim, that the Consistory would think of him in his poverty and supply his present need, in view of the kindness Mr. John Harpending had shown to the Church. Resolved That £10. be given him by Mr. Jus. de Peyster, out of the income of the grounds.

The Deacons presented a request of Cornelis van Holk, his wife and her sister, for an alms for the present, they being in great need. Resolved to give him 30 shillings.

Signed etc.,
J. Ritzema, p. t. President.

JOURNAL OF THE COUNCIL, NEW YORK. MAY 1769.

Bill for Naturalizing all Protestants—passed.

Bill for incorporating all Protestant churches north of Westchester—rejected.

Bill to repeal the Ministry Act—rejected.

1769, May 2. Sir Henry Moore, Governor.

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General Assembly sent to the Council a Bill entitled, "An Act declaring that all persons of foreign birth heretofore inhabiting within this colony, and dying seized of lands, tenaments or hereditaments shall be ..... esteemed to have been naturalized; and for naturalizing all Protestants of foreign birth now inhabiting within this colony. *Council Journal*, p. 1692. Committed, 1694. Amended, Passed, 1701. Enacted, 1701. Sent to the House.

REFORMED CHURCHES ESTATE HOLDING BILL.

1769, May 11. *Council Journal*, 1698. An Act to enable every church or congregation of Reformed Protestants that are or may hereafter be set up in that part of this colony which lies to the northward of the counties of Dutchess and Ulster, without discrimination to take and hold real estates to the value of one hundred pounds sterling per annum, given to them for the support of the Gospel, and for the use of schools for the instruction of youth. Sent from the Assembly to Council but rejected by the latter. Journal of Council. Brought up and read, 1698; committed, 1699, 1700; motion for leave to report, negatived, 1706. (May 19).

1769, May 16. Sir Henry Moore, Governor.

The General Assembly sent a Bill to the Council, entitled, "An Act to exempt all Protestants in the counties of Westchester, New York, Queens and Richmond from any taxation for the support of the Ministers of the Gospel," and desired the concurrence of the Council. *Council Journal*, 1702. Read first and second time, 1702. Committed May 19, p. 1704. Motion for third reading, negatived, and Bill rejected, May 19, W. Smith, Jr. dissenting, p. 1706.

I.

THE COETUS OF NEW YORK TO THE BRETHREN OF THE CONFERENTIE, MAY 3, 1769.

Rev. Gentlemen and Dearly Beloved Brethren:—

The Rev. Coetus has lately received a missive from the Rev. Classis of Amsterdam, [of Oct. 3, 1768,] containing a communication concerning a certain Plan [of Union] proposed by them. They, indeed, zealously urge a general Union. The Rev. Coetus is at present assembled at the residence of Mr. Jacob Van Wagenen and takes occasion hereby to express to the Rev. Brethren of the Conferentie, her heartfelt pleasure that the Rev. Classis seems at length to have cleared away the stumbling blocks, which have for so long a time disturbed the peace of our Church. At the same time she wants to know from the Rev. Brethren, whether they are not now inclined to enter with us into a Covenant of Peace, in accordance with the contents of the letter referred to, to which we, for our part, are altogether inclined.

We remain, Rev. Gentlemen,

Your Obedient Brethren,

In the name, and by order of the Rev. Coetus.

Samuel Verbryck, Pres. p. t.

David Marinus, Sect. p. t.

Datum.

New York, May 3rd, 1769.

[See under May 9, 1769, for ii, iii, iv, v.]

REFORMED DUTCH CHURCH, NEW YORK.

Plan for selling or renting Pews in Fulton st. church.

1769, May 3. Consistory held after calling on God's name.

Evert Byvanck presented the conditions on which the pews in the North Church, above and below, should be rented. These were approved by the Consistory, and were as follows:—

The conditions agreed upon by the Reformed Dutch Church for the annual rent of the pews in the North Church: [Fulton st.]

1. That the annual rent for every pew be fixed as hereunder annexed, to every number.

2. That as there will be several persons that will fix on one and the same pew, it is agreed that the pews be put up at vendue [for possession], and be struck off to the highest bidder—the possession money to be paid within twenty days, to Messrs. Jakobus Roosevelt, (Jacob's son), and John De Peyster, in order to lessen the debt of said church. That the first yearly rent to all those that purchase at vendue, shall begin at and from, June 1, 1770, and be paid within six months after commencing the year, and so from year to year, unto said Messrs. Roosevelt and De Peyster, or to any other person or persons the Consistory shall appoint; and on failure of payment, such pew to be let to the first proper person that applies for the same.

3. That the sales of the pews shall begin on Monday morning, May 29, 1769.

Done in Consistory Chamber, May 3, 1769.

Annual Rent of the Lower Pews.

No.	Price.	No.	Price.	No.	Price.
1	48/	45	48/	89	48/
2	48/	46	48/	90	44/
3	32/	47	50/	91	44/
4	32/	48	50/	92	44/
5	Old Daecons.	49	50/	93	42/
6	Strangers	50	Ministers	94	40/
7	66/	51	50/	95	36/
8	32/	52	50/	96	36/
9	30/	53	50/	97	34/
10	20/	54	50/	98	32/
11	25/	55	50/	99	30/
12	30/	56	70/	100	22/
13	Mayor and Aldermen.	57	44/	101	22/
14	25/	58	40/	102	20/
15	25/	59	38/	103	15/
16	25/	60	36/	104	15/
17	25/	61	34/	105	15/
18	25/	62	50/	106	20/
19	25/	63	26/	107	20/
20	25/	64	26/	108	20/
21	25/	65	26/	109	20/
22	20/	66	Free	110	20/
23	20/	67	Free	111	20/
24	20/	68	26/	112	20/
25	20/	69	26/	113	25/
26	20/	70	26/	114	25/
27	20/	71	50/	115	25/
28	15/	72	34/	116	25/
29	15/	73	36/	117	25/
30	15/	74	38/	118	25/
31	20/	75	40/	119	25/
32	22/	76	44/	120	Governor.

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No.	Price.	No.	Price.	No.	Price.
33	22/	77	70/	121	30/
34	30/	78	50/	122	25/
35	32/	79	50/	123	20/
36	34/	80	50/	124	30/
37	36/	81	50/	125	32/
38	36/	82	50/	126	66/
39	40/	83	80/	127	Strangers
40	42/	84	50/	128	Old Elders.
41	44/	85	50/	129	32/
42	44/	86	50/	130	32/
43	44/	87	48/	131	48/
44	48/	88	48/	132	48/

Annual Rent of the Gallery Pews.

No.	Price.	No.	Price.	No.	Price.
1	30/	12	16/	23	
2	24/	13	22/	24	
3	22/	14	24/	25	
4	20/	15	26/	26	
5	22/	16	32/	27	
6	24/	17	26/	28	
7	26/	18		29	
8	32/	19		30	
9	32/	20		31	
10	24/	21		32	
11	20/	22			

THE PLAN OF UNION.

New York, May 4th, 1769.

Consistory held after calling on God's name.

A committee of the Coetus assembled in New York, May 4th, 1769, brought in a statement of the letter of Classis, concerning a Project [Plan] presented by the Rev. Classis of Amsterdam to the Synod of North Holland, which Project still lies on the table of the Synod. [See Oct. 3, 1768]. Therein they represent their heart-felt inclination for peace, and that the Consistory would please to act, according to their ability to promote that desirable end.

To this proposal the Consistory say, that they also have a heart-felt inclination for peace; but since the Project relates peculiarly to them, the proposers, they should state how they regard it, whether they approve it; and if not, if they have any observations to make thereupon, and if so, what. And they are requested to impart this information at the earliest moment, so that Consistory may be in a situation to contribute to the attainment of the desired end. [See May 9.]

Arch. Laidlie, p. t. President.

New York, May 30th, 1769.

Consistory held after calling on God's name.

Evert Bancker brought in a bond of Daniel Thompson for the sum of £200., principal, one of the securities of which had arrested the giver of the bond, in order by that means to be discharged from his suretyship. This would work great injury of Mr. Thompson. The Consistory were offered a new bond for £180. with good security; and £20. with the interest due, to be paid down. The carrying this out was referred to Messrs. Bancker, Keteltas and Lott, in the name of the Consistory.

Signed etc.,

J. Ritzema, p. t. President.

CORRESPONDENCE FROM AMERICA.

The Coetus of New York to the Classis of Amsterdam, May 5, 1769. Vol. 33, page 146. No. 412.

Reverend Gentlemen and Highly-Esteemed Brethren:—

Your communications of May [June?] 6 and October 3rd, 1768, were duly received by us. The contents of the same gave much satisfaction and joy to all those who are truly sincere, and who take a deep interest in the welfare of the Church of God in these regions. They hope and expect that those things which are proposed by you will effectually serve to the promotion and accomplishment of the universally desired peace. It is a prospect that pleases us very greatly indeed, especially because it seems to promise a continued Union and Fellowship with the Church of the Netherlands. This has always been sincerely and earnestly desired by us, for the Church of the Netherlands is one whose doctrine and discipline, without the least exception, each one of us fully approves; indeed, each one of us, who is a minister, has solemnly suscribed to its Formulae, composed and approved, as they were, in the Netherlands, and have sincerly accepted the Constitution of that Church. And our subscriptions and acceptance thereof, we are always ready most fully to repeat, in case there should arise any doubts about our orthodoxy in any of the churches of the Netherlands. To guard these Formulae most carefully and conscientiously, and to defend them steadfastly—especially if this be done in the closest Union and Fellowship with the churches of the Netherlands—will, by the blessing of God, be the most powerful instrumentality of preserving and extending the Dutch Reformed Church in these regions, in the midst of an engulfing flood of errors.

Concerning the Plan of Union communicated by you:—We have taken this into careful deliberation, according to your desire, accompanied with an earnest desire for peace. We have used every means which we considered serviceable for the accomplishment of that end. Both the Coetus and the Conferentie were called to meet in New York on the second day of May. We flattered ourselves that the result desired was at hand. We awaited the opportunity for communicating our suggestions or deliberations on the said Plan, so that if there were any objection to said Plan, on the one side or the other, some agreement might be reached, and we might conjointly, deliver to it your consideration, with our request that you would lay it on the table for the consideration of the High Rev. Christian Synod of North Holland.

But upon our arrival at the time and place of meeting, we found to our sorrow, that the Conferentie brethren would not be on hand, inasmuch as the invitations to them for said meeting had been recalled by Rev. Ritzema. Nevertheless, the Coetus brethren, having learned that some of the Conferentie brethren were in the city, sent to them a communication, which is marked No. 1, of the accompanying papers. To this, they replied, that they had concluded not to make any answer to any proposition which we might make. Thereby we were deprived of any opportunity for further conference with them. But inasmuch as your communication was an exhortation to a general peace, we considered it our duty to present to the Consistory of New York, a communication, marked No. 2. To this they replied, No. 3. We then sent to them, No. 4, and received, in conclusion, No. 5. [See under May 9.]

From these several documents, your Consistory (Classis?) will be able to understand our efforts for peace. These, we aver to be entirely sincere. You will likewise perceive how the said Plan appears to our Coetus body.

Although your deliberations and advice about the possible Union with the Scotch Presbyterian Academy at Princeton do not seem to have reached a stage for reply, yet we may, provisionally, say to you, that it appears to us to be encompassed with many difficulties. If peace could only be secured and we permitted to live in friendly relations and fraternal correspondence with the Church of the Netherlands, we would be better able to support an Academy than any other denomination in these Provinces; and besides this ability of ours would gradually—(auresieeren? develope?) It appears to be the unanimous opinion of the Trustees (Curatoren) of our Charter, that we must obtain a Professor from the Netherlands.

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Our views concerning the government of the Church we have expressed in No. 4, although very briefly. We leave in that form for the present. We would express also our willingness to accept the requirement to support close ecclesiastical connection or rather Union (with the Netherland Church), although a regular Appeal from our country to the Church of the Netherlands, on account of the peculiar civil and ecclesiastical reciprocity on either side, never can take place. This lack, however, is somewhat remedied, by the (two kinds of) Assemblies which you recommend to us, whereby, when necessity arises a regular appeal from a lower to a higher Assembly can take place.

Praying for the most precious blessing of the Lord upon you, we remain,

Your Brethren,

Samuel Verbryck, President, p. t.
David Marinus, Scribe, p. t.

By Order of the
Coetus of New York,
May 5, 1769.

P. S. Amid all the difficulties that seem, at present, to impede the attainment of peace, there is none greater than the introduction of ministers into churches, in opposition to their wishes. This is a practice which, from time to time, the Coetus has carefully avoided, although, repeatedly, opportunities have occurred for an opposite course; yet we have resisted the practice even in reference to some of the most important churches. Now since you greatly urge the duty of a most general peace, covering every locality, we desire and hope that you will discountenance the introduction of ministers in churches where such introduction would surely widen the breach, and render the accomplishment of peace impossible.

Permit us, Brethren to recommend to your special consideration the singular case of Rev. (Harmanus) Meyer, although he does not belong to the Coetus. It is indeed true that he has been disciplined by a limited meeting (a circuit), but by a more general Assembly he has been relieved. He is a minister who is unblamable in conduct, and orthodox in doctrine. This is evident to all. We are of opinion that the differences in relation to his case can easily be remedied by the brethren when united. We leave it to your judgment whether the introduction of another minister into that church (Kingston) would not make the adjustment more difficult of accomplishment. We desire that the sending of a minister to those churches might be postponed until at least the result of this general effort after peace may be seen.

If the Classis thinks it proper to favor us with an answer, be kind enough to direct it to

Mr. Dirk Brinkerhoff,
Merchant, New York.

ACTS OF THE DEPUTIES. FALL OF 1769.

Certain Members of the Conferentie to the Classis of Amsterdam, May 5, 1769, Vol. 33, page 145, No. 411.

(Abstract.)

A letter from certain members of the Conferentie, dated New York, May 5, 1769; signed by Johannes Casperus Freyenmoet, Gerhardus Cock, Isaak Rysdyk and Johannes Michael Kern, ministers respectively at the Manor, at the Camp and Rhinebeck, at Poughkeepsie, and at New York.

They thank us for our missive of Oct. 3, 1768; as also for our continued watchfulness over the American churches, manifest at this time, in the drawing up of a Plan for uniting the Conferentie Assembly with the so-called Coetus—which had by us (the Deputies) been placed on the table of the Christian Synod of North Holland.

They declare, however, that they could have wished that this Plan had been previously communicated to them for consideration; first in their Consistories, and afterwards, in their Conferentie Assembly, the result to be communicated to us.

Their complaint is, that this Plan has now, in nearly all the churches, given occasion for an unusual amount of confusion—which also, besides the unfavorableness of the season, was the reason why several of their brethren had not come down to attend the Conferentie Assembly; and, as signers, had not been able to act with those of the Coetus who were assembled at New York at the same time. They were the less in a condition to do this because they had not been commissioned by their Consistories beyond drawing up, and sending over their observations on this Plan, as they had understood the matter from the accompanying letter addressed to the very Rev. Synod; which they now ask the Deputies to lay before the Synod.

They declare, finally, that, much as they desire Union, they have resolved to remain true to the constituion of their Church.

They conclude with congratulations.

CORRESPONDENCE FROM AMERICA.

Rev. John Ritzema to the Classis of Amsterdam, May 9, 1769. Vol. 33, 157. No. 415.

To the Rev. Classis of Amsterdam.

Rev. Gentlemen, Fathers and Brethren in Christ:—

I thought at the time that my letter of March 24, would be a sufficient reply in reference to the Plan [of Union] proposed to us. I understood the Plan was only offered for our general consideration, but not that we should then take definite action upon it. For the Rev. Classis, at the close of its communication, expressly states that we must wait, in common with them, for the decision of the Synod. There are contained in that Plan, however,—for it was proposed without any [alternative] modifications as I understand—there are contained in it certain things, which would be in the highest degree disadvantageous to the condition of our Church. On this account, I made bold to communicate my suggestions to the Rev. Classis, with the request that they might also come upon the table of the Very Rev. Christian Synod, for its consideration.

But my fraternal communication of these suggestions, to the Revs. Fryenmoet, Cock and Rysdyck, involved me in new difficulties. For Rev. Rysdyck took it upon himself to send me a very uncharitable reply. It was by no means pleasing to him, that I quietly forwarded my suggestions (to Classis) so as not to create any excitement here about them. He came out, however, with such expressions as these: that "he would not come to an Assembly without Elders on such a weighty matter." Yet he knew very well that our Elders had for years past kept themselves aloof from the [Conferentie] Assembly. He also said: What will become of us if we differ upon the principal point? I therefore found it necessary to communicate my suggestions to the Long Island Ministers, to Van der Linde, etc. These were very glad that I had already forwarded them to you. It was impossible for me to consult with Revs. Schuyler and Rosenkrantz, on account of their great distance from me. Thereupon I politely answered Rev. Rysdyk, requesting him and the above-mentioned brethren not to come down, lest we widen the breach that already separates us; for, according to his writing, we differed on the principal point. I also gave, as another reason, the plans of the Coetus brethren, of which I had incidentally become aware; for these portend nothing very favorable to me. This simple and truthful statement, I was obliged to send in advance, in order that what follows may be rightly understood.

They came down, however, with their elders, and dragged the German minister [Kern] into their counsels. They then also wrote to the Synod and to the Classis, as I am informed. How far their views of these matters vary from mine, and from that of the other brethren, the Rev. Classis, and the High Rev. Christian Synod will best be able to judge.

The Coetus Ministers and Elders came to New York on the first Tuesday in May, the day which we had previously determined upon for this meeting. They came with the notion that they had now been requested by the Rev. Classis, to unite with the Conferentie, and to forgive and forget everything; and that nothing

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was left to be done, but to make a united effort, to further the establishment of a new Academy—Nota Bene. The Classis is now no longer the Pope, because she approves of all the illegally examined men, and of their introduction into the churches against the expressed wishes of a very great number, and gives them [the Coetus] the right to examine and ordain. They further made every attempt to pursuade the abovementioned [Conferentie] brethren, that they should also appoint a meeting, and, as they said, thus fulfill the object of the Classis. But this, those brethren very properly refused to do, because the Plan (of Union) had not yet become a Synodical resolution. The result of all this was, that they sought to make me suspected in my congregation as the disturber of the peace. Finally they entered a complaint against me to the President of the Consistory requesting him to appoint a meeting of that body, and then compel me to come to terms of peace. In this they were supported by Rev. De Ronde. After less than half an hour's previous notice, I was summoned to appear before the Consistory, on Thursday, May 1st, at one o'clock, without having the remotest knowledge of anything. Six delegates of the Coetus, three ministers, and three Elders there appeared, who read this letter, which runs, word for word, as follows:

II.

LETTER OF COETUS TO CONSISTORY OF NEW YORK, MAY 4, 1769.

[SEE MAY 3.]

Highly Esteemed Gentlemen and Dearly Beloved Brethren.—Whereas, the Rev. Coetus some time since received letters from the Rev. Classis of Amsterdam, containing the substance of a certain Plan [of Union] proposed by their Rev. Body, and laid upon the table of the Christian Synod of North Holland, for consideration—a Plan calculated to effect the removal of the long continued differences in the Dutch Reformed Church in our parts, they strongly urged, and the sooner the better, the establishment of a General Union and peace. In consequence of which the Rev. Coetus has assembled at the house of Jacob Van Wagenen and communicated to some of the members of the Conferentie the contents of this letter. They express also, at the same time, our perfect willingness to enter with them upon terms of peace, in accordance with the purport of the letter referred to. Furthermore, the Rev. Coetus declares to Your Rev. Body, that she ever remains ready and willing, to cooperate, in the promotion of the General Union and peace, as far as possible; and hopes and desires that Your Rev. Body also, may do what lies in your power, to cooperate with us, for the accomplishment of this end, so greatly to be desired. In case, your Rev. Body should be desirous of any further information, upon anything, the Gentlemen of the Committee will be ready to give it. We remain, as ever, Your obedient Servants.

In the name of and by the authority of the Rev. Coetus.

Samuel Verbryck, President, p. t.
David Marinus, Secretary, p. t.

Dated, in our Coetus Meeting May 4, 1769.

Thereupon they read their letter from the Rev. Classis. They were then greatly complimented by the President [of Consistory] because they had had the goodness to honor them by asking their concurrence [in these efforts for union]. But this was something which I did not thus understand at all. Thereupon I boldly answered, that I took a different view of the matter, inasmuch as we were not requested either by the Classis or the Synod to do such a thing; although the idea of Union was the first thing in the Plan; indeed, this very thing lay at its very foundation. Furthermore, that they [the Coetus] had no right to [charge] the Conferentie members with having refused, from year to year, to appoint elders to that body, etc.; until the President [of Consistory] finally took it upon himself to appoint four Elders, who should take with them four Deacons, and that they should together prepare Articles of Peace, etc. The President also

ordered me to write that down, as a resolution of the Consistory. But this I peremptorily refused to do, as it was impossible for me to do such an improper thing. This was the cause of a violent dispute between myself and my colleagues, and, in fact, with nearly the whole of the Consistory; until finally I said, that if they were not willing to guard the honor of our Consistory, I would do it alone; for I did not understand that the Consistory could take upon itself an honor, which the Rev. Classis would not assume; since she first offered her Plan [of Union] to the Synod for consideration, and was to await her decision, before she proposed it for our support. The final consequence was, that the following reply was given:

III.

ANSWER OF CONSISTORY OF NEW YORK TO THE COETUS, MAY 4, 1769.

"Rev. Gentlemen, etc.:

The Rev. Consistory would say in reply, that she hereby expresses her cordial support to the (proposed) peace; but inasmuch as the Plan [of Union] really belong to you, we desire that you would acquaint us a little more definitely, as to the exact view which is taken of this Plan [of Union] by your Rev. Body. Do you or do you not approve of it; or, do you have any suggestions to make upon it. If you have, we would ask you to communicate them to us, as soon as possible, as we shall not be able, until this is done, to do our share for the promotion of that desirable end."

Archibald Laidlie, President.

Hereupon the meeting adjourned at 8 o'clock. On the following day [May 5, 1769] we met again at 10 o'clock, in the forenoon. I provided myself with the Classical Letter sent to the Conferentie, and privately spoke to the President, [Rev. Laidlie] asking him in the kindest possible manner to be careful to give no occasion for any misunderstanding between himself and me and the whole Consistory, by any partial treatment, and not compel me to say such things, as in the interest of peace among us, I would rather not say; and to take special care not to throw the burning coals of another's roof among ourselves. But he did not act in accordance with his promises. Thereupon, one of the Elders rose up, and spoke in convincing terms of the foolishness of the acts of our Consistory. He was, indeed, a great support to me. Then the Coetus, through the abovementioned committee, handed in the following reply:

IV.

SECOND LETTER OF THE COETUS TO CONSISTORY OF NEW YORK MAY 5, 1769.

Reverend Gentlemen, etc.:

The ardent wish, the sincere desire and the earnest longing after peace and unity with all the brethren of our Confession in this country, as well as elsewhere, causes us to acquiesce in your desire, as expressed in your proposition concerning our Classical Letter. Although we know nothing particularly of the letter received by the Conferentie brethren, yet the duty is plain: to labor, in anticipation of Union. [Union is to be sought by anticipation]. Let this, then, serve as a more definite statement of the meaning and understanding of the Rev. Coetus, in regard to the contents of your letter in reference to Church Government. As to the establishment, and what pertains to the Academy, these things belong to the Trustees and the deliberations of the brethren when united. The Coetus would rather accept the Plan [of Union], as proposed, taken in its right understanding, without any exception to any of its parts, than that peace should not be established. They are willing to forgive and altogether forget everything that has happened, in so far as it was of a per-

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sonal nature; and when united again, to work together in bringing the several congregations to a good condition; for in this particular, there is a defect in the Classical Letter. As regards that expression, "Close Union", we would prefer the addition of the word, ecclesiastical; or better still, let the whole phrase read, "A close Ecclesiastical Union with the Church of the Netherlands."

However, so far as the Plan requires the signing of the Dutch Formulae of Unity; the acceptance of the Rules of Church Government; Correspondence; availing ourselves of their advice, suggestions and deliberations; and acting as far as possible in accordance with them; as also in forwarding every year the substance of our proceedings; all these things the Coetus acquiesces in and accepts.

As regards the names of our "Assemblies", although they are not essential matters we would nevertheless, prefer such as are already well-known and in use in the Church. These would be more serviceable in securing peace here, and in maintaining the Union with the Churches in the Netherlands. They would also cause us to be recognized as a part of that Church. Such a course, in our judgment, would be rather in accordance with, than contrary to, the Constitution.

With reference to the Theological Professor having a seat and a voice, [in our Assemblies], we wish to act in accordance with Church Order, as occasion may require, and through the Deputati Synodi. We wish, indeed, that the Dutch Reformed in this country would unite for such purposes. But although these things are not attained, the Coetus will, nevertheless countenance the other scheme, as presented, so far as occasion will permit. This serves, Rev. Brethren, to communicate to you, our opinion, expecting also to receive and profit by yours.

Wishing you all happiness, we remain,

Your Revs. Servants and Brethren, in the name and by order of the Rev. Coetus.

Samuel Verbryck, President p. t.
David Marinus, Secretary p. t.

New York, May 5th, 1769.

This statement of theirs, I considered altogether unsatisfactory yet the President [of our Consistory] considered it to be right. I considered that they only partially intimated their opinion, in order that they might not be caught by us. Finally, I read the letter which had been sent to the Conferentie, and showed from it that if in making peace, forgiveness, etc., were previously stipulated by the Rev. Classis, there was no necessity for sending the Plan [of Union] to the Synod at all. Thereupon I was openly opposed by my colleagues, as well as by a large majority of the Consistory, and by the Committee of the Coetus; and, not being willing to try to answer everything, I had to endure many insulting insinuations. I finally asked permission to speak to the Committee, and I addressed them in these words:

ADDRESS OF REV. RITZEMA.

"Gentlemen, inasmuch as I am aware that there are certain things in that Plan [of Union] which do not suit you I would say, that the same is the case with me also; and I believe that the same condition prevails in the Rev. Consistory of New York. Therefore let every man have liberty to present his own suggestions before the Rev. Classis and Synod, and let us then await for their decisions, and unitedly submit to them. That will end the matter, whatever the result may be. I also promise you that I will not take any advantage of what you have written."

But this they peremptorily refused and intimated with sufficient plainness that they were unwilling—just as they have always shown themselves to be—to submit to any decisions of the Classis or Synod, (for submission represents the spirit of Popery), except the decisions be such, as are favorable to their own interests. They are not even willing to be obliged to call a Theological Professor from Holland, for their Prospective Academy. Thereupon, the following written reply was given them:—

V.

REPLY OF THE CONSISTORY OF NEW YORK.

"That whereas the basis of peace as proposed in the Plan [of Union], has not yet been agreed upon, they can do nothing further in the matter than to request the two ministers belonging to the Conferentie brethren to do all that lies in their power to promote peace in the churches of these regions."

Signed, Archibald Laidlie, Pres. p. t.

Behold now, Rev. Gentlemen, the situation. Understand and judge for yourselves. I hope, that I, for my part am now done with it, and will have no more occasion to be troublesome to your Rev. Body. I intend to cleave with faithfulness, to the Doctrine and Constitution of the Church of the Netherlands to the end. Having been obliged to experience a great deal of opposition, with but little assistance—opposition, indeed, more than my powers can endure, I shall commend all parties to the Lord; for I can be of no more assistance to help matters; and in trying, I only increase my sorrows; yet I have a pure conscience before God.

To tell the truth, the spirit of fanaticism and independence makes fearful progress; Bible phraseology is no longer counted, by many, as the expression of religious feelings, and people run from one church to another. In addition to our Third or North Church, [Fulton St.], and the Presbyterian church, [Wall St.], a Scotch Seceder Church was built in this city during the past year. Another was also built for a certain one-eyed, half-paid officer, by the name of Webb. In this, anybody, except lawfully appointed ministers, is allowed to preach. An Anabaptist minister, a regular fanatic, also creates a great disturbance here. Unless our Church can be saved by a "Close Union" with the Church of Holland, and by getting from the Netherlands an experienced Professor in Theology—let him be located wherever he may be, I shall never take up arms upon that point—I fear, that we shall not continue to exist as a church in America very much longer, although we ought to.

For what is the use in having the Congregations supplied with ministers who either lead lives dishonorable to their profession, or are ignorant [know-nothings], falsifying the Word of God, or at all events not discerning the mind of the Spirit. They reiterate the same old platitudes from day to day. They are like a door turning on its hinges, without ever making any progress; yet they are skillful masters in judging others. A few days ago, I had an amusing example of this, in the case of a minister who is by no means considered among the least. When I sought to turn the conversation upon the knowledge of the existence of God, giving proofs as I proceeded from point to point, he replied:—Sir, I am obliged to disagree with you, but immediately became as dumb as a fish. But I see neither the necessity nor the possibility for having an Academy for ourselves. Could only something permanent be done by the Rev. Classis and Synod, I would rejoice in my old age; but I have many fears. The best ones have become discouraged; but the others are bound to go ahead, and with untiring zeal, they seek for adherents all over the land.

I remain Rev. Gentlemen, after cordial good wishes to you and yours,

Your, etc., Humble Servant and Brother in Christ,

Johannes Ritzema.

New York, May 9th, 1769.

CONSISTORY OF NEW YORK TO THE CLASSIS OF AMSTERDAM, MAY 11, 1769. VOL. 33, PAGE 150, NO. 413.

A letter from the Consistory at New York, dated May 11, 1769, and signed in its name by Archibald Laidlie, president, and Lamb. de Ronde, scribe.

(Abstract.)

Having learned of the "Plan" proposed by us, (the Classis), and laid before the Very Rev. Synod, with a view to healing the breach in the Dutch churches of that country, it takes the liberty of communicating its views with regard to it.

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It thinks it has good grounds for supposing that if the Conferentie, as well as the Coetus—both having been invited for that purpose—had on the 2nd of May, met together there, it would have had good results; and that, in case both parties had still differed in somethings, it—the consistory—might possibly have been able to act as mediator in bringing them together. It states, however, that the Coetus had, indeed, held a meeting; but of the Conferentie, but few members had assembled, because the order for this Assembly had been countermanded; without their investigating—though it would not have been difficult to do so—by whom that was done.

That, however, our letter, relating to the Coetus, had been read to them, with the declaration of a hearty desire that they would unite on the Plan, substantially, at least, as proposed by us; and with the request that the Consistory would do its part in helping to bring about peace.

Wherefore, that Consistory can not refrain from earnestly and humbly requesting us that we would be pleased to keep on with our most powerful efforts to get the parties to unite, if at all possible. It urges this request by the further consideration that, if this desired end is not soon attained, the Coetus, thinking itself pushed aside, might easily go over to the Presbyterians; thereby not less than ten thousand people of the Dutch churches would be torn away; and those belonging to the Conferentie would, upon the death of their present ministers; be in danger of dropping off to the Church of England, where the doctrines of pure grace are scarcely to be found. Thus the Confession of the Church of Holland—the first to be taught in that land—would be found nowhere else than in the individual churches of New York and Albany, the latter being still neutral.

It adds, indeed, that the ministers of the Coetus are by others made out to be Independents, and also illiterate men; but that, nevertheless, it knows them to be faithful to the Doctrine, and, as far as the condition of the country admit, to the Discipline of the Holland Church. For which reason, it would be the greater pity, if, with all their churches, they should meet with a rebuff.

This Consistory further hopes, that it may be allowed to remark on our Plan (Dutch: Project) in general: that, while it is substantially approved, it would more powerfully tend to promote the desired peace, if the following changes could be made in it:

First: that no social Union (sociale Unie) be contemplated with the Academy at Princeton, or with the Episcopalians at New York, because the Dutch churches would run the risk of being, with their Confession, absorbed by such a Union; but that the re-united congregations might better together choose a Professor of Theology, under whose instruction students could finish their studies in theology, etc. This, it also judges to be absolutely necessary, because in the Netherlands there is not to be found a sufficient number of ministers who are capable of conducting services in the English language. For the rising generation must, because of the general use of the English language, necessarily have a service in English, if it is not to pass over to other denominations. Then, if the reunited parties, together, called a Professor, the Consistory does not doubt that the Dutch churches would, within a short time, have a flourishing Academy like the one at Princeton, or like that at the capital, (New York) of which Rev. Ritzema, to their sorrow, has been made director, (gouveneur). Being bound to work for it, he might easily object to what would be a hindrance to him in the carrying out of our Plan.

Secondly, that the (proposed) names (in the Plan) of Convention (Conventie) and Coetus be changed to such as are known to the Church Order.

Thirdly, it desires to learn from us what we would think of the (German) Churches of Pennsylvania also uniting with those of New York and New Jersey.

For the rest it holds that our Plan would be agreeable, at least to nine-tenths of the Churches in those regions.

It closes with thanks for our watchfulness as regards the state of the church in New Netherland, and with tender wishes for our good.

The P. S. contains a reminder of the fact that the Congregation of the city of New York belongs neither to the Coetus, nor to the Conferentie; so that if any letters from one or the other of the parties might seem to convey the idea that it gave its approval, such letters must have been written without its knowledge and approbation.

Finally, it mentions that Rev. Ritzema, being a member of the Conferentie, is at his own request, excused from attending this present church-meeting.

CORNELIUS CLOPPER TO THE CLASSIS OF AMSTERDAM, MAY 12, 1769. VOL. 33, PAGE 144. NO. 410.

Portfolio, "New York," Vol. II.

Letter from Cornelius Klopper, merchant in New York, dated May 12, 1769; accompanied by a letter written to his Hon. by the Consistory of Kingston, April 15, 1769. Extract No. 410.

Addressed on the outside:

To the Very Rev., Very Learned Gentlemen, the Messrs. Wilhelmus Koolhaas and Petrus Curtenius, Professors and Deputies of the very Rev. Classis on Foreign Affairs, residing at Amsterdam.

Rev. Sirs:—

On the arrival of Rev. Warmoldus Kuypers I had the honor to receive him in love. I learned from his Rev. that the call from Kingston had, by your Revs., been offered to him. Besides, Mr. Hodshon informed us that the Rev. Professor Koolhaas had told him that the only hitch about providing a minister for the church at Kingston was a lack of persons, but that, as soon as a person offered himself, there would be no delay in sending him.

And, as I was aware that that church longs very much to know whether there is hope of their getting a minister in answer to their call, I could not keep myself, from informing their Hons. of the fact. They have now been without a pastor for six years and a half. This is to the great detriment of their church not only, but also to their own discouragement by reason of the long lapse of time before they obtained the least assuring information as to whether they could expect a minister. They finally concluded to send me a letter, in which, for several reasons given, they would like to have the call they sent returned, in case no minister had yet been appointed.

Having considered this letter, I deemed it advisable to send it, under my convert, to your Revs., just as it came to me; judging that your Revs., could from it perceive their sentiments fully as well, as if I had given them, not doubting but that they will receive such suitable consideration from your Revs. as the state of the case requires. I have only this to add, that one of the elders told me, in the name of the Consistory, that, if at the time of your Revs. receipt of my letter, no minister has yet accepted the call, your Revs. might be so kind as to wait about returning the call until the end of September, so that in the intervening time some capable person may possibly still present himself, and, if nothing comes of this, simply to send back the call with the first opportunity.

It would grieve me sorely to see the call come back without a pastor, seeing that that church has so long waited for one with exceeding patience; and especially, because it is so peculiarly well situated for keeping itself in close connection with the Mother-Church of the Netherlands. And, although it could help itself well enough in securing a minister here, yet, out of respect, it would much prefer to have one sent to it directly by the Rev. Classis.

And, therefore, if it could be brought about that a capable man, one of tried learning and piety and of good voice, were sent to them, it would be greatly conducive to the upbuilding of God's Church. And so far as I am acquainted with that church, a minister should consider himself particularly fortunate in accepting a call from it, as I consider it to be the best call, next to one from the capital of this Province; and the Church, one which eminently deserves to have a capable minister sent to it.

At this point I break off. Commending your Revs. Much respected persons to the protection of the Most High. I have the honor, with special regard, to call myself,

Your Revs. Obedient Servant,

Cornelius Clopper.

New York, May 12, 1769.

To the Rev. and Very Learned Gentlemen,

Wilhelmus Koolhaas and
Petrus Curtenius,
Professors, etc.

ACTS OF THE CLASSIS OF AMSTERDAM.

JOHN LIVINGSTON.

1769, June 5th. Art. 3. The Rev. John Livingston, not knowing that in the month of May there was no meeting of Classis, asks for his preparatory examination at this Classis. This was granted him after he had handed in laudable certificates, both ecclesiastical and academical.

At the previous Classis the same privileges were granted to Rev. Henry van Eckdom. xiv. 194.

APPROVAL OF BOOKS.—REV. JOHN RITZEMA.

Art. 7 ad 8. On the report of the Messrs. Visitatores Librorum, the Classis has approved a treatise by Rev. Gert. Kulenkamp, entitled, "Brief Jointed Expansion, (paraphrase?) of Ps. XXXVII"; and also a writing by Rev. J. J. Kessler, having for its title, "Defence against the Accusations, wherewith the Rev. Mr. Hillebrandus Jansonius, minister at Veendam, has burdened the Doctrine and Honor (Leer en Eer) of the ministers of the Netherlands Reformed Church; in the dispute on the True Nature of the Holy Sacraments, and who ought, may, and can properly partake of them with a blessing; with a refutation of what he had advanced as his own opinion on that point."

There was read by the Rev. Depp. ad res Exteras a letter from Rev. John Ritzema, minister at New York, dated March 29, 1769. The brethren previously appointed as a committee on the business of the churches of New Netherland, are requested and commissioned to examine the contents of this letter, as well as of others, which may arrive for them, and to make a report thereof to Classis, and furnish it with a pre-advice. xiv. 195, 196.

HENRY ECKDOM AND JOHN LIVINGSTON.

Art. 11. There were both subjected, by Examiner van Ytlum to a very searching preparatory examination, in Sacred (Didactic?) and Polemic Theology; also in the Sacred Languages—in Hebrew, on Prov. 1; in Greek on Rom. 1; after they had preached

—the former on Prov. 1:7; and the other, (Livingston) on Gal. 3:6, 7, "Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham." Both gentlemen acquitted themselves so well in their answers to the proposed questions, that they were by a unanimous vote, admitted to the office of public preaching, and that with full freedom, (volle ruimte: plenty of room). The clerk was ordered to give them laudable certificates.

They signed the Formulae of Concord; promised to read the three questions in the Baptismal Form without change; repudiated the condemned opinions of Prof. Roel and Doctor Bekker; and took the oath against Simony. The Examiner was also thanked. xiv. 196, 197.

CHURCH OF NEW YORK.

The Dutch Ministers asked to preach in North Church.

New York, July 3rd, 1769.

Consistory held after calling on God's name.

Present—Ministers.

Domine J. Ritzema
Domine L. de Ronde

	Chrystoffel Stymets		
	John Gilbert		David Abeel
	Jeremia Brower		Francis Marschalk
	Jakobus Roosevelt, John's son.		Dick Schuyler
Deacons.	Zacharias Zikkels	Elders.	Luke Romme
	Jakob van Wagenen		Pieter Keteltas
	Richard Bancker		Abraham Lott
	Nicholaas C. Bogart		Evert Bancker.
	Wm. de Peyster		

The Elders and Deacons desired domine Ritzema and domine de Ronde to render service on Sunday morning, in their turn, in the North Church, until another English minister should be called; or until the time that the Wednesday service commenced again in the Old Church. They said they foresaw difficulty, because the so-called Dutch brethren were opposed to this. Thereupon the Elders and Deacons brought some reasons to prevail upon the ministers. Domine Ritzema then answered that the thing was reasonable, and he was willing to fill his turn, if his colleague would. But domine de Ronde said out roundly that he would not, and used some highflying expressions which provoked some hard words against him. This brought little improvement and led to a fierce dispute, and so made an end of the request.

Signed etc.,

J. Ritzema, p. t. President.

ACTS OF THE DEPUTIES. JULY 17, 1769.

Consistory of New York to Rev. Classis of Amsterdam, March 31, 1769. Vol. 33, page 144. No. 409.

(Abstract.)

A letter was received from the Consistory at New York, signed in the name of all, by Archibald Laidlie, March 31, 1769. This contained a request and authorization, addressed to the Rev. Classis, to appoint for that church, as a fourth minister, and the second one to preach in the English language, the Rev. John H. Livingston, whose preparatory examination was performed by the Classis which was last held, viz., on June 5th of the same year; with an accompanying letter, extending a call to the same person, signed by all the members of our Consistory, and of the same date—March 31, 1769.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. John Livingston Called to New York.

1769, July 17th. Art. 3. The call of Mr. John Livingston, by the Church of New York in North America, to be the fourth minister in the church there, was read. He is called to preach in the English language, chiefly; but he may also, occasionally, preach in the Dutch language. The call is dated March 31, 1769, in the city of New York, in America, and is signed by the ministers and elders of New York. This letter was placed in the hands of Rev. Buurt, to be placed in the hands of Mr. Livingston, who is also to inform him that he must be present at the next meeting of Classis, and declare whether he accepts this call or not. xiv. 197.

LETTERS BROUGHT IN.

1. A letter from the Cape of Good Hope, February 21, 1769, signed by H. Kronenburg.

2. A letter from Colombo, Nov. 10, 1768. This gives an account of the state of the church at the Capital and in other districts, but complains that they have not received letters for two years. The Rev. Curten, however, declares that he has written to them.

3. A letter from Cornelius Klopper, merchant of New York, May 12, 1769.

4. A letter from certain members of the Conferentie, dated New York, May 5, 1769, and signed, John Casper Fryemoet, Gerardus Daniel Cock, Isaac Rysdyk, John Michael Kern, ministers respectively, at (Livingston) Manor, and the Kamp; at Rhinebeck; at Poughkeepsie; and at New York.

5. A letter from the Coetus, dated New York, May 5, 1769, and signed by Samuel Verbryck, President, and David Marinus, Clerk.

6. A letter from the Consistory of New York, dated May 11, 1769, and signed in its name, by Archibald Laydly, President, Lambertus de Ronde, Clerk.

7. A letter from Rev. Ritzema, March 29, 1769, of New York.

8. Another from the same, May 9, 1769, of New York. xiv. 199.

CONCERNING THE PLAN [OF UNION] FOR NEW YORK, FOR HARMONIZING THE CHURCHES THERE.

Art. 11. It was resolved by the Classis, that if the Plan for New York be rejected by the Synod [of North Holland], our delegates [to that Synod] do then declare, in the name of the Classis, that the Classis [of Amsterdam] declines forever to charge itself any further with the affairs of New York; and that henceforth she altogether leaves to the care of Synod everything that is to be done in behalf of those churches; that she also therewith surrenders all the letters which the Classis has received from the various parties in New York, that the Synod may deal with them as she may deem good.

But if the said Plan be not rejected, information is sought whether the Classis does then have the liberty, while parties are at such variance, to act pro re nata.

The enclosed letter directed to the Synod, which was sent under seal to us by some members of the Conferentie, must not be delivered over until we have heard the results. Then must also the first letter of Ritzema be delivered [to the Synod.] xiv. 199, 200.

ACTS OF THE CLASSIS OF AMSTERDAM.

New York and New Jersey.

1769, Synodalia. Art. 44. The Classis awaits what the Synod shall please to resolve on the pre-advice of its Committee, in the case of New York and localities belonging thereto, handed in last year, and inserted into the Synodical Acta, and taken ad referendum. xiv. 209.

ACTION OF THE SYNOD OF NORTH HOLLAND, JULY 25–AUG. 3, 1769. VOL. 65.

ARTICLE 35.—CLASSICAL CHANGES.

Rev. Warmoldus Kuypers, was at his request, dismissed from the service at Curacoa, and, on Oct. 3, 1768, ordained to the service in the churches of The Flats and Red Hook, in New York.

ARTICLE 43.—ATTEMPTS AT UNION OF THE DUTCH AND GERMAN CHURCHES.

.....

This Committee have the honor to report to the Christian Synod, that from the hands of the Deputies they had received the following:

I. The Acts of the Pennsylvania Coetus held at Lancaster, Sept. 16 and 17, 1767; Rev. (Jonathan) du Bois, President, Rev. Van Hendel, Scribe. These were received, October, 1768, containing the following information:

.....

5. Rev. Leith, (John Leydt), commissioned by the Coetus of New Jersey and New York, had proposed to them that they form a new Union with one another, and also asked for their help in the establishment of an Academy [in New Jersey]. This had replied that such a Union would be a good thing, provided it were not detrimental to the Union with the Netherland Church; and that they believe also that the Academy would be beneficial. The Commissioners of the Classis of Amsterdam had replied to this, on Nov. 1, 1768, dissuading the Coetus from such a Union with New York and New Jersey, declaring that no support was to be expected from Netherland for a new Academy.

.....

II. In June of this year the Commissioners had received also the Acts of the Pennsylvania Coetus, held at Easton, Sept. 7, 8 and 9, 1768; Rev. Van Hendel, President, and Rev. Gros, Scribe.

.....

3. Rev. [John] Leydt, together with two other ministers had requested that a new Union might be formed [of the German Coetus] with the Coetus of New York and New Jersey, and that they together should send a delegation to the Christian Synod in Europe. They had given them a written answer to the effect that they could not consent to that proposition, as it would interfere with [aanloppende tegen] the Union with Holland; that they were willing, through a deputation, to make proposition to the same, which might be approved by us also, and to recommend to us also the establishment of High Schools. They had also delegated the ministers, Pomp and Henop to the Coetus of New York; but these had reported that not all the members were present, and that nothing was done; because they

were also expecting the propositions which the Classis of Amsterdam was to make to them.

.....

6. Rev. Dalliker had safely arrived in Pennsylvania and was located at Amwyl (Amwell, N. J.)

.....

9. They mention also that a certain [Christian] Frederic Furing, [Foering] 30 years of age, who had already for some time studied languages and theology at Princeton, and later received instruction from several ministers, had been tried by them, and that they had resolved to examine him in the spring following; and they ask thereon our approval.

.....

The Committee, meanwhile, have the honor of serving the Christian Synod with their advice on the preceding report.

.....

They praise their firmness in refusing to enter into a union with those of New York and New Jersey, which would be at variance with their connection with our Synods, and advise them not to meddle any further therewith, but to wait for the propositions made by our Synods and the Classis of Amsterdam.

As regards the establishing of a High School in New York and New Jersey, they had better not meddle with that for reasons stated in a former report. Our Synods will cheerfully provide them with worthy ministers to edify the pastorless churches and to restore the erring. The Commissioners from the Classis of Amsterdam take this matter earnestly to heart and every fitting opportunity for sending the necessary means for support, as well as worthy ministers is recommended to them.

.....

As regards the person of Furing, (Foering) who had already been tried and would in the following spring be examined and ordained to the ministry, he might, upon giving sufficient evidence of his ability be appointed.

.....

Article 44.—New York and New Jersey.

Their Hon. Mightinesses are waiting to see what the Classis had to report on this matter.

The Corresponding Delegates had nothing about it in their Acts.

The Deputies had no remarks to make.

The Classis, having read in full all that they had on this matter in their Acts, and the question being again put all around, their Hon. Mightinesses advised that, in case the Classis of Amsterdam knows how to unite the parties in a friendly way, it should be authorized, in the name of the Synod, to effect such an agreement as shall be satisfactory to both parties.

The Committee accepted this advice, subject to approval by the Classes, and it was adopted by the Synod. The Rev. Classis of Amsterdam is to await the said approval by the Classes at their next meetings, and the scribe is to give to the Classes abstracts of this action.

Church of New York.

Domine De Ronde.

1769, Aug. 21. Consistory held after calling on God's name.

The Consistory took up the proceedings of the previous meeting to see if it were possible to bring about an accommodation. Domine De Ronde not being present on account of indisposition, the Consistory sent a deputation of Elders and Deacons: Jakobus Roosevelt, David Abeel, Anthony Ten Eyck, Zacharias Zikkelse and John Gilbert, to say to him, in the name of the Consistory, that the elders who had been at high words with him, would lay up the matter in dispute,

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and forgive and forget all that had passed; and they also requested of him that all further blame hereon might cease. Thus the Consistory would be freed from the necessity of any unpleasant proceedings thereon.

J. Ritzema, p. t. Pres.
Lib. B. 368.

ACTS OF THE CLASSIS OF AMSTERDAM.

Extract from the Acta of the Synod, of July 25, and following days. (1769)

1769, Sept. 4th. Art. 5. New York and New Jersey, Art. 44 ad 44.

The suggestions (pre-advice) of their Noble Mightinesses (of the Synod) regarding New York and New Jersey, is, that, in case the Classis of Amsterdam knows of any means to bring the parties into union, in an amicable way, that the Classis of Amsterdam be then authorized to effect such an agreement in the name of this Synod, as shall most tend towards the satisfaction of both parties. The delegates accept this pre-advice subject to the approval of their respective Classes, and the same is converted into a resolution of the Synod. The Classis of Amsterdam will await the approval to be decided at the next ensuing meetings of the respective Classes. Quod factum.

J. van Messelaar,
Synodi hoc tempore, Clerk.

Edam, August 3, 1769. xiv. 210-211.

Note ad Art. 5. It was resolved that letters should be written to New York, to the Coetus, and to the Conferentie, and to the Consistory of New York, to inform them that the business has not yet been finally acted on by the Synod; that we shall try to formulate a Plan, as soon as this is done, to unite all the brethren there. Such a letter was read to the Assembly, and approved. xiv. 211.

LETTERS.

Art. 8. A letter from Paramaribo, May 26, 1769, signed by J. B. van Rheelen, J. H. Lemmers and A. Gootenaar, Deputies from Cothia and Pereca, an extract from which was read.

A letter from the Conventus at Paramaribo, dated 1769, without month or day and signed by Jacob Tellans, as President, Amede (?) Sunganals, (?) as Adsessor, and Ame Buting, as elder and Clerk. Therewith they send the Acta of their Conventus, but write nothing about the difficulties which were mentioned in the previous letter of the delegates of Collica and Perica. xiv. 211.

JOHN LIVINGSTON.

Art. 10. John Livingston, called as minister to New York, states that he had laid before the Consistory of New York, in a letter to them, his scruples (about accepting their call), on account of his inexperience in the Sacred Ministry; and that as soon as he shall have received an answer thereto from New York, he will make known his final answer to Classis. xiv. 212.

THE CLASSIS OF AMSTERDAM TO THE COETUS, TO THE CONFERENTIE, AND TO THE CONSISTORY OF NEW YORK, SEP. 4, 1769. VOL. 31, p. 331. No. 196.

Rev. Sirs and Very-learned Brethren:—

We have the pleasure to inform you in few words, by this present, that the Christian Synod of North Holland, recently held at Edam, has authorized our Classis to deal with you in the name of said Synod, in order to effect such harmony among you as both parties can cordially endorse. Having learned the difficulties as stated by each side, we will endeavor to draw up a Plan of such a character that the divided elements may be reunited in a long-for Peace. When this Plan is finally approved by the several Classes, as we expect it quickly will be, we shall send it to you.

Remaining, with hearty wishes for blessings upon yourselves and churches, etc., etc.

Daniel Serrurier, Dep. Scriba.

Amsterdam, In Classis, Sept. 4, 1769.

CHURCH OF NEW YORK.

Domine De Ronde and the Illegal Marriage.

New York, Sept. 11, 1769.

Consistory held after calling on God's name.

It was discussed and finally resolved that the letter of Mr. Barent Sebring, delivered April 14th, against domine de Ronde, should, since his Reverence had a copy, be inserted in our church book.

Domine de Ronde, having been requested last Saturday by the deacon Christoffel Stymets, in the name of the Deacons, to convoke the Consistory, replied that he could not do it, because he must sit, if at all, as an honest man, and that character had been denied him by the Consistory; that domine Ritzema must be requested to convoke the Consistory. The Consistory resolved that this matter should be postponed until the return of domine Laidlie, when a full meeting should be held

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and domine de Ronde be invited into the Consistory in order to make an end of the dispute.

The Deacons requested that the Catechists in the Dutch and English languages, to wit, Mr. Welp and Mr. Van Antwerp, should be discharged, because they could not without injury to the poor, raise the sum of £31. to pay them both. The Consistory resolved that both should continue, and in case of need, application should be made to the Elders.

It was proposed to return thanks to the gentlemen who had been on the committee for the North Church, and who had given the capitals, on the pillars therein, for their services and gifts. This was unanimously agreed to, and Jakobus Roosevelt and Francis Marschalk were appointed for the purpose.

TO THE REV. GENTLEMEN CONSTITUTING THE CONSISTORY OF THE DUTCH REFORMED CHURCH IN THE CITY OF NEW YORK.

The sorrowful complaint of one of their members, against domine Lambertus de Ronde, for the theft of his daughter, having married her to a soldier, thus not only inflicting an eternal disgrace on his family but causing all the ills which may flow therefrom.

Reverend Gentlemen:—

On the 6th of this month, I was informed by certain persons, that my daughter, Susanna, was married to a soldier by domine Lambertus de Ronde. This astonished me greatly, and inquiring into the matter, I found that it was even too true. On the same evening the soldier came and demanded from me his wife, with his cutlass in his hand, not without threats, which amazed me, and made my dear wife fall into convulsions. Having set this matter to rights, I requested the soldier to wait until I had informed myself by domine de Ronde, whether he had married them or not. My other brothers going there, he said that they were lawfully married by license, and it was impossible to break the bond, and that the better way was to make the best of it in these circumstances, because he knew not that it was my daughter, or he would not have married them. But see here only the lust for money. He, domine de Ronde did not ask my daughter who her parents were, what her name was, or anything of the kind, but only asked the soldier what her name was, and if it was with consent of her parents, etc.

Reverend Gentlemen, It is easy to see what answer he would give to further his cause, but my daughter declares to me that if he had asked her who her parents were, she would have told him. Thus, Gentlemen to his insisting that the marriage was lawful, he made me downcast, and I knew not what to do; but had he informed me that the marriage made by him was only upon a certificate of his Colonel, consenting that he might marry, I could have broken the bond, for they both declare that they had had no carnel fellowship, nor had ever been in bed together, so that had not domine de Ronde deceived me, I could have saved my daughter and escaped the shame which he now cannot wash off from me.

See, then, Reverend Gentlemen one of your ministers who makes no distinction but unites free or bond, white or black, soldier or citizen's child, or whoever it may be with one another, and brings the peace and harmony of families to utter ruin, because white or black is all one to him, if he can but gain a dollar or two.

Now, Gentlemen, my request is that you would act in this matter; he is subject to church discipline. If he belonged to the Church of England or the Presbyterians I would apply to them for redress; but since the Canons of our Church are not unknown to you, I request that you will deal with him as he deserves, and as church discipline requires. Reverend Gentlemen my heart is almost broken. I cannot express myself as I would. Make the case your own, and see yourselves robbed of a dear daughter, and the rest of the family forever destroyed by such a money soul, who according to my view cares not whom he ruins if he can get more money thereby. Gentlemen I pray you to take this into careful consideration and deal with him after his deserts. Is that a Shepherd's duty? O shame for the congregation and Netherlands Church! I remain with all esteem Rev. Gentlemen,

Your humble servant,

Barent Sebring.

New York, Sept. 26th, 1769.

Consistory held after calling on God's name.

The resolution of September 11, in reference to a dispute between domine de Ronde, and some of the members, was taken up, (to see if it could not be put away in love), by three Elders, before whom domine de Ronde and the Elders Lott and Keteltas should appear. They should settle the matter, and bring no other report to the Consistory than that the strife was put out of the way, and so the Consistory would be at peace. The Elders Roosevelt, Marschalk and Duryee were appointed.

Signed etc.,
J. Ritzema, p. t. President.

New York, Sept. 27th, 1769.

Consistory held after calling on God's name.

The Elders Marschalk and Duryee made report of their commission, (at which Elder Roosevelt was present, but could not attend here on account of sickness,) that the matter in dispute was removed satisfactorily to both sides. The whole Consistory rejoiced and their mutual satisfaction was expressed by a friendly hand-shaking, and the brethren of the committee was thanked for their trouble.

Signed etc.,
J. Ritzema, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

JOHN LIVINGSTON.

1769, Oct. 2nd. Art. 10 ad 10. The business of John Livingston remains in statu. xiv. 215.

CHURCH OF NEW YORK.

New York, Oct. 19th, 1769.

Consistory held after calling on God's name.

The Elder Dirk Schuyler and the Deacon Jakobus Roosevelt, although they had each one year yet to serve, requested their discharge from the Consistory on account of infirmity. This the Consistory granted, and the more readily, because thus the way was prepared for choosing every year an equal number of members of Consistory.

The Treasurer, Adrain Bancker, having removed his residence from the city, his brother Evert Bancker was chosen in his place to hold office on the same conditions as the first.

Signed etc.,
Lambertus de Ronde, p. t. President.

DR. JOHN H. LIVINGSTON ACCEPTS CALL TO NEW YORK.

New York, Nov. 7th, 1769.

Consistory held after calling on God's name.

A letter was read from the Rev. J. H. Livingston, dated at Utrecht, August 8th, 1769. Therein he informed the Consistory that their call had been delivered to him by the Deputati of the Rev. Classis of Amsterdam, but that his circumstances were such that he could not come over this year. Nevertheless from time to time he would write to the Consistory concerning the acceptance of their call, and his arrival in the congregation.

Thereupon it was resolved that an answer should be sent, requesting him to come over as early as possible in the ensuing Spring, because the circumstances of the Congregation imperatively demanded his services.

1769

The Elder Evert Bancker, in the name of Mr. Isaac Roosevelt, presented a bond given by the Consistory to Mr. David Clarkson, Nov. 4th, 1768. By this it appeared that the same, amounting with interest to the sum of £1060., must be paid. For the payment of said sum and of other debts, the Consistory took up the following sums: From Nich. J. Bogart, £400.; John Bogart, £300.; Mary Goulet, £300.; Jakobus Roosevelt, £300.; in all £1300. For these respective sums, the President signed bonds in the name of the Consistory.

Signed etc.,
Lambertus de Ronde, p. t. President.

PETITION FOR A CHARTER FOR THE NEWBURGH [ANGELICAN] MISSION. NOV. 17, 1769.

To the Honorable Cadwallader Colden, Esq. His Majesty's Lieutenant Governor and Commander in Chief of the Province of New York and Territories thereon Depending in America etc.

The Petition of the Minister, Church Warden & Vestrymen of the Society's Mission Called New Burgh Mission in the said Province.

Humbly Sheweth

That by the pious donations of several Persons this Mission is already in possession of Sundry Tracts of Land which for want of a Royal Charter Constituting Them, the said Minister, Church Wardens & Vestrymen, One Body Corporate and Politic are now held for the Church By Deeds of Trust only; The Inconvenyencies arising from this and sundry other matters in which the good of the Episcopal Church is Essentially Concerned and which might be obviated by a Royal Charter have Induced your Petitioners Humbly to Pray that your Honor will be pleased to Grant your Petitioners and their Successors His Majesty's Charter of Incorporation with such Immunities and Priviledges and under such Limitations and Restrictions as shall be thought Just & Reasonable. And your Petitioners as in Duty Bound shall ever Pray etc.

John Sayre, Missionary.

Cadr. Colden, Jr.
Chas. Robie
Samuel Fowler
Joseph Watkins
} Vestrymen.

Robert Carshaden
Andrew Graham
Josiah Gilbert
} Church Wardens.

Doc. Hist. N. Y. Vol. iii. p. 363.

Coldenham November 17, 1769.

1769, December 12. Read in Council and granted.

—Doc. Hist. N. Y. Vol. iii. p. 363.

CHURCH OF NEW YORK.

Dr. Livingston requested to hasten his arrival.

New York, Nov. 20th, 1769.

The draft of a letter, in reply to that of Mr. Livingston dated August 8th, 1769, and read in the Assembly on the 7th inst., was presented. This being read, was approved, and is as follows:

Rev. Sir. and Beloved Brother in Christ:—

The Consistory of the Dutch Congregation in New York was honored on the 7th inst. with your letter of the 8th of August last. From it, they learn with pleasure that their call was delivered by the Rev, Deputati, etc., of the Classis of Amsterdam. Still they must confess that it gives them pain that they cannot expect you to hear this year, because the service of domine Laidlie, who preaches twice a week, and catechises four times, is so severe, that unless the hand of the Lord strengthened and sustained him remarkably, he would fail and sink under it.

This being so, and the whole congregation as with open mouth calling upon you, "Come over and help us," the Consistory yet hope that the work begun by

you, together with your exercise in preaching, may be in such a state that you can set out so early in the ensuing spring as to arrive here in May or June. This, in our judgment, can well be, if you obtain ordination at the January Classis in Amsterdam, and then take the journey over England; for the waiting for a ship from Amsterdam to New York is very uncertain.

The Consistory appreciate your zeal to be so proficient in divinity as to become Doctor of Theology; but when they observe that thus your coming over may be delayed, and the congregation deprived of the service which they hold very necessary, your stay saddens them greatly.

Think, dear brother, if the Lord should please to lay his hand upon domine Laidlie so that he became unfit for service, what in such a case would become of the youth, the lambs of the flock? This one runs after one persuasion, and that one after another, and so they are in danger of becoming wandering sheep. We could add many other strong arguments to show the necessity of your speedy arrival; but you are no stranger to our congregation and its condition is not unknown to you. So we end with sighs and prayers to God, that He would so order affairs, that you may land here with the fullness of the blessings of the Gospel, as early as possible next Spring; and thus the sincere desires of the congregation in your call be fullfilled.

The Lord be with you. May He bless you, and at a fit time grant you a prosperous arrival among us. Meanwhile we remain.

Your humble servants,

Signed etc.,

Lambertus de Ronde, p. t. President.

Consistory Chamber,
New York, Nov. 20th, 1769.

OTHER ITEMS, 1769.

Jan. 3. Sir Wm. Johnson to Rev. W. Smith. Doc. Hist. N. Y., 4to. ed. iv. 252.

Jan. 24. Jos. Chew, Esq. to Sir Wm. Johnson. Doc. Hist. N. Y. iv. 253.

Jan. 25. Sir Wm. Johnson to Rev. Dr. Auchmuty. Doc. Hist. N. Y. iv. 253.

Feb. 2. Hugh Gaine to Sir Wm. Johnson. (On completion of Prayer Book for the Indians). Doc. Hist. N. Y. iv. 254.

Feb. 25. Church Wardens of Schenectady to Sir Wm. Johnson. Doc. Hist. N. Y. iv. 255.

March 17. Pass given to certain astronomers to witness the transit of Venus. Doc. Hist. N. Y. iv. 256.

April 3. John Rend to Dr. Auchmuty. Doc. Hist. N. Y. iv. 256.

April 12. Rev. Munro to Sir Wm. Johnson. Doc. Hist. N. Y. iv. 257.

April 17. Mohawk School at Fort Hunter. Doc. Hist. N. Y. iv. 261.

1769

April 22. Hugh Gaine to Sir Wm. Johnson. Doc. Hist. N. Y. iv. 258.

April 30, May 10. Jas. Adair, Esq. to Sir Wm. Johnson. Doc. Hist. N. Y. iv. 259.

May 10. Sir Wm. Johnson to Jas. Adair. Doc. Hist. N. Y. iv. 260.

Aug. 31. Hugh Gaine to Sir Wm. Johnson. Doc. Hist. N. Y. iv. 260.

Nov. 15. Jas. Adair, Esq. to Sir Wm. Johnson. Doc. Hist. N. Y. iv. 262.

Nov. 16. Geo. Croghan to Sir Wm. Johnson. Doc. Hist. N. Y. iv. 263.

Nov. 18. Secretary Banyar to Sir Wm. Johnson. Doc. Hist. N. Y. iv. 264.

Dec. 10. Rev. Andrews to Sir Wm. Johnson. Doc. Hist. N. Y. iv. 264.

Similar items, 1770-1774, in Doc. Hist. N. Y. 4to. ed. Vol. iv. 264-322.

ACTS OF THE CLASSIS OF AMSTERDAM.

J. H. LIVINGSTON.

1770, Jan. 9th. Art. 4. The candidate, John H. Livingston again declared, that he had written to the Consistory at New York, but had as yet received no letters; that as soon as he received a reply he would make known his decision to the Rev. Classis as to the call to that church, which has been sent to him. xiv. 216.

NEW YORK AND NEW JERSEY.

Classis proposes to hand over the whole business to Synod.

Section 8. It was resolved, in accordance with the resolution adopted July 17, 1769, that inasmuch as the majority of the Classes have not given us as free a hand to act in pursuance of the Synod's resolution,—to give over the whole business to the Synod; and also to write the same to the Assemblies in New York, to the Coetus, to the Conferentie, and to the Consistory of New York. The draft of such a letter was read, which shall be forwarded. xiv. 216.

KINGSTON.

Section 9. It was further resolved to send (return) the call of Kingston, to Mr. Klopper; and the letter written to him, was read and approved. xiv. 216.

THE CLASSIS OF AMSTERDAM TO THE COETUS; TO THE CONFERENTIE; AND TO THE CONSISTORY OF NEW YORK. JAN. 9, 1770. VOL. 31, PAGE 331. No. 197.

Rev. Sirs and Beloved Brethren:—

On Sept. 4, 1769 we wrote to you that the Christian Synod of North Holland had authorized our Classis to treat with you, in its name, in order to effect such harmony among you as should be mutually satisfactory; but this resolution of Synod, was subject to the approbation of the Classes, whose replies we awaited.

We have now received advices from all the Classes, but have found them such that nothing can be done by us before the holding of the Synod, when this subject will be further handled. We can, therefore, tell you nothing, as yet, of the result. We send herewith, only to the Conferentie, the Minutes of the Synod held at Edam, in 1769.

Hoping that the God of peace may be with your Assembly, congregations and persons, and may give you peace at all times and in every way, we sign ourselves,

Peter Curtenius, Dep. Praeses.
Daniel Serrurier, Dep. Scriba.

Amsterdam, Jan, 9, 1770.

THE CLASSIS OF AMSTERDAM TO MR. CORNELIUS KLOPPER OF NEW YORK, JAN. 9, 1770. VOL. 31, P. 332. No. 198.

Worthy Sir:—

In reply to your letter of May 12, 1769, we are obliged to say with sorrow, that, notwithstanding all our efforts to find an able Pastor for the church of Kingston, we have not succeeded. The number of candidates who wish to go across the sea is very small. We cannot even find a sufficient number for the Colonies of our own state, (viz. Netherlands), and must often wait long before we can fill such vacant place.

We are therefore obliged to send back the request of Kingston, with their (blank) call—neither can we comply with the request to send a written dismissal of Rev. Meyer at present. For we greatly desire and have a little hope that the brethren of the Coetus and Conferentie Assemblies may be pacified, and unite with each other; and we fear that a dismission sent now might possibly give new occasion for estrangement. We hope that when the Union of all the brethren shall take place, that that Union Body may be able to settle everything to the satisfaction of everybody, including the affairs of the Church of Kingston.

We kindly request you to communicate this to the Church at Kingston, or to send them this letter with the (returned) call, even as you had the goodness to communicate to us their letter to you.

Wishing God's most precious blessing upon that Church, as well as upon your person and family, we have the honor to sign ourselves, etc., etc.

(Signed as above)

Amsterdam,
Jan 9, 1770.

JOURNAL OF NEW YORK ASSEMBLY.

Various Efforts to repeal or amend the Ministry Act of 1693. Defeated.

1770, Jan. 8. "A petition of several of the Freeholders in behalf of themselves and others, in the county of Albany, was presented to the house and read, praying that a Bill may be brought in to repeal the act (Sept. 1693) which compels persons of all denominations in the counties of Westchester, New York, Queens and Richmond, to pay to the clergymen of churches to which they do not belong, and for other purposes."

"Ordered, That the said petition be referred to a Committee of the whole house."

1770, Jan. 25. "Mr. De Witt from the Committee of the whole house, to whom was referred the Bill entitled, "An Act to exempt the inhabitants of the counties of Westchester, New York, Queens and Richmond, from any taxation for the support of the ministers of churches to which they do not belong, reported the proceedings of the Committee to have been in manner following, viz.

"That after having read the first clause of said Bill, Capt. De Lancey moved that the words, "except such as are or profess themselves to be of the Episcopal denomination, and more frequently or ordinarily attend divine service, according to the rights of the Church of England," be struck out of the said clause, and the question being put therein, it was carried in the affirmative in the manner following, viz.

Affirmative		Negative
Mr. De Lancey	Mr. Nicholl	Col. Schuyler
Mr. Thomas	Mr. Speaker	Mr. Ten Broeck
Mr. Seaman	Mr. Walton	Mr. Ten Eyck
Mr. Billot	Mr. Van Kleeck	Mr. Wynderse
Mr. Philips	Mr. Gale	Mr. Kissam
Mr. De Noyellis	Mr. Boeram	Mr. Van Cortlandt
Capt. De Lancey		Mr. Clinton
		Col. Woodhull
		Capt. Seaman.

Mr. Speaker then moved that the Bill be rejected; After debate it was carried in the negative.

Negative: De Noyellis, Gale, Clinton, Col. Schuyler, Ten Broeck, Ten Eyck, Wynderse, Van Kleeck, Col. Philips, Col. Seaman, De Lancey, Van Cortlandt, Jauney, Rapalji, Kissam, Capt. Seaman, Col. Woodhull, Nicholl, Billot.

Affirmative: Mr. Speaker, Walton, Capt. De Lancey.

Col. Schuyler made the following motion:

"I move that so much of the Bill as is contained between the word "same" in the second line, and the word "and" in the eighth line, be struck out and the following be substituted in lieu thereof, viz. "That all such person or persons, as are not in communion with the Church of England, shall, for and after the publication of this act, be exempt and they are hereby exempted, from paying any part of the said tax; and that such proportion of said tax as has been annually paid by persons, not being in communion with the Church of England, shall not in future be raised in any of the said counties, or on any part of the inhabitants thereof, anything in the said act to the contrary notwithstanding;" which passed in the affirmative.

Mr. De Witt then reported the amendments which had been made, and delivered the Bill with the amendments, in at the table when the same were again read and agreed to by the house.

Ordered, That the Bill with the amendments be engrossed.

1770, Jan. 26. The engrossed Bill was read the third time and passed.

Ordered, That Mr. De Witt and Mr. Ten Broeck do carry the Bill to the Council and desire their concurrence thereto.

1770, Jan. 27. Capt. Seaman made a motion to request the Council, to acquaint this house what progress they have made in the Bill entitled, An Act to exempt the inhabitants of the counties of Westchester, etc. from any taxation for the support of ministers of churches to which they do not belong.—Capt. Seaman and Col. Schuyler were sent to make the inquiry.

Ans. It had been read once, and ordered to a second reading.

[See April 20, 1777, and April 17, 1784.]

SLIGHT AMENDMENT TO THE MINISTRY ACT OF 1693. CHANGE OF TIME FOR ELECTING OFFICERS.

JOURNAL OF THE NEW YORK ASSEMBLY.

1770, Jan. 11. "Capt. De Lancey moved for leave to bring in a Bill, to amend an act, entitled, "An act for settling a ministry, and raising a maintenance for them in the city of New York, county of Richmond, Westchester and Queens counties, so far as the same relates to the city and county of New York."

"*Ordered*, That leave be given accordingly."

1770, Jan. 12. De Lancey presented his Bill, as proposed above, which was read the first time and ordered a second reading.

1770, Jan. 16. The above Bill was read the second time, and committed to a Committee of the whole house.

1770, Jan. 24. "Capt. De Lancey, from the Committee of the whole house to whom was referred the Bill entitled "An act for settling a ministry and raising a maintenance for them in the city of New York, county of Richmond, Westchester and Queens counties, so far as the same relates to the city and county of New York,"—reported that they had gone through the Bill, altered the title and made several amendments thereto, which they had directed him to report in his place, and afterward delivered the Bill with the amendments, in at the table, where the same were again read and agreed to by the house."

"*Ordered*, That the Bill with the amendments be engrossed."

1770, Jan. 25. "The engrossed bill, entitled, "An Act to amend an act entitled, "An act for settling a ministry and raising a maintenance for them in the city of New York, county of Richmond, Westchester and Queens counties; and an act entitled, "An Act to enable the inhabitants of the city of New York, to choose annually two Vestrymen for each respective ward within the said city, so far as the same relates to the election of Church Wardens and Vestrymen of the city of New York, was read the third time."

"*Resolved*, That the Bill do pass."

"*Ordered*, That Capt. De Lancey and Mr. Nicholl, do carry the Bill to the Council, and desire their concurrence thereto.

JOURNAL OF THE NEW YORK COUNCIL.

1770, Jan. 25. C. Colden, Governor.

The Assembly sent to the Council a Bill entitled, "An act to amend an Act entitled, An Act for settling a ministry and raising a maintenance for them in the city of New York, county of Richmond, Westchester and Queens counties; And an Act entitled, "An Act to enable the inhabitants of the city of New York to choose annually two Vestrymen for each respective ward within the said city, so far as the same relates to the election of Church Wardens and Vestrymen of the city of New York," and desired the concurrence of the Council. *Council Journal*, 1743. Read and ordered to a second reading, 1743. Committed, p. 1744. Reported and read the third time, and passed, and Assembly notified, p. 1745. Enacted, p. 1750.

1770, Jan. 26. A message from the Council by the Hon. Henry Cruger, Esq., acquainting this house that the Council have passed the following Bill without any amendment, viz.,

1770

The Bill entitled "An Act to amend an act entitled, "An Act for settling a ministry and raising a maintenance for them in the city of New York, county of Richmond, Westchester and Queens counties; and an act entitled, an act to enable the inhabitants of the city of New York, to choose annually two vestrymen for each respective ward within the city, so far as the same relates to the election of the Church Wardens of the city of New York. See Jan. 27.

PROPOSED ACT TO EXEMPT PROTESTANTS FROM COMPULSORY CHURCH RATES. DEFEATED.

JOURNAL OF THE NEW YORK ASSEMBLY.

1770, Jan. 12.

"Mr. Thomas from the Committee of the whole house, to whom was referred the bill entitled, "an act to exempt protestants of all denominations from paying any clergyman by compulsory taxation," reported, that they had gone through the bill, and made several amendments thereto, which they had directed him to report to the house, and he read the report in his place, and afterward delivered the bill, with the amendments, in at the table, where the same were again read and agreed to by the house."

1770, Jan 13. Die Sabatii.

"The engrossed bill, entitled "an act to exempt protestants of all denominations from paying any clergyman by compulsory taxation," was read the third time."
"*Resolved*, That the bill do pass."
"*Ordered*, That Mr. Thomas and Mr. Rapalje, do carry the bill to the Council, and desire the concurrence thereto."

1770, Jan. 24.

Mr. Clinton made the following motion:
"I move that a message may be sent to the Council, desiring them to acquaint this house what progress they have made in the bill entitled, "an act to exempt protestants of all denominations from paying any clergyman by compulsory taxation," sent up to them on the 13th inst."

"*Ordered therefore*, That Col. Schuyler and Mr. De Witt wait upon the Council, and desire that they will acquaint this house, what progress they have made in the said bill."

1770, Jan. 25.

"A message from the Council by the Hon. Roger Morris, Esq., acquainted this house, in answer to their message of yesterday, desiring to be informed what progress the Council have made in the bill, entitled "an act to exempt protestants etc.," that they have rejected the said bill."

[See Ap. 20, 1777, and Ap. 20, 1789.]

PROPOSED ACT TO ENABLE ANY PROTESTANT CONGREGATION TO HOLD PROPERTY. DEFEATED.

JOURNAL OF NEW YORK ASSEMBLY.

1770, Jan. 12. Col. Schuyler, from the Committee of the whole house to whom was referred the Bill entitled, "An Act to enable every church or congregation of Reformed Protestants, in the county of Albany, without discrimination, to take and hold real estate to the value of £..... per annum, given to them for the support of the Gospel," reported, that they had gone through the Bill, altered the title and made several amendments thereto; which they had directed him to report to the house, and he read the report in his place, and afterward delivered the Bill, with the amendments in, at the table.

"*Ordered*, That the said reported Bill be read to-morrow morning:" (This was done Jan. 13.)

Jan. 13, 1770. Die Sabatii.

"*Ordered*, That the Bill with the amendments be engrossed."

1770, Jan. 16. "The engrossed Bill entitled, "An Act to enable every church or congregation of Reformed Protestants in the counties therein mentioned, without discrimination, to take and hold estates to the value of one hundred pounds sterling, per annum, given to them for the support of the Gospel, and for other purposes therein mentioned," was read the third time. *Resolved*, That the Bill do pass.

JOURNAL OF NEW YORK COUNCIL.

1770, Jan. 16. An Act to enable every church or congregation of Reformed Protestants in the counties therein mentioned without discrimination to take and hold estates to the value of one hundred pounds sterling, per annum, given to them for the support of the Gospel and for other purposes therein mentioned.

Sent from the Assembly to the Council. Brought up and read, 1734; committed, 1736; rejected, 1738-9, (Jan. 23). Committee from the Assembly to inquire concerning its fate, (Jan. 25), 1742; informed of its rejection, 1742.

JOURNAL OF THE ASSEMBLY.

1770, Jan. 24. Col Schuyler made the following motion:

"I move that a message may be sent to the Council, desiring them to acquaint this house with what progress they have made in the Bill entitled, "An Act to enable every church or congregation, etc.

"*Ordered therefore*, That Mr. De Noyellis and Mr. Jauncey wait upon the Council, and desire that they will acquaint this house with what progress they have made in the said Bill."

"A message from the Council, Jan. 25, 1770, by the Hon. Jos. Reade, Esq., acquainting this house in answer to the message of yesterday, desiring to be informed what progress the Council have made in the Bill entitled, "An Act to enable every Church or congregation, etc."—that they have rejected the said Bill.

1770, Jan. 25. Assembly sends a Committee to the Council to ask what progress the Council had made on Bill of Jan. 16, 1770. Informed, p. 1742.

1770, Jan. 26. C. Colden, Governor.

The General Assembly sent a Bill to the Council, desiring their concurrence, entitled, "An Act to exempt the inhabitants of the counties of Westchester, New York, Queens and Richmond, from any taxations for the support of the ministers of the churches to which they do not belong." *Council Journal*, p. 1746. Read first time and second reading ordered, 1746. Jan. 27. The Assembly inquired, by Committee, what progress was made in the Bill of Jan. 26. Informed. (No further action found.)

JOURNAL OF THE NEW YORK ASSEMBLY.

1770, Jan. 16.

Samuel Isaacs, a Jew, petitioned for naturalization.

Mr. Thomas moved for leave to bring in a bill, to enable the people commonly called Quakers, in this colony, to hold and enjoy the privileges which are therein mentioned.

1770, Jan. 18.

The Quaker bill was read first time and ordered to a second reading.

(These efforts, repeatedly made to repeal sectarian legislation, before the Revolution ought to be studied up *de novo*, by a careful examination of each attempt, in the Journals of the Assembly and the Council, and the correspondence and pamphlets of the times. The unsuccessful efforts to secure Church Charters, by all denominations except the Reformed Dutch and the Episcopal Churches, ought also to be included. Investigation would bring not a little literature to light on the subject. E. T. C.)

CHURCH OF NEW YORK.—CHORISTER, ETC.

New York, Jan. 22nd, 1770.

Consistory held after calling on God's name.

It was represented that no interest had been paid on the bond of Isaac Uitdenboget, in four years. Thereupon the Consistory resolved that he should pay the same by next May, or else give a deed for the house and lot. If not, then the bonds should be given into the hands of a lawyer.

Resolved that the two bonds of Peter Vermillie and Josua Bishop, amounting to £389:12:6, should be given to Isaac Valentine on condition that he give a mortgage for the same land bought of Peter Vermilla before named.

Jno. Bogart, Jr., Pieter Keteltas, Evert Byvanck, John Duryee and Jno. Gilbert were chosen a committee to assist Jno. de Peyster in the arrears, on the grounds of Mr. Harpending.

Anthony Rutgers having bought three seats in the New Church, and never having paid for them, although from time to time he promised to do so, the Consistory resolved to send the Elders Byvanck and Bogart to him with a request to complete the purchase. Otherwise the Consistory will be obliged to sell them again.

Resolved that Peter Louw be accepted for one year as foresinger in the North Church, and receive therefore £10. salary, to commence from June 1st; and it is not the purpose of the Consistory to increase the salary when the full service is rendered in the church. He is also allowed to catechise the children. This shall be made known to the congregation, yet he shall not receive any salary therefor from the church, but be satisfied with the month's pay of the children.

Henry Tiebout, has been appointed in June, door keeper, grave digger, etc., of the North Church. He is, according to the Articles of Agreement, to receive £10. yearly, even as is given to the door keepers of the Old Church and the New Church. The Consistory also grants him liberty to call on the congregation for their support.

Signed, etc., Arch. Laidlie, p. t. President.

ANGELICAN CHURCHES AT JAMAICA, NEWTOWN AND FLUSHING, L. I.

Rev. Mr. Bloomer to the Secretary.

Inefficiency of the Ministry Act.

Jamaica, February 15th, 1770.

Reverend Sir:—

I preach at the three Churches of Jamaica, Newtown and Flushing alternately & generally to crowded assemblies who behave during divine Service with the utmost decency & decorum, the Churches are neat, well finished buildings, But those of Newtown & Flushing rather small for the Congregations, the former of which the people propose to enlarge in the spring of the year, but although I reap the satisfaction of enjoying the love & esteem of my hearers, yet I am sorry to acquaint the Society that my happiness is much obstructed on account of a troublesome Lawsuit I am under the obligation of commencing against the parish for a Salary of sixty pounds a year allowed by an Act of the Province to the Minister who is legally inducted by the Governor the law for raising this sum obliges the people of the parish consisting of all denominations annually to elect ten Vestrymen and two Church Wardens who are to call within one year after a vacancy, a sufficient Protestant Minister of the Gospel who they are to present to the Governor or Commander in Chief of the Province for Induction* & as Dissenters compose a great majority of the Parish, they are careful to admit none into those Offices, but such as are opposed to calling & presenting a Minister of the Church of England and in order to evade paying the Salary (which being raised by tax

*This is a mistake. See Ministry Act, Sept. 22, 1693. The framers of the Law refused to put in the Act "to be inducted by the Governor." See page 1079, Vol. 2, of these Records.

they complain of as a burthen) & at the same time comply with the law, they some years ago called & presented to the Governor a Minister of the Presbyterian persuasion but he was refused induction and as the Act only specifies that he who is called, shall be a sufficient Protestant Minister of the Gospel, without confining them to any particular denomination, they imagine that the Law has been complied with on their parts & absolutely refuse paying me any money raised by virtue of that Act, notwithstanding my being inducted, by Authority from his Excellency the Governor, as I am destitute of a Call from them, who being dissenters & chiefly Presbyterians are averse to the supporting of the Church of England. This dispute has been once determined by a due course of Law in favor of Rev. Mr. Poyer, one of my predecessors, since which time they have constantly raised and paid it without trouble, but now appear resolved to stand another trial.

—Doc. Hist. N. Y. Vol. iii. p. 201.

LIEUTENANT GOVERNOR COLDEN TO THE EARL OF HILLSBOROUGH. Law passed by the Assembly against compulsory church rates, rejected by the Council.

New York, February 21, 1770.

My Lord.

.....

The persons who appear on these occasions are of inferior rank, but it is not doubted they are directed by some persons of distinction in this place. It is likewise thought, they are encouraged by some persons of note in England. They consist chiefly of Dissenters, who are very numerous, especially in the country, and have a great influence over the country Members of Assembly. The most Active among them are independants from New England, or educated there, and of Republican principles. The friends of the administration, are of the Church of England, the Lutherans, and the old Dutch congregation, with several presbyterians. From this the reason will appear of some Bills having passed the House of Assembly in favour of the Dissenters, and in prejudice to the few ministers of the Church of England, who have stipends by a Law of this Province. There was less opposition to them in that house, from the confidence they had, that they would not be passed by the Council—they were accordingly rejected there. I must leave it to your Lordships judgment, whether these things deserve His Majesty's attention, and I transmit to the Plantation Board a printed copy of the journal of the Assembly to enable you to form your judgment thereon.

My Lord, Your most obedient and faithful servant, Cadwallader Colden.

—Col. Docs. N. Y. Vol. viii, pp. 206, 208, 209.

CHURCH OF NEW YORK.—FULTON ST. CHURCH.

1770, March 15. Consistory held after calling on God's name.

The Church-Masters gave in two accounts of John Montanye, glazier, and Peter Marselisse, carpenter, for the enclosure of the New Church, which they are unable to pay for lack of income. *Resolved*, That the Treasurer, E. Bancker, expend ninety five pounds for this purpose—this money to be returned to him from future income.

On a request in behalf of Mr. Van der Swan, it was agreed that for one year, the sum of sixteen pounds should be given him for house rent, out of the Deacons' treasury, in quarterly payments.

The Elders, Byvanck, Ketcltas and Bancker, were appointed with the Church Masters, to regulate the pews of the Old Church and of the New Church; especially in regard to the pews of those who have removed or gone to other churches. They are also to revise the old lists of Jan Montanye, under the inspection of the Church-Masters.

J. Ritzema, p. t. Pres.

Lib. B. 374.

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ACTS OF THE CLASSIS OF AMSTERDAM.

Letter from Prof. Rodgers to the Synod.

1770, April 1st. Art. 3. Rev. Longueville delivered over a letter from New York, addressed by the Highly Learned Mr. Rodgers,* Theol. Prof. at New York, to the Christian Synod of North Holland. He requested that he might be informed as to the resolution of the Christian Synod thereon. The Rev. Tetterode, who will be a delegate to said Synod, has agreed to attend to this. xiv. 219.

CALL OF LIVINGSTON TO NEW YORK.

Art. 5 ad 4. The Rev. John H. Livingston handed in to the Classis the call extended to him, and declared that he accepted this call in the fear of the Lord. He wished to be examined at this Classis. xiv. 219.

EXAMINATION.

Art. 11. The Rev. Camps having preached on Luke 9: 56; Livingston on John 17:3, "And this is Life Eternal that they might know Thee, the only true God, and Jesus Christ, whom thou hast sent;" Lepper on John 1: 7; Staphorst on Heb. 4: 16; van Marle on Gen. 15: 1; they, especially the latter four, gave so much satisfaction to the High Rev. Deputy and to the Assembly, that they were admitted to the examination.

The Rev. Mr. Examiner, with all carefulness, interrogated them, in Hebrew, on Gen. 15; in Greek, on Heb. 4; and subsequently on the most important points of sacred theology.

The High Rev. Deputy, however, and the Assembly, could not make up their minds to admit Rev. de Camps to the Sacred Ministry for India.

But the other four were admitted with full freedom (ruimte, room,) and pleasure; the two former to the churches which had called them; and the two latter to the Sacred Ministry, (or licensure.) They all repudiated the condemned opinions of Prof. Roel and Dr. Bekker; agreed to read the Forms for Baptism and the Supper, especially those three questions in the Form for Baptism, without change; signed the Formulae of Concord; and the two former were also ordained to the Sacred Ministry by the laying

*This was Rev. Dr. John Rodgers, a Presbyterian Minister, but hardly a Prof. of Theology. He was in the ministry from 1747-1811; and was pastor of the First Presbyterian Church, Wall street, New York City, from 1765-1811, and took a great interest in the prosperity of the Dutch Church. See his Memoirs by Rev. Dr. Samuel Miller, 1813.

on of hands. They also promised that they would keep up the correspondence with the Classis.

The two latter also took the oath against Simony. The Examiner was thanked, and the Clerk directed to give the gentlemen a laudable certificate. Quod factum.

And as the arrival of the High Rev. Mr. Deputy, and the welcome extended to him by the Mr. President, had been attended with wishes for the Divine blessing on him; so also did his High Reverence depart, conducted by the Clerk. xiv. 220, 221.

CHURCH OF NEW YORK.

Plan of Union. Request a Patent for Tract of land.

New York, April 9th, 1770.

Consistory held after calling on God's name

A letter was read from the Rev. Paul Serrurier, scriba of the Classis of Amsterdam, dated Sept. 4, 1769, stating that a Plan would be immediately sent over for reuniting the divided brethren of the Dutch congregation in these Provinces.

The Elder, Abram Lott informed the Consistory, that he had gone to the Hon. Cadwallader Colden, Lieutenant-Governor, and requested that his Excellency would grant a patent for 24,000 acres, on the same footing on which he had granted a patent to the English Church and College, viz., free from his Excellency's fees. This he immediately and freely consented to and promised to effect, provided a patent could be made out during the time he had the administration of the government. [See April 30.]

Whereupon the Consistory resolved that all possible diligence should be used to obtain the said land. And the said Elder Lott has undertaken to find out a fit tract of land for which a patent shall be taken on the above conditions.

At the request of Elder Anthony Ten Eyck, a lease granted on Sept. 22nd, 1767, to Henry Brevoort, for a lot at the corner of William and John streets, was given up, and a new one in its place given to Gerrit Scholter for the same ground, for fifteen years, to begin from the first of May, 1770.

Signed etc.,

Lambertus de Ronde, p. t. President.

ANGELICAN CHURCH AT NEWBURGH.

Petition of St. George's Church, Newburgh, for a Charter. April 16, 1770.

To the Honourable Cadwallader Colden, Esq. Lieutenant Governor and Commander in Chief of his Majesty's Province of New York and Territories thereon depending in America in Council.

The Petition of the Minister, Church Wardens and Vestrymen of St. George's Church in the Parish of New Burgh Precinct of New Burgh & County of Ulster in the Province of New York.

Humbly Sheweth

That your Petitioners having the advantage of the Episcopal Church warmly at heart, & finding their good Intentions towards it, in a great measure Defeated, for want of a Royal Charter of Incorporation have been strongly induced to lay our

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Cause before your Honor, & most humbly to Pray, That your Honor will be pleased to grant Your Petitioners and their Successors His Majesty's Royal Charter of Incorporation with such Immunities & Privileges and under such Restrictions and limitations as to your Honour shall seem Just and Reasonable.

And your Petitioners as in Duty Bound shall Pray.

John Sayre, Missionary.
Samuel Fowler
William Ellison
John Ellison
Stephen Wiggins
Leonard Smith
Samuel Winslow
Nathan Purdy.

April 16th, 1770.
1770, May 2nd Read in Council & granted.

—Doc. Hist. N. Y. Vol. iii. p. 364.

CHURCH OF NEW YORK.

Petition for a Tract of Land.

New York, April 30th, 1770.

Consistory held after calling on God's name.

The tract of land spoken of in a previous meeting, to be asked for from the Lieutenant-Governor, was already granted to Mr. Jauncey. Thereupon Mr. Abram Lott stated that there was a tract remaining in the County of Gloucester adjoining that belonging to the Church of England. The Consistory resolved to make immediate application for that or some other good tract of land. [See April 9, and Aug. 13.]

Isaac Uyten Bogart, owing the church a bond and mortgage for two hundred pounds with four years interest, six and fifty pounds, appeared in Consistory and promised that he would sell his house at public vendue on the 1st of June, and so discharge his debt. With this the Consistory was satisfied. The Treasurer, Bancker, is to advertise it in the newspapers.

Mr. Welp requested ten pounds for his wife for the use of the room for the Consistory.

Resolved, That the Deacons pay this amount; but also Resolved, That Mr. Welp's appointment for a time as Visitor of the Sick and Catechist, with an added salary of £16., from this time cease; for he is not in a condition, owing to bodily infirmity, to bear the burden; and especially since the Consistory makes no use of him in these offices.

Signed etc.,

J. Ritzema, p. t. President.

CHURCH OF NEW YORK.

Dr. John H. Livingston accepts call.

New York, May 10th, 1770.

Consistory held after calling on God's name.

A letter from the Rev. Mr. Livingston, at Utrecht, was opened and read. It was found to the full satisfaction of the Consistory, inasmuch as he accepts the call, and will take the first opportunity to journey hither.

Mr. John Van Zandt, on account of arrears of rent, which he was unable to pay, requested the Consistory to take a young Negro, valued at £45., in payment of the debt, and discharge him; and also to grant him a new lease for 15 years in place of the old one. To this the Consistory agreed in view of the great loss he had suffered in the last fire.

Signed etc.,

J. Ritzema, p. t. President.

PRESENTATION OF A CLOCK FOR CHURCH TOWER.

New York, May 30th, 1770.

Consistory held after calling on God's name.

Simon Johnson, Esq., appeared in Consistory and showed that he had received from England a Clock with all its appurtenances for the North Church. This he offered as a free gift to the Consistory for the congregation and the use of the said church, to be hung in the tower thereof. Thereupon the President and the members of the Consistory, for themselves and in the name of the Congregation, gave him hearty thanks for his generous gift. Pieter Keteltas, Henry Kip, William Heyer and Jas. Beekman were appointed to go this afternoon to Mr. Johnson and receive his gift.

Signed etc.,

J. Ritzema, p. t. President.

REPRESENTATION OF THE LORDS OF TRADE ON AN APPLICATION FROM THE COLLEGE IN NEW YORK. (APPLICATION OF KINGS COLLEGE FOR THE PRIVILEGES OF A UNIVERSITY; AND FOR A REMISSION OF QUIT RENTS ON A TRACT OF LAND.)

Whitehall, June 2, 1770.

To the Right Honorable the Lords of the Committee of His Majestys most Honorable Privy Council for Plantation Affairs.

My Lords,

Pursuant to your Lordships order of the 6th of last month we have taken into Our Consideration the Address of the College of the Province of New York "humble beseeching his Majesty to constitute that Seminary and University with such privileges, and with such an Establishment of Professors, as his Majesty shall approve; and also praying the remission of Quit Rents reserved on a Tract of Land lately granted in that Province for the benefit of the said Institution." Whereupon we beg leave to report to your Lordships.

That the protection and Encouragement of Seminaries and Institutions for the Propagation of true Religion and Learning in His Majestys American Colonies are objects well deserving your Lordships recommendation; and His Majestys Gracious attention; and the Rev. Dr. Cooper, president of the above College who has attended us in Support of this Address, having reported to us such a state of the Foundation under his care as gives us reason to believe it's further extension will be attended with beneficial affects, we do on this occasion adopt the same Policy as in Our late Report to your Lordships upon the Address of the Rector and Inhabitants of New York; and are of opinion that it will be advisable to comply with so much of the prayer of the above recited Address as respects the Remission of the Quit Rents submitting it to your Lordships that the expediency of this proposition in reference to the State of His Majesty's Revenue of Quit Rents and the Establishments thereon, must in this case as well as in that of the like application from the Rector and Inhabitants of the established Church in New York be left to the consideration of other departments; if however his Majesty should be graciously pleased to grant this Remission we think it should be accompanied with the same stipulation which we recommended in the case above referred to viz. That an annual Rent of six shillings and eight pence should be reserved to be paid by the said College of New York to the Governor or Commander in Chief of the Province sitting in Council in the Council Chamber on Monday after Easter in each year. And this we must observe to your Lordships is conformable to what was proposed by this Board and approved by Your Lordships in the Case of an application made to his Majesty in 1764 for a Grant of Lands in New York for the benefit of the said College.

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With respect to the proposal of erecting this College into an university with such privileges and professorships as his Majesty shall approve, the president Dr. Cooper* having omitted to furnish himself with a copy of the Charter and not being enabled to lay before Us sufficient Lights and Documents for the due investigation of a proposition of this nature and consequence and being also desirous of consulting his Constituents in New York upon such further Powers and Instructions as seem necessary on this head we desire leave to postpone our report upon that part of your Lordships reference until such time as the said president who is on the point of embarking for New York shall have in concert with the Constituents transmitted to Us such information respecting the proposition of erecting the College into an University, as may enable us to state to your Lordships our opinion thereupon.

We are, My Lords, Your Lordships most obedient and most humble Servants,

Hillsborough
Soame Jenkns
W. Jolliffe
Ed. Eliot.

—Col. Docs. N. Y. Vol. viii, pp. 296-298.

CHURCH OF NEW YORK.

New York, June 14th, 1770.

Consistory held after calling on God's name.

Resolved, That Evert Bancker, Pieter Keteltas, Henry Kip and Elias Brevoort be a Committee to examine the bonds belonging to the Church, and to call in such as are in danger, without further question.

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*SKETCH OF REV. DR. MYLES COOPER, SECOND PRESIDENT OF KINGS COLLEGE.

Reverend Myles Cooper, LL. D., the second president of King's (now Columbia) College, was born in England in 1735. He was educated at one of the great public schools, and afterwards went to Oxford, where he took the degree of M. A. in 1760, and was soon after chosen to a fellowship in Queen's College. In this course of education, he imbibed all the habits, opinions and tastes of an old fashioned Oxford man, in politics, religion and literature. In 1761, he published at Oxford, an octavo volume of miscellaneous poetry, which, however, appears to have been written several years before the time of its publication; as he observes in his preface, that the greater part of the volume was not only written, but actually printed off before the author had seen the age of twenty-four. It may be examined in the Society Library, New York. His reputation as a scholar stood so high in the university, that in 1762, when Dr. Johnson, the first president of the College of New York, applied to Archbishop Secker, to select from one of the English universities, a person qualified to assist him in the course of instruction, and shortly to succeed him as president, that excellent and learned prelate, after much inquiry, recommended Mr. Cooper, as in every point fully qualified for that important station; who, after receiving priest's orders in the Church of England, came over to this country about the close of the year 1762. He was welcomed with great affection, and was immediately appointed Professor of Moral Philosophy. The duties of his office he discharged with so much ability, that the president, who had for some time wished to retire from active life, and had only been restrained from it by his zeal for the interests of the College, now resigned his office to Mr. Cooper, who was elected president in May, 1763, being then only in the twenty-eighth year of his age. In 1768, the degree of LL. D. was conferred on him by the University of Oxford; and in 1771, he visited England and on his return to New York entered indiscreetly into the exciting political controversies of the day. He published, in 1774, "The American Querist; or some questions proposed relative to the present disputes between Great Britain and her American Colonies. By a North American. New York, 1774." 8vo., pp. 32. This pamphlet on the 8th of September was, in full conclave of the Sons of Liberty in New York, committed to the flames by the hands of the common executor. He is also represented as the author of a Tract entitled: "A Friendly Address to all reasonable Americans, on the subject of our political confusions. In which the necessary consequences of violently opposing the King's troops, and of a general non-importation, are fairly stated. New York, 1774." 8vo., pp. 32. This pamphlet on the 8th of September was, in full conclave of the Sons of Liberty in New York, committed to the flames by the hands of the common executor. He is also represented as the author of a Tract entitled: "A Friendly Address to all reasonable Americans, on the subject of our political confusions. In which the necessary consequences of violently opposing the King's troops, and of a general non-importation, are fairly stated. New York, 1774." 8vo., pp. 56. But Dr. Hawkins says, 'twas published by the Rev. Dr. T. B. Chandler, of Elizabethtown, N. J. *Historical Notices of the Church of England in the Colonies*, 160. The boldness with which Dr. Cooper maintained, in his writings and conversation, principles and sentiments highly offensive to a most numerous party, at a time of great popular excitement, at length so aroused the indignation of his political opponents, that on the night of May 10th,

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Isaac Uytden Bogart, not fulfilling his promise, (see April 30,) Resolved, That if he will make over his house to William Heyer and Isaac Stoutenberg, they will grant a delay until next November, if by this he can get a better opportunity to sell the house to his advantage.

Signed etc.,

J. Ritzema, p. t. President.

PROCEEDINGS OF SIR WILLIAM JOHNSON WITH THE INDIANS.

Proceedings at a Treaty with the Six Nations, the Indians of Canada, the several dependent Tribes, and the Deputies from the Cherokee Nation, held at the upper settlements, near the German Flats in July 1770, by Sir William Johnson, Baronet.

Christianized Indians want a Missionary to instruct them.

.....

At night Sir William had a conference with a principal Sachem and Warrior of each Nation, when he spoke with them on the subjects for the meetings to-morrow—he found that besides some grievances, which were to be the subject of the future proceedings, the Indians were suspicious, that the English intended totally to neglect, and disregard them, and that this opinion daily gained ground amongst the several Nations. The Chiefs spoke with much warmth on the reduced state of those living under

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1775, his lodgings in the College were forcibly entered by a mob, to the fury of which, had he been found there, he would probably have fallen a victim. A few days previous had been published a letter, dated Philadelphia, April 25, 1775, addressed to Dr. Cooper and four other obnoxious gentlemen of New York, ascribing to them, and to their assurances of the defection of the latter city, all the hostile proceedings of England—the blood of their fellow subjects who had fallen in Massachusetts; towns in flames; a desolated country; butchered fathers; weeping widows and children, with all the horrors of a civil war. They are denounced as *parricides*, and told that the *Americans*, reduced to desperation, will no longer satisfy their resentment with the execution of villains in effigy; and the letter concludes—"Fly for your lives, or anticipate your doom by becoming your own executioners. Three Millions." But the design of his enemies was frustrated by one of Dr. Cooper's former pupils, who, preceding the throng of several hundred men, admonished him of his danger just in time to save him. He escaped, only half dressed, over the College fence; reached the shore of the river, when he found shelter in the house of Mr. Stuyvesant, where he remained for that day, and during the night following took refuge on board the Kingfisher, Captain James Montague, an English ship of war at anchor in the harbor, in which, soon afterwards, he sailed for England. He resided for some time at Oxford, where he kept the anniversary of those events, the following year, by writing a poem full of the circumstances, entitled "Stanzas written on the evening of the 10th of May, 1776, by an Exile from America;" which was published in the *Gentleman's Magazine* for July, of the same year. On the 13th of December, 1776, being the day appointed for a general fast, he preached a sermon before the University, "On the Causes of the present Rebellion in America." *Catalogue New York State Library.* The publication of this sermon gave rise to much controversy between the whig and tory parties of that day. He afterwards became minister of the first Episcopal Chapel in Edinburgh, where he continued to officiate to a very respectable congregation until his death, which took place in 1785. He died suddenly, and was interred in the Episcopal burying ground. Dr. Cooper was, as has already been remarked, a true Oxford man, and in all probability, fully agreed in his opinions, prejudices and tastes, with Dr. Samuel Johnson. His political pieces are distinguished for great strength and elegance of style, as well as for a boldness of satire and severity of sarcasm, which have seldom been surpassed. His moral character was without any serious reproach, although grave men were occasionally offended by the freedom and conviviality of his social habits. The memory of one of the peculiarities of his conversation, has been preserved by a sarcasm of a rival wit of the opposite party.

"And lo! a cardinal's hat is spread,
O'er punster Cooper's reverend head."

Trumbull's Mac Fingal.

There is a good portrait of him in one of the rooms of the New York Historical Society, and another in Columbia College, which have often been remarked for their striking resemblance to the common engravings of the poet Dryden. *Analectic Magazine*, xiv., 73; *Moore's Sketch of Columbia College.*—Ed.

—Col. Docs. N. Y. Vol. viii. pp. 297, 298.

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our Arms (as they called it), namely, the Mohawks, and others living amongst our settlements, who they remarked had been very usefull to us, and were now greatly neglected by the English.—The Mohawks in particular, (supported by the rest) signified their desire to speak in public, that His Majesty would take their case into Consideration, and allow them a Missionary, observing that they, and their Fathers had been Christianized, and attended for many years by Ministers of the Church of England—that a former King had built them a Church, and had taken much care of them, but that they have been now for many years without an English Clergyman, which gave them much concern.—Sir William, forseeing, that these, and many other matters of a private nature, would if spoken in publick, furnish part of the Confederacy with subjects for disagreable reflections, represented to them, that there would be no occasion to bring matters before the rest of the Nations, in which they were not particularly concerned, as he would lay them before His Majesty, from whose generous sentiments and pious regard for their future welfare, they might expect that they would be attended to.

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—Col. Docs. N. Y. Vol. viii, pp. 227, 237.

ACTS OF THE CLASSIS OF AMSTERDAM.

1770; Synodalia. Art. 44.

New York and New Jersey.

The Classis of Amsterdam received reports, by letters, of the action of the several Classes, regarding the pre-advice (see action of Classis, Sept. 4, 1769) of their Noble Mightinesses (the Synod of North Holland;) and which pre-advice (of the Synod, July 25, 1769,) had been accepted by the (Classical) delegates, subject to the approval (of the several Classes,) and all of which had been converted into a Synodical resolution: but the Classis (of Amsterdam) has discovered that the majority of the Classes leave it no liberty to effect, in the name of the Synod, such an agreement (between the Coetus and the Conferentie in New York) as shall tend best to the satisfaction of both parties: For the reports are as follows:

1. While the Classis of Alkmaar abides by the Synodical resolution adopted in the year 1763:

2. The Classis of Haarlem would gladly see, in case our (Amsterdam) Classis should know of some plan of uniting the parties in an amicable way, and to the greatest satisfaction of both sides, such Plan communicated to it, before it is sent, in order that it might express its opinion thereon as soon as possible.

3. The Classis of Hoorn abides by the pre-advice of their Noble Mightinesses, provided that our (Amsterdam) Classis shall not at all depart from the Plan indicated in the year 1768.

4. The Classis of Enkhuizen judges that the resolution of the year 1763 should be adhered to. (Only the Classis of Edam stood squarely by Amsterdam: there were six in all in the Synod of North Holland:)

Whereupon our (Amsterdam) Classis has resolved to declare to the Synod, that it resigns (afzien) forever the affairs of New York and New Jersey, and everything that needs to be done about that church. It leaves the whole business, henceforth, entirely to the care of Synod, (of North Holland) and surrenders all the letters which the Classis has received from the various parties, to do with them as the Synod shall deem best. This is done by these presents.

Rev. Longueville, minister in the English church at Amsterdam delivered to the Classis a letter from the (Presbyterian) Synod of New York, with the request that the Classis would cause the same to reach the Synod (of North Holland) through its delegates. This is also hereby ordered. xiv. 238, 239. [See Sept. 3.]

Action of the Synod of North Holland, July 31–Aug. 9, 1770. Pp. 31–35, Vol. 65.

Article 33.—Classical Changes.

New York:

Rev. John Livingston, S. S. M. C. was finally examined, and ordained to the ministry for the city of New York, April 1, 1770.

Article 42.—The German Churches.

.....

Rev. [Christian] Fred. Foering had been examined in the spring and assigned to the three churches at Germantown, Witpen and Worchester until the Meeting of the Coetus. Those three churches had again importuned to have him. The Coetus felt that it could not refuse their request and asks our approval.

.....

They cannot see but that the request concerning Rev. [Christian] F. Foering is right, and so have no objection to gratifying the wish of the three churches to which his Rev. has been assigned; and the action is approved. [Rev. Foering subsequently came to New York.]

.....

New York and New Jersey.

Their Honorable Mightinesses will await the report of the Classes.

The Corresponding Delegates had nothing of it in their Acts; and the Deputies had no remarks to make.

All the Classes refer to their letters to the Classis of Amsterdam. These were now read from their Acts.

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The Classis [of Amsterdam] having by letters received information of the decisions of the other Classes, concerning the advice of their Hon. Mightinesses, which its Commissioners had accepted, subject to their approbation, has found that the majority of the Classés do not leave it free to effect such an agreement, in the name of the Synod, as may prove to be most satisfactory to both parties.

1. Because the Classis of Alkmaar abides by the Synodical resolution adopted in 1763.

2. The Classis of Haarlem, in case our Classis might know of some way for uniting the parties in the most friendly way, would like to have the plan thereof communicated to it before it is sent over, so that it might give its opinion thereon as soon as possible.

3. The Classis of Hoorn acquiesces in the advice of their Hon. Mightinesses, provided our Classis does not, in substance, depart from the measures proposed in the year 1768.

4. The Classis of Enkhuysen is of opinion that the action of 1763 ought to stand.

5. The Classis of Edam falls in with the advice of their Hon. Mightinesses.

Whereupon our Classis resolved to state to the Synod, that it gives up for good the matter of New York and New Jersey; and henceforth leaves entirely to the care of the Synod whatever is to be done about that Church; giving into its hands all the letters which the Classis has received from the different parties, to do with them as it thinks best. This was done; but later, the (letters) were returned.

Upon the wise advice of their Hon. Mightinesses, particularly because of the new light thrown on this matter, so far as Rev. Ritzema is concerned, it was resolved that the Rev. Classis of Amsterdam be requested to keep that church under its supervision, and to act according to circumstances in matters that come up, subject, however, to the approval of the several Classes. These shall most speedily communicate their opinions thereon at the first meetings held, so that the Commissioners from Amsterdam may make report of them at the next meeting of the Classis.

In regard to a letter from the Presbyterian Synod of New York and New Jersey, and Philadelphia, of May, 1769, signed by Guilielmus Kirkpatrick, Moderator of the Synod, containing a request to enter into correspondence with the said Synod, it was resolved that the scribe shall reply to it, and state that the North Holland Synod takes pleasure in corresponding with churches that are, with her, of the same faith; but Alkmaar, Haarlem and Amsterdam take that letter, moreover ad referendum, (i. e. into further consideration).

CHURCH OF NEW YORK.

Grant of the Township of Leyden.

New York, Aug. 13, 1770.

A letter was read from the Rev. J. H. Livingston, dated at London, June 12, 1770, stating that he could not well come with the June Packet, but would with the next opportunity.

The resolution of the Consistory, April 30th, 1770, concerning the request to the Lieutenant-Governor, a tract of land, was not only acted upon, but accomplished; so that on Wednesday, August 8th, his Excellency signed and sealed the patent under the name of "The Townships of Leyden;" and in the presence of the Elder, Ab. Lott, delivered it into the hands of domine Joanne Ritzema as a gift, free from all costs coming to his Excellency. He showed himself pleased to have the opportunity of favoring the Dutch Church of New York. For this he was heartily thanked in the name of the Consistory. This was stated to him, together with the proposal of the further measures by which it might at the first opportunity be made over to the Consistory as a Corporation. [See April 30.]

In reference to this, a request was made by Justice Sliepер for the assistance of the Consistory in making an open road through the same. This road runs to the length of forty miles through the neighboring patents and that of the Dutch Church.

And since the College (Kings) has given £10., we could not do less; and so the £10. was granted.

Signed etc.,

Lambertus de Ronde, p. t. President.

(See order in Council for erecting the county of Gloucester in northeastern New York, now Vermont, in which this township was located. Doc. Hist. N. Y. 4to. ed. iv. 390-1.)

New York, Aug. 20th, 1770.

Consistory held after calling on God's name.

The particular persons who sought and obtained the Patent above mentioned, viz., Pieter Keteltas, Abram Lott, etc., to-day signed over the same to the Ministers, Elders and Deacons for them and their successors, for the behoof of the Dutch Reformed Congregation in New York, forever.

Signed etc.,

Lambertus de Ronde, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

Committee (Delegates) ad Synodum.

1770, Sept. 3rd. § 8. The delegates to Synod report that the Latin letter from New York, brought before this Classis by Rev. Longueville, was delivered over to the Synod, and that the answer to this letter has already been forwarded to him in London by the Scriba Synodi; they recite the principal events that occurred at Synod, and refer further to the Acta of Synod. Further the Classis resolves that, in accordance with the proposition at the Synod of Alkmaar, 1770, the examinees, before signing the Formulae of Concord, must declare that they have previously read the same. xiv. 241, 242. [See 1770, Synodalia]

CHURCH OF NEW YORK.

Arrival of Dr. Livingston.

New York, Sept. 6th, 1770.

Consistory held after calling on God's name.

Dr. John H. Livingston, called to be minister from the Academy of Utrecht, for our Dutch Congregation, in the English tongue, presented all his Ecclesiastical, Classical, and Academical testimonials. From these, qualifications and lawful commission by the Classis of Amsterdam appeared, and he was thereupon received by the Consistory as an Associate in the Ministry of the Gospel, in a cordial address from the President, with expressions of desire for a blessing. These were confirmed by all the members of the Consistory.

Signed etc.,

Arch. Laidlie, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

New York.

Classis allowed to act on unofficial reports.

1770, Oct. 1st. Art. 6. The Committee on the Affairs of New York submit for consideration the following: Inasmuch as, according to a Synodical resolution, the affairs of New York were again recommended to this Classis, to act *pro re nata;* but in regard to which the other Classes must first state, if they consent to that resolution: Should not the Classis have the liberty when favorable reports come in from the several Classes, of writing, as soon as possible, to New York, both to the so-called Coetus, and to the Conferentie, as well as to the Consistory of New York, in answer to their letters sent as early as last year; and propose specifically in these letters some modification in reference to the appointment of Professors; touching the local combination either with the Presbyterian College at Princeton, or with the Episcopal College at New York, more fully mentioned in the proposal. This having been discussed, the proposed modification was indeed approved; but it was deemed by most of the members of Classis, that those letters, before they are sent off, must first be read at the next meeting of Classis, and be approved. xiv. 244.

THE CONSISTORY OF KINGSTON, PER REV. ISAAC RYSDYCK, TO THE CLASSIS OF AMSTERDAM, OCT. 10, 1770. VOL. 33, PAGE 206, No. 437.

(Abstract.)

A letter from the Consistory of Kingston, signed Oct. 10, 1770, by the elders, Adam Swart, C. J. Elmendorf, Adrian Wynkoop, and Benjamin Louw; and four deacons, Johannes Van Keunen, Petrus Baasen, Cornelis Beekman, Hendricus Jansen Jantz; and written, in the name and by the authority of the aforesaid Consistory, by Isaac Rysdyk, V. D. M., of Poughkpeepsie and Fishkill, as president protem, and scribe.

They complain that, although they have not the slightest reason to doubt our watchful care, their authorization for a call, transmitted to us four years ago, has, as far as they know, received no answer as yet, so that they find themselves still deprived of a capable pastor and teacher.

They request that, if we have not yet come to an agreement with a worthy minister for them, we might, as early and securely as possible, send back to them the authorization for a call, because they have opportunity to settle the matter in another way. Meanwhile they thank us for the trouble which, no doubt, we have already been put to, for them. They commend their case to our thought and care, and close with congratulations.

ADMINISTRATION OF THE EARL OF DUNMORE, GOVERNOR, OCTOBER 19, 1770–JULY 9, 1771.

CHURCH OF NEW YORK.

To His Excellency, the Right Honorable John, Earl of Dunmore, Captain-General and Governor-in-Chief in and over the Province of New York, and the Territories depending thereon in America, Chancellor and Vice Admiral of the same.

The Humble address of the Ministers, Elders and Deacons of the Reformed Protestant Dutch Church of the City of New York.

May it please your Excellency:—

We his Majesty's most dutiful and loyal subjects, the Ministers, Elders and Deacons of the Reformed Protestant Dutch Church of the City of New York beg leave most sincerely to congratulate your Lordship on your safe arrival in this Province, to the government of which our most gracious Sovereign has been pleased to appoint you.

With sentiments of the warmest gratitude to the best of Princes in placing a person of your Lordship's distinguished birth and amiable character to the chief command of this Colony; permit us, my Lord, to assure you of our ardent wishes and prayers that the same Providence which has safely conducted you through the perils and dangers of the ocean, may continue to smile on your person, family and administration.

The Dutch Church, my Lord, the most ancient in this Colony, has from time to time been distinguished with particular marks of the Royal favor; her invaluable rights and privileges inviolately preserved; and her members, we flatter ourselves, not undeservedly esteemed dutiful and loyal subjects to his Majesty and his Royal predecessors. We may therefore with the greatest sincerity promise ourselves your Lordship's support and countenance.

May the Supreme Disposer of all events long preserve your Lordship! May your administration meet with the approbation of our most gracious Sovereign; and may you, my Lord, long enjoy the esteem of a happy and grateful people.

We are my Lordship's most dutiful and obedient servants,

Arch. Laidlie, p. t. President.

Consistory Chamber,
New York, October 25, 1770.

His Lordship's answer was,

Gentlemen:—

I return you my sincere thanks for your address. I shall neglect nothing in my power to preserve to the ancient Dutch Church that security it has hitherto so deservedly enjoyed; and its members may depend upon my support and countenance.

JOURNAL OF THE NEW YORK ASSEMBLY.

1771, Jan. 7. p. 21. First reading of a Bill brought in by Mr. Ten Broeck entitled, "An Act to enable every church or congregation of Reformed Protestants in the county of Albany, without discrimination to take and hold estates to the value of one hundred pounds sterling. p. 22. Second reading. Referred to Committee of whole house. p. 49. Ordered that the above Bill be engrossed, p. 53. Bill passed. Messrs. Ten Broeck and Ten Eyck a committee to carry the Bill to the Council and desire their concurrence. Smothered in Council.

JOURNAL OF THE NEW YORK ASSEMBLY.

1771, Jan. 8. The Bill mentioned above on p. 77, (Jan. 16, 1770) was read a second time and committed to a Committee of the whole house.

1771, Jan. 26. The engrossed Bill mentioned above, (p. 77, Jan. 16, 1770) was read a third time and passed and sent to the Council by Ten Broeck and Ten Eyck.

ACTS OF THE CLASSIS OF AMSTERDAM.

New York.

1771, Jan. 8th. Art. 2. The Committee on the affairs of New York, report, that all the Classes, in accordance with the resolution of Synod, now gives liberty to the Classis of Amsterdam to act *pro re nata*, in the writing of their letters to New York. They furthermore make known that they have considered everything maturely; and accordingly they will now read to the Assembly the entire letter received from the church of New York, dated May 11, 1769.

The reply to this letter was also read by the Committee, which was approved for sending. They also read a letter to the members of the Coetus of New York, being a reply to a letter of theirs, dated May 5, 1769. They also read a letter to the members of the Conferentie of New York, being an answer to a letter of theirs, of May 5, 1769, signed by four ministers of the Conferentie. xiv. 245.

Ritzema.

Art. 2. Also a letter to Rev. Ritzema, being a reply to two letters from him, dated March 4, and May 9, 1769.

These were all approved for sending. xiv. 246.

THE CLASSIS OF AMSTERDAM TO THE CONSISTORY OF NEW YORK.

JAN. 8, 1771. VOL. 31, PAGE 344. NO. 207.

To the *Consistory* of New York.

Worthy Gentlemen and Much-esteemed Brethren:—

We duly received your two letters of March 31st and May 11th, 1769. In compliance with your friendly request in the first, we have ordained for service in your church, Rev. Mr. *Livingston*, after two examinations in which he was found by us to be very competent. We provided him with a proper Act. (Testimonial of ordination.) It gives us great satisfaction to learn that he arrived safely in your city, and has already assumed the duties of the sacred office among you.* It is our hearty wish that he make his ministry among you glorious. May he, moreover, besides this ministry among you, contribute much to bring about unity and peace generally, and promote true edification and blessedness, through the saving knowledge of our Lord Jesus Christ, together with the pure and godly walk necessary thereto.

The contents of your second letter, (May 11th, 1769) we could not answer "before that the Christian Synod had committed anew to us the care of the churches in New York and New Jersey, whereof we would have much rather been relieved. The

*He left Holland, June 1st, 1770, and wrote to the Consistory of New York on June 12th from London. He arrived in New York Sept. 3rd 1770, and was formally received on Sept. 6th.

reason of this was that the majority of the Classes did not leave us the liberty to act, in accordance with the resolution of the Synod which we brought to your knowledge in our letter of Sept. 4, 1769. We informed you that the Classes requested us to retain those churches under our supervision, and to act *pro re nata* as the cases occurred, in our letter of January 9, 1770.

We have learned with satisfaction that our endeavors to reunite all the Dutch Reformed churches in your country, and to heal the breach, are approved by you. We rejoice in the express declaration of your heartfelt yearning and desire for the pacification of the divided brethren, and in the practical proofs given in your letter to us on that subject. We kindly request you to persevere firmly in this line of zeal for the attainment of this object. We are no less sorry than yourselves that the assembling together of the brethren of the Coetus and Conferentie was suspended, being prevented by a member of the Conferentie, [Ritzema], who, as it clearly appears to us, is too strongly attached to the Episcopal Society by the oath which he has taken to advance the interests of the same,* and that, to the great injury of the church of which he is a minister. We are the more grievend at this, when we take into consideration the fact, which you were pleased to tell us, that you thought you had well-founded reasons for believing, that if the two parties had then met to treat with each other as brethren, good results would have ensued. If this condition of affairs continues, we agree with you that we can expect nothing less than the very saddest consequences to the Church. But we heartily hope such things may be avoided by a friendly meeting for reconciliation, for the co-operation following a union of peace will greatly conduce to the best interests of God's Zion.

It is very agreeable to us, that our proposed PLAN or Project for Union and the restoration of good order, in all its essential parts, met with the approval of most (of the churches.) We had not supposed that at the first, we should have hit everything so exactly that there would be nothing needing alteration or improvement. We had requested the consideration of it by the brethren, and consequently we have taken your suggestions into our consideration.

We have therefore the honor now to inform you that we willingly abandon our intended combination of you with Princeton, (although this seemed to us less expensive), because of the objections which you have brought forward. But we also totally disapprove of Rev. Ritzema's proposed combination with the Episcopal Academy† at New York, as being impracticable. Instead of these plans we agree that it would be best, "as soon as the desired reconciliation of the now divided brethren shall be effected, a Professor, (or perhaps two Professors) of Theology should be elected, as was proposed in the first Plan, with a sufficient salary, and that such Professor, without standing in any relation to any existing Academy, give lessons in theology, etc., in his own dwelling, and only to such students as can show by certificates, that they have been two or three years either at one of the Colleges, or at a High School or Gymnasium, under able teachers in the languages, philosophy, etc., who may now be in your country, or who may come hereafter."

The change of the names of Coetus and Conventus into those of Synod and Classis we cannot allow, for reasons given by the Christian Synod of North Holland in 1763, which are known to you from those Minutes.

The union of the Pennsylvania Coetus with that of New York does not belong to us, but depends on the Synod not only of North Holland but also on that of South Holland. Such union would encounter more difficulties and draw more consequences after it than you imagine.

Furthermore, we join our hearty wishes with yours, and pray that the God of peace would be pleased so far to unite in love the divided brethren, that they may join their shoulders to carry forward the Ark of God, that the churches may be abundantly edified by their ministrations, that many who are yet without, may quickly be brought to the saving knowledge of the Lord.

Wishing God's best blessings upon you, and upon all that is dearest to you, we sign ourselves with sincere brotherly esteem,

Daniel Serrurier, Dep. Praeses.
N. Tetterode, Dep. Scriba.

In Classis, Jan. 8, 1771.

*See Centennial Discourses, R. C. A. 1876, pp. 59, 94, etc.
†Kings (Columbia) College.

1771

THE CLASSIS OF AMSTERDAM TO THE COETUS OF NEW YORK, JAN. 8, 1771. VOL. 31, PAGE 347. NO. 208.

Rev. Sirs and Highly-honored Brethren:—

Your letter of May 5th 1769 with other papers came duly to hand. We could not reply to it "before that the Christian Synod had committed anew to us the care of the churches in New York and New Jersey, of which we would much rather been relieved. The reason for this was because the majority of the Classes did not leave us the liberty to act in accordance with the resolution of the Synod, which we brought to your knowledge in our letter of Sept. 4, 1769. We informed you in our letter of Jan. 9th 1770, that the Classis requested us to retain those churches under our supervision and to act *pro re nata*, as the cases occurred.

We learned, indeed, with great pleasure, from your letter, your anxious desire for the restoration of peace. We understand, however, from the same document the fruitlessness of the efforts you have made towards its accomplishment, because of the conduct of the brethren of the Conferentie, which we cannot approve. We hope and wish from the heart that you will persevere earnestly in your efforts for reconciliation, and contribute everything which may help toward this so necessary union of divided brethren.

It seems to us, from your communication, that you still flatter yourselves with the hope of the erection of an Academy of your own, which will require, according to our ideas of such things, an endowment of some tuns of gold.* Whether you will be able to find such an endowment in your country, we know not; but we are certain that the expectation of a generous collection of money in our country, will meet with no better success than did the disappointed hopes of Rev. (Theodore) Frelinghuysen† (in 1759.) Therefore we kindly request you to abandon that idea, or at least to wait for the execution of it until a more favorable opportunity, making no use of the charter obtained until a sufficient endowment shall have been found in your own country.‡

We will gladly forego the local combination with the Academy at Princeton, because of the objections brought forward. We think after further consideration that it would be best "that as soon as the desired reconciliation, of the now divided brethren, shall be effected, a Professor (or rather two Professors) of Theology should be elected, as was proposed in the first Plan, with a sufficient salary, and that such Professor, without standing in any relation to any existing Academy, give lessons in theology etc., in his own dwelling, to such students only, as can show by certificates, that they have been two or three years, either at one of the Colleges, or at a High School, or Gymnasium, under able teachers in the languages, philosophy, etc., who may now be in your country, or who may come hereafter."

The alterations which you prefer in the proposed Plan, (inserted verbatim in the Minutes of the Synod of 1768,) are partly unimportant, and partly inconsistent with the Constitution of the Netherland churches. The reason why you desire the addition of the word *ecclesiastical* to the words "the very closest relation of those churches to that of Netherland as their Mother Church must remain irrefragable," or rather in its complete form, the expression of "close ecclesiastical union with the Netherland Church," does not seem clear to us, and therefore is not satisfactory; for "the very closest relation" whereof we speak, is a relation of your Church to ours, and thus an ecclesiastical, and not a civil relation. Neither can we discover the reason why the word *union* in this connection would be better than the word *relation;* unless, indeed, the bond of union might be desired to be too loose, and, therefore, it were sought to deprive the Netherland Church of the never yet disputed title of the Mother Church of those of New York and New Jersey.

Of more importance is the change of the terms *Coetus* and *Conventus* into those of *Synod* and *Classis*, with all the prerogatives appertaining thereto, which you desire, even so far that no appeal could be made from the sentence of the Synod; since this would absolutely break off every relation of your Church to ours. We

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*An expression for a very large quantity, as we say—a gold mine.
†See Corwin's Manual of 1879; pp. 40, 268; 4th ed. 1902, pp. 111-114, 427-4.
‡This evidently refers to the charter of 1770.

stand in no such relation to any foreign Synod, but only to those in our own land. With the churches in the East Indies and the West Indies, we stand in the very closest relation; but in those countries there are no independent Synods. We foresee that if it is desired to introduce such an alteration, the most unfortunate consequences would ensue, such as schism upon schism and worse confusions than ever before, to the destruction of the churches. We also have reason to fear that those who persist in such a sentiment, viz., the loosening of the bond of relationship to the Netherlands Church, and the standing as a Church by themselves, would, too late, be sorry for such a course; for the certain consequences, to our way of thinking, of all this, would be the loss of the privileges which are stipulated for the Dutch Reformed Churches in the reports of the Province of New York to England.

We have kindly refused the request of the church of Kingston for a written dismission of the Rev. Meyer, in the hope that you come to terms of peace and become united with the brethren of the Conferentie. We feared that by the dismission of Rev. Meyer, new occasion might be given for estrangement. We are also expecting that when the union of all the brethren shall take place, that those thus united, would together, even in the church of Kingston, perform everything that tendered toward mutual satisfaction and general edification.

We close with a sincere declaration that we are fully conscious in all our dealings with the churches of New York and New Jersey, that we have had no other aim than their highest benefit and genuine welfare, that we have labored for that end with a disinterested desire. Therefore we, who have conceded more for the restoration of the peace of your churches and the reunion of the brethren than we have ever conceded to any other church assembly, either in the East Indies or the West Indies, would feel deeply grieved, if we should have to draw our hand from them, since neither Classis nor Synod, can or will concede anything more than has been already done by us. We pray that the God of peace may command peace upon your churches, and cause you and all yours to enjoy in every way all real good. We sign ourselves with sincere brotherly love and great affection,

Daniel Serrurier, Dep. Praeses.
N. Tetterode, Dep. Scriba.

In Classis, Jan. 8, 1771.

THE CLASSIS OF AMSTERDAM TO THE CONFERENTIE OF NEW YORK, JANUARY 8, 1771. VOL. 31, PAGES 356 etc. No. 209.

To the *Conferentie* at New York.

Rev. Sirs and Much-honored Brethren:—

We duly received two letters from Rev. Ritzema, dated March 4th and May 9th, 1769; also a letter signed by Revs. Fryenmoet, Cocq, (Cock), Rysdyck and Kern, dated May 5th 1769, with an enclosed letter to the Christian Synod of North Holland. These, with those of Rev. Ritzema, and two others, written by the brethren of the Coetus, and by the Consistory of New York, have been laid by us on the table of the Synod, that their contents may be compared with one another. Those letters of yours, (the Conferentie), and especially those of Ritzema, were the chief reasons why the difficulties in New York and New Jersey have remained unsettled so long. Because of these letters we could do nothing further, and had about made up our minds to have nothing more to do with the troublesome work of caring for the churches in New York and New Jersey, but to leave the whole business to the disposition of the Christian Synod.

We were confident that we had done everything without prejudice and in the most disinterested manner, to restore peace and progress. But the Christian Synod resolved to request the Classis of Amsterdam to retain the churches of New York and New Jersey under their supervision, and to consider the cases that might occur *pro re nata;* (this action to be) subject to the approval of the respective Classes, which will, as soon as possible, communicate their judgments on this matter at the next meeting (of the Synod). But the information of the Classis concerning that resolution did not come in until our present regular meeting, hence we could not answer the said letters sooner.

1771

It caused us bitter grief to learn from the letter of Rev. Ritzema that he was unwilling to be reconciled to the brethren of the Coetus. The idea which he tries to give us of the character of these brethren is very different from that which the Consistory of New York gives us. We are willing to believe that the brethren who belong to the Conferentie are defenders of orthodoxy; but whether this is also true of Rev. Ritzema seems doubtful to us. We know that he stands in a very grave relation to the Episcopalians, without the consent and against the wishes of the Consistory of New York.

Concerning the suggestions about your form of Church government, we do not perceive that you desire any real changes. We have already responded to the propositions of the other brethren. That our PLAN have given occasion to an unusual amount of advocacy and opposition, yea, even strife in almost all the churches, seems very strange to us, because the Consistory of New York assured us that our proposals were acceptable to at least nine-tenths of the churches in your regions. Those who have given occasion for this strife, not unknown to those who have insight into their line of conduct, will be obliged to answer for their conduct to their Lord. We have sought to establish peace, and are yet seeking it, whereof all our acts are sufficient proof.

Concerning the Professorate, it seems to us to be best "that as soon as" etc., etc. See letters preceding.

Rev. Sirs and Beloved Brethren, if it be your wish and prayer, for the welfare of your churches, as you assert, that the God of peace would be pleased so far to bless our efforts toward the healing of this distressing division, that you may again enjoy the fruits of a settled and lasting peace, why do you longer refuse to give the hand of fraternal fellowship to the brethren of the Coetus? If the welfare of the churches in your land lies upon your hearts, join yourselves in love, in one body, with those brethren of the Coetus, and strive cordially with them to build up God's Zion and edify the Church. If you take action as quickly as possible upon this, our prayerful communication, you will then indeed confirm what Rev. Ritzema wrote to us: "Why should we not remain subordinate to that Classis from which we were sent, which watches over us with so much love and care and has always done so?"

Our prayerful wish is that PEACE may reign in your hearts; and that LOVE, which is the fulfilling of the law and the bond of perfectness may henceforth govern all your actions.

With sincere brotherly esteem, etc., etc.

Daniel Serrurier, Dep. Praeses.
N. Tetterrode, Dep. Scriba.

In Classis, Jan. 8, 1771.

CHURCH OF NEW YORK.

Petition in behalf of Van der Sman.

New York, Jan. 21st, 1771.

Consistory held after calling on God's name.

The following paper signed in the subscribers own hands was presented to the consistory.

To the Reverend Consistory.

Reverend Sirs:—

We, the undersigned, members of the Dutch Reformed Church in the City of New York, come before you with all honor and respect, to request that you will be pleased to restore Mr. Adrianus Van der Sman in the coming May, to the dwelling, of which he has now for seven years been deprived; that he may not be obliged to wander hither and thither, nor be so situated that he cannot receive his catechumens in a suitable room; such was the dwelling erected by a former consistory, for his purpose, and not for an ale house, which it is at present.

Your compliance with this request will greatly oblige us, and give satisfaction to the Dutch congregation.

Peter Marschalk
Barnardus Swartwout
John Blank
Isaac Blank
Walter F. Heyer
Jno. Dikeman

Weber Cosine
Jno. Van Dalsen
Will G. Elsworth
Hendrick Bogart
Christeyan Demerest
Gilaem Bogart
Isaac van Hoek
Jan Amerman
Derick Amerman, Jr.
Wm. Weynat
Jakobus Bruyn

Isaac Kip
Coenraad W. Ham
Dirk D. X Amerman
his
mark
Wendel Ham
G. van Solingen
Ahasuerus Turk
Jakobus Lefferts
Jacobus Turk
Cornelius Turk
Edward Couwenhoven
Jno. Elswort
Barnat Sebring

The foregoing request was granted on condition that the sum of £16., which Mr. Van der Sman now receives for rent, ceases from that time. This the petitioners received with satisfaction, and promised to do their best for further pacification.

Signed etc.

J. Ritzema, p. t. President.

VARIOUS ITEMS.

Consistory held after calling on God's name.

In order to prevent the irregular attendance of the members of consistory in future,

Resolved, That members, who having been notified, come five minutes after the hour, shall pay six pence; and those who are absent altogether, one shilling—to be determined by the clock of the New Church.

Resolved, inasmuch as the house of Isaac Uytden Bogart, on which the Consistory holds a mortgage, is to be sold tomorrow at public vendue, That Jakobus van Zandt and Isaac Roosevelt shall attend and bid on the property as high as the mortgage extends, and provide so far as possible, that the church be not a loser.

Inasmuch as the Deacons, on account of multiplied expenditures and the small income from the collections, are not in a condition to clear themselves, Resolve, That they draw £100. from the treasury. Out of this they shall advance to Mr. Welp £20., to be deducted from his salary when that is paid.

Mr. John de Peyster brought in a list of different lots of Mr. Jno. Harpending, which are now out; and desired the assistance of the Elders in dealing with the same to the advantage of the church, H. Kip, E. Brevoort and Isaac Roosevelt were appointed a committee for this purpose.

Aaltye Mays, widow of Guikens, who had been a servant maid of domine de Ronde, being blind and poor, was according to a resolution of the Consistory taken up, to be supported on the same condition as the other poor.

Signed etc,

J. Ritzema, p. t. President.

JOURNAL OF THE NEW YORK COUNCIL. JAN. 26, 1771.

Council Journal. Albany Reformed Protestant Church Estate Holding Bill.

1771, Jan. 26. An act to enable every church or congregation of Reformed Protestants in the county of Albany without discrimination to take and hold estates to the value of one hundred pounds, sterling per annum, given them for the support of the Gospel.

Sent from the Assembly to the Council, Brought up and read, 1773; Committed, 1774. Never reported.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letters to New York.

1771, April 8th. The letters to New York—see Art. 2, Acta, Jan. 8, 1771, have been written and sent. xiv. 251, Art. 9 ad 2.

CHURCH OF NEW YORK.

New York, April 29th, 1771.

Consistory held after calling on God's name.

Resolved, That the Lord's Supper be administered on the two summer occasions in the North Church, (Fulton St.), and on the two winter occasions in the New Church, (Cedar St.) The preparatory sermons shall be held in the churches where the Supper is administered, as shall also the evening service.

Further, Resolved, That the family visitation shall be done at the two summer administrations.

A paper was presented by several persons containing a complaint against some members as holding the errors of Arminians and adhering to the Methodists. This was so far entertained by the Consistory that they appointed domine Ritzema and E. Brevoort a committee on the subject. They are also to warn John Vantine, as a disorderly member, to abstain from the table of the Lord until he improves his manner of life, and they are to make report to the consistory, by the first opportunity.

Jakobus van Zandt, Isaac Roosevelt, Andries Brestede, William Heyer, Pieter Van Zandt and Jno. Steg were appointed a committee to see what is necessary to be done to the Tower, the roof and other parts of the Old Church. They are to take with them a couple of carpenters, and to bring in a plan of the Tower, and an exact estimate of the cost, as also of the other repairs.

Signed etc.,

J. Ritzema, loco praesidis.

New York, May 6th, 1771.

Consistory held after calling on God's name.

Domine Ritzema and the Elders Brevoort made an oral report concerning the matter committed to them last Monday. The purport of it was, that the charge of adhering to the doctrine of the Remonstrants was denied by the Parties. Thereupon it was Resolved, That the ministers and Elders should meet next Monday afternoon at 5 o'clock to take the case into further consideration.

The committee in relation to the Old Church brought in a plan of a New Tower and other repairs. These would cost at least £900.; but there was no money in the Treasury nor were they in a condition to borrow any. Whereupon it was Resolved, That if the congregation will supply sufficient funds, the Consistory were disposed to execute the plans. Domine Ritzema was requested to draw up the heading for a subscription for circulation. Therein should be stated, the costs and debts already incurred, and what would be further required, so that every one could see it.

Signed etc.,

J. Ritzema, p. t. President.

1771, MAY 19. CONSISTORY HELD AFTER CALLING ON GOD'S NAME.

The report of Do. Ritzema and Elder Brevoort concerning the accused members, Mr. Lupton, Mr. Matthews Ernst and Mrs. Lawrence, was considered by the ministers and elders. It was at length decided, by a majority of votes, to acquiesce in the report.

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In reference to John Van Tine, notwithstanding his denials, his walk is shown to be openly disorderly. Therefore the President with elder Brevoort, was charged to forbid him the Lord's Table, until he show amendment of life.

The heading of a Petition, prepared by Domine Ritzema at the request of the Consistory, was presented and approved. It was requested that two copies be made, which should be taken around, in order to see what the congregation would contribute toward the completion of the tower and the repairs of the church.

Lambertus De Ronde, p. t. Pres.

1771, MAY 20. CONSISTORY HELD AFTER CALLING ON GOD'S NAME.

The request of Harry Tiebout, as bell-ringer and servant of the North Church was refused. It was determined to give to John Kendrick, for assistance in the North Church, for two years past, three pounds and ten shillings; and henceforth, yearly, five pounds for morning and evening assistance in the New Church, and the afternoon service in the North Church. Also to Mr. Johannes Vredenberg, two pounds for conducting the service as chorister in the Old Church, during Mr. Welp's sickness. Mr. Louw's request for an increase of salary, as chorister in the North Church, is refused.

Do. De Ronde and E. Brevoort reported, that they had laid John Van Tine under censure, as directed.

Lambertus De Ronde, p. t. Pres.

ACTS OF THE CLASSIS OF AMSTERDAM.

(Brouwer.)

1771, June 3rd. § 6. Rev. Henry Gerhart Brouwer, appointed by the Messrs. Directors of the East India Company, and, upon exhibition of his laudable dismission from the Classis of Alkmaar, called according to Acta, April 15, 1771, was installed in the Sacred Office at a Classis Contracta, held May 2, and provided with a proper Act for the use of the East India Churches. xiv. 254.

(KINGSTON.)

§ 7. A letter from Kingston, dated October 10, 1770, was read to the Assembly. xiv. 254.

CHURCH OF NEW YORK.

1771, June 9. Consistory held after calling on God's name.

Domine De Ronde and Mr. Stokholm reported concerning their going around with a subscription list for the Tower and repairs of the Old Church. The result was found not to exceed one hundred pounds, although many conditional promises were made. The Consistory was, therefore, compelled to suspend the work for this year, doing only what was indispensable.

The bond for fifteen hundred pounds given to Mr. John Vander-Spiegel for the North Church, was called in by his heirs. Three separate bonds, therefore, were given to the separate heirs, with an increase of seven hundred pounds; so that

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instead of fifteen hundred pounds, twenty two hundred pounds have now been taken for that use.

Mr. Andrew Brestede is appointed to repair the Old Church, under the inspection of the Elder, Brestede, and the Deacon, William Gilbert.

Arch. Laidlie, p. t. Pres.

CHURCH OF NEW YORK.

New York, July 8th, 1771.

Consistory held after calling on God's name.

Resolved to appoint a committee upon the (new) grant of land, called "The Township of Leyden"—to occupy it with settlers; to make a beginning with 10 or 15 families on such terms as can be had; and further to do all in and about the same for the best interest of the Church. Such agreements as are made by the committee, and signed by the President, at the time, shall be regarded as done by the whole Consistory.

The committee consists of the President for the time being, and Elders, Theodore van Wyck, Jakobus van Zandt and Isaac Roosevelt; Deacons William Gilbert, John Steg and Dirk Brinckerhoff.

This committee is also appointed to revise the accounts for the building of the North Church; also for the seats paid for in the New Church; also those of the Psalm book; and finally the account of the Treasurer, Bancker, for the bonds, interest, etc. Elizabeth Cook was taken as a poor person, to be supported as the others.

Signed etc.,

Arch. Laidlie, p. t. President.

N. B. In December, Elder Dirk Brinckerhoff was added to the committee.

[See the whole subject of these grants elaborately treated in Doc. Hist. N. Y., 4to. ed. Vol. iv. pp. 332-618.]

ADMINISTRATION OF GOVERNOR WILLIAM TRYON, JULY 9, 1771–APRIL 7, 1774.

CHURCH OF NEW YORK.

New York, July 15th, 1771.

Consistory held after calling on God's name.

An address was prepared for the new Governor, Tryon, which was approved, and runs as follows:

To His Excellency William Tryon, Esq., Captain General and Governor-in-Chief in and over the Province of New York, and the Territories thereon depending in America, Chancellor and Vice Admiral of the same.

The humble address of the Ministers, Elders and Deacons of the Reformed Protestant Dutch Church in the City of New York.

May it please your Excellency:

We, his Majesty's most dutiful and loyal subjects, the Ministers, Elders and Deacons of the Reformed Protestant Dutch Church of the City of New York, beg leave with the greatest sincerity to congratulate your Excellency upon the safe arrival of yourself and family in this Province, to the government of which our most gracious Sovereign has been pleased to appoint you.

The members of the Dutch Church, having always distinguished themselves as dutiful and loyal subjects to his Majesty and his distinguished predecessors by a steady adherance to the known laws of the land, have in consequence, from time to time, been favored with particular marks of the Royal approbation, and protected in the full enjoyment of their invaluable religious rights and privileges.

We therefore assure ourselves from your Excellency's known character, zeal for and attachment to the laws and constitution of Great Britain, that the Dutch Church, the most ancient in the Province, will always be favored with your countenance and support.

We earnestly pray that God may abundantly bless your Excellency in your person and family and government, that your administration may meet with the approbation of our most gracious Sovereign and secure to you the love and esteem of a happy and grateful people.

We are your Excellency's most dutiful and obedient servants, etc.

Consistory Chamber,
New York, July 15, 1771.

(GOVERNOR TRYON'S REPLY.)

To the Ministers, Elders, and Deacons of the Reformed Protestant Dutch Church of the City of New York.

Gentlemen:—

It is with much satisfaction I received your congratulations, on my arrival with my family, in this Province, to the Government of which his Majesty has been graciously pleased to appoint me.

The particular marks of Royal favor and approbation the members of the Dutch Church have from time to time received from the throne, I consider as so many honorable testimonials due to their loyal and dutiful behavior to their Sovereign and to their steady adherence to the established laws of the land. Such laudable and uniform conduct must always reflect honor to your society, draw down protection from the crown, and ensure to yourselves the full enjoyment of your religious rights and liberties.

My duty and attachment to my Royal Master and to the laws and constitution of Great Britain will ever incite in me a desire to countenance and protect the members of the most ancient Dutch Church in this Province.

Accept, Gentlemen, my grateful thanks for the warmth with which you express your sentiments for my felicity. Believe me, I shall esteem my self happy if my labors to promote the welfare of this country shall meet the approbation of the King, and some share of regard from a happy and grateful people.

Wm. Tryon.

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CLASSIS OF AMSTERDAM TO THE CONSISTORY OF KINGSTON, JULY 21, 1771. VOL. 31, P. 374. NO. 221.

Rev. Sirs and Brethren:—

Having received a letter through Rev. Isaac Rysdyk, V. D. M., of Poughkeepsie and Viskil, in the name of your Consistory, and signed by its several members, under date of October 10, 1770, we perceived therefrom with much surprise that the call-authorization, sent by you about four years ago, to the *Deputati ad res Exteras*, had not been answered hitherto by them, and that therefore your flourishing church had remained without a pastor all that while; and that therefore also you now feel compelled to ask of us the return of that "authorization", so that you may have opportunity to arrange for the filling of that vacant pastorate in some other way, as the church ought not longer to remain without a minister.

We had not anticipated such a request from you, Worthy Sirs and Brethren, because the *Deputati ad res Exteras*, already, on January 9, 1770, had sent to Cornelius Clopper, a merchant at New York, and your authorized correspondent, a reply to his letter of May 12, 1769, to our Classis, in which they enclosed the call, with the request to hand the same to you. The Deputati then informed you that it was impossible for them to procure a suitable minister for the church of Kingston, because the number of candidates, willing to cross the sea, is very small and we can hardly find a sufficient number for the colonies of our own state, and must often wait long before we can fill such vacant places.

Besides this the Deputati of the Classis have caused you to be informed through Mr. Clopper, that the Rev. Classis could not comply with your request to send you a written dismission of Rev. Meyer; for the Classis earnestly wishes and has some little hope that the brethren of the Coetus and Conferentie will soon be pacified and will unite together. We therefore fear that if we now sent a dismission of Rev. Meyer, a new occasion might be given for estrangement. The Rev. Classis therefore hopes, that when a union of all the brethren should take place, the united Body will be able to arrange all things in the church of Kingston to the mutual satisfaction and general edification of all parties.

Whether the letter with the enclosed call did not safely cross the sea, or whether it did not reach Mr. Clopper, or whether it remained in his possession until after the sending of your last, we do not know. Whatever the fact may be, you now have, as far as our Classis is concerned, free hands, to arrange for a call, or to look after an able pastor. We heartily hope you may find such a one somewhere and may induce him to accept the call.

May the Great Shepherd of the sheep provide you ere long with an active and faithful minister, and at length give the congregation their desire and expectation, to their joy. Meantime, we wish upon you and your ministrations God's most precious blessings.

Yours etc., etc.

N. Tetterode, Dep. Praeses.
J. A. Eck, Dep. Scriba.

Amsterdam, In Classis,
July 21, 1771.

ACTS OF THE CLASSIS OF AMSTERDAM.

Two Replies:—to the Consistory of Kingston; and to the Coetus of Suriname.

1771, July 22nd. Art. 9. There was read a letter to the Consistory of Kingston, in reply to their letter of October 10, 1770; also a letter to the Coetus of Suriname, in reply to a letter of December 31, 1770.

Both these letters were approved, and have already been sent. xiv. 259.

REV. JOHN RITZEMA TO THE CLASSIS OF AMSTERDAM, JULY 24, 1771. VOL. 33, PAGE 335. NO. 448. (HIS SPECIAL PLAN OF UNION FOR THE PARTIES.)

(Abstract.)

He complains, that his repeated efforts, for the well-being of the Zion of the Netherlands in these regions, have had for their result that all the evil is coming down upon his own head; as can be most clearly seen from the letter of the Classis to the Consistory of New York and to the Conferentie, under date of June 8, 1771.

He declares that, when he examines his heart before God, it acquits him of all that he is charged with; yea, he has no need of defending himself in New York; inasmuch as his teaching and his walk before the public in the city for nearly 27 years, among those who are within (the church) as well as among those without, afford abundant proof to the contrary.

He writes that he pities those inconsiderate drivers—"I mean" says he "the Consistory of New York. Some of them are already convinced of their foolishness; others come to me and say, I have had no hand in it, etc."

He declares that it is not true that nine-tenths of the churches are in favor of the Plan (of Union) of the Classis, just as it reads, word for word; he also says that he offered his colleague, de Ronde £100. in New York money, if he could prove that assertion; he writes that he proved to him the contrary, from a conversation held with his colleague, Laidlie, who had told him that subordination (to the Classis) is absurd, and that the Classis and Synod ought to have done long ago, and ought yet to do, what the Scotch Church did with the Presbyterians in that country, in giving them power to organize Presbyterians and Synods.

He feels especially grieved about his being thought to stand in close relationship with the Episcopalians; and declares that, as he subordinated himself in all church matters to the Classis, having signed such subordination, he will stand and abide by that to the end; that he knows of no relationship with the Episcopalians, and that he had no intimate fellowship with any of their ministers, but only such as civility and forbearance—which should be known to all men—requires in public intercourse.

He admits that he is one of the Directors of Kings College in the City of New York; but denies that, on that account, he should stand in close relationship to the Episcopalians, who once every month or two visit the school, (Kings College) to see what progress the youth are making, to hear their orations, etc. He writes that he is ordinarily present at the annual graduation dinner, and has occasion then to speak with the President, professors and directors. He adds that there is in that college no Professor of Theology; that nothing but Latin, Greek and the Liberal Arts are taught there, that there is no religious observance there, except that every morning and evening a chapter from the Bible is read by one of the students, and a prayer is read from the Prayer-book of the English church by the President.

He admits that he took the Civil Oath which was required of him, before he could take part in the government of the College; and writes that, if that causes one to be suspected of being brought into a close relationship with the Episcopalians, the writer of the letter of the Consistory is in the same case with himself, because a while before he took the same oath.

Further, he declares that he is not aware of his having presented anything offensive in his letter of March, 1769; but that he does know that, if his zeal led him to write in stronger terms than became him, such a manner sprang from a hearty desire for the welfare of the Church of Christ in those regions; and that, in his judgment, that ought not to arouse suspicion in those who have received so many evidences to the contrary.

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In order to give, as he writes, a fresh proof of the opposite to that of which he is accused, he submits a Plan, drawn up by himself a few days after the Coetus Brethren had left New York; from which, in his judgment, it will at any rate become clear to us, that he is in favor of Union with the Brethren, if not in just the way indicated in the Plan (of Union of the Classis). This Plan contains the following:

I. That the Assemblies of the Coetus and Conferentie ought to be abolished; and that, to that end, it is necessary that whatever, from the day of the signing, has been written by those Assemblies to the Very Rev. Classis of Amsterdam, and to the Synod, be burnt.

II. That a new Assembly be organized of legally called ministers from the Provinces of New York and Jersey, to be called the Netherland Church in North America, and to stand subordinated to the Classis of Amsterdam and the Synod of North Holland.

1. That all Dutch and German Churches, in both Provinces, shall be called or invited to send to that Assembly, each its minister or ministers, with an elder; and that, from time to time, other churches which are now, either without ministers, or will have to make application for obtaining them, may join themselves to that Assembly; it being definitely understood that those churches which seek their ministers in any other way, with their ministers, shall be considered as not belonging to their Church.

2. That those ministers, with their churches, shall sign the Formulae of Unity contained in the Act of the National Synod held in 1618 and 1619; and subordinate themselves to the Classis of Amsterdam and the Synod of North Holland; not only to maintain a simple correspondence, or exchange of letters, for getting advice on doubtful matters; but also, in matters of dispute which cannot be settled in love and to mutual satisfaction there, to submit themselves to the decision of the Classis, or, as a last resort, to the Synod, under penalty of deposition (deportation) for the minister, and of exclusion from fellowship, for the Church.

3. That, to supply the need of the Church with capable ministers, and to relieve the heavy expense, etc., of sending students over to Holland, or inviting ministers from Holland, it is necessary now, first of all, to invite and call from Holland a thoroughly experienced man to be Professor of Theology, who shall reside in New York, give lectures at his house—as no public building, Academy or College is to be erected for the purpose—have no connection whatever with the Episcopalians or Presbyterians, and admit no one to his lectures who has not first received his degree of Bachelor of Arts at one of the Academies in America. After a two-years course of instruction, he shall, when judged fit by the Professor, be first admitted for examination before the Assembly, and, upon its satisfactory conclusion, be presented to the Classis with the request that it recognize him as a candidate; and, when he shall be called (to some church) as a minister.

4. That the Assembly shall be divided into two bodies according to the Provinces, not so much because of the large number of ministers, as on account of the distance between localities; and that those shall meet once a year in such a way that two ministers and two elders from New York shall attend the annual meeting in the Jerseys, and an equal number from the Jerseys, that of New York, to communicate to one another the transactions of their respective Assemblies. Indeed, those persons will have to be changed from year to year, and have a seat and a vote in the Province whitherto they are sent.

5. That the Classis and Synod shall be consulted as to whether it is best to make those who have been ordained by the Coetus, ministers; those namely, whose ordination has not been recognized by the Classis; or whether they shall, upon such presentations as are at hand, be ordained over again.

After a fuller statement of this Plan, he declares that he still so understands the matter; not because he wants something different to the Plan projected by the Classis, but because he considers it most salutary for their Church, and, unless he deceives himself, most agreeable to all those who want to promote real good among them.

Then he writes: "If I am right in concluding that my character is viewed in the same light by the Christian Synod as that in which it is brought out in the letters of the Classis, I think, that, to do me justice, this letter ought to be communicated to the Christian Synod also."

Whereupon he closes his letter with a prayer for the Lord's choicest blessings upon our persons and mighty ministries.

ACTION OF THE SYNOD OF NORTH HOLLAND, JULY 30–AUG. 8, 1771. PP. 49-51. VOL. 65.

ARTICLE 44.—C. NEW YORK AND NEW JERSEY.

Neither their Hon. Mightinesses, nor the corresponding delegates, nor the Deputies had any remarks to make on this point.

All the Classes leave this business to the Rev. Classis of Amsterdam, and will be glad to be informed that the said Classis has provided good things for those churches; and their request is that it continue to do so. Only Haarlem thought it right that, when essential things came up, all the other Classes should be recognized.

Either this business might, like the business of India and Pennsylvania, be dealt with in Synod by a committee, to which they are first presented, and by which a report is made on them to the Synod; or, in case the matter cannot bear to be delayed, the advice of the Classes might be gained, not indeed on all, but on the essential things.

Thereupon Amsterdam communicated to the Assembly the following report, with the request that it be inserted word for word in the Act of Synod. It runs thus:

The Christian Synod resolved last year to request the Classis of Amsterdam to keep the church of New York and New Jersey under its supervision, and in all matters that come up, to act according to circumstances, subject to the approval of the respective Classes. These shall then communicate their opinions, as soon as possible to the Classis of Amsterdam, and the Commissioners of Amsterdam shall report them at the first meeting of the Classis following. Accordingly, the Classis did, after having by letter received from the respective Classes their approval of the Synod's Action, again open correspondence with the churches of New York and New Jersey. They write three letters; one to the Coetus, one to the Conferentie Assembly and one to the Consistory of New York, of the following purport, in the main:

1. That the Classis had resolved to release itself from the troublesome work of looking after the churches of New York and New Jersey, and to leave the whole matter to the ordering of the Corresponding Synods. It is conscious that, in all its transactions concerning the said churches of New York and New Jersey, it has had no other end in view than their good, their real welfare, and that, without prejudice and self-interest, it had done all it could for the restoration of peace and good order among them; nevertheless, at the request of the Christian Synod it had reconsidered this action.

2. That we cannot consent to the changing of the (proposed) names of "Coetus" and "Conventus" to those of "Classis" and "Synod", for reasons given by the Synod of North Holland in 1763.

3. That the combination of the Pennsylvania Coetus with that of New York does not come within our province, but depends on the Synod of North Holland not only, but also on that of South Holland; and that it would encounter more difficulties and have a longer train of consequences than they had any idea of.

4. That we ask them to give up their "Plan" for establishing an Academy of their own; at any rate, to make no use, at present, of the Charter (of 1766?) which they obtained therefor; adding that it would seem to us to be best to call a Professor of Theology (or even two), on a sufficient salary—as suggested in the first Plan. And the said Professor, without standing in any relation to any Academy, might in his own dwelling give lessons in theology, etc., to such students only as, by testimonials, can show that for two or three years, either at one of the Academies, or at a High School or Gymnasium provided with capable instructors, they have diligently fitted themselves; and that it would be well also if such a Professor preached once a month or every two weeks, both for the enlightenment of the ministers in the place of his residence and for giving the students an example in good homiletics.

5. And, finally, that, if it be their wish and prayer, with and for the church, even as they wrote us, that the God of peace might so bless our efforts for the healing of the sad breaches among them that they may reap therefrom the fruit of a well-founded and abiding peace—they should, upon our notification, as soon as possible, resolve to unite with one another in love, and as one Body to promote the upbuilding of God's Zion and the edification of the Church.

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Up to this time the Classis has received no answer to these letters which were sent already in January, but which, according to private information, had not yet been received.

Concerning the letter from the Presbyterian Synod of New York and Philadelphia, received last year, the Rev. Classis of Edam reported that Rev. Martinet, scribe of the preceding Synod, had informed the Classis that his Rev. had answered it. The rest of the Classes are satisfied with the reply sent, with the exception of the Classis of Alkmaar, which cannot agree to enter into correspondence with the said Presbyterian Synod before knowing what matters such a correspondence is to cover.

ACTS OF THE CLASSIS OF AMSTERDAM.

Synodalia, 1771.

Orange Nassau. Art. 5.

It is the cordial wish and fervent prayer of the Classis, that the Eternal God will take under the wings of His protection, and will command blessing and life, upon His Illustrious Highness, Netherland's precious Hereditary Stadtholder; her Royal Highness his spouse, the young Princess and the whole Princely House. May the Spirit, who is a Spirit of Wisdom and Power, sustain the heart of the Prince. May God be to him and his house a dwelling-place, from everlasting to everlasting, and make it also a blessing in the land. xiv. 260.

Synodalia 1771.

New York and New Jersey. Art. 43.

Insuratur the report of our Committee ad res Exteras. xiv. 267.

CHURCH OF NEW YORK.

New York, Sept. 4th, 1771.

The committee for settling the Township of Leyden reported a certain plan, containing some conditions, upon which fifteen families with a Minister and School Master might be placed there. This being read, it was wholly approved by the Consistory; and it was further Resolved, to send the plan with an accompanying letter to the Rev. Dr. Clark, to whom the care of the families is entrusted. The originals are in the possession of the committee.

The Consistory took in consideration the contents of a letter from the Rev. Classis of Amsterdam dated Jan. 8th, 1771, in reply to two letters of this body, dated March 31st and May 11th, 1769. In this the Classis approves the efforts of the Consistory to unite together the Dutch Reformed congregations in these lands, and requests the consistory to persevere in the same zeal for the attainment of this end. It also desires that a friendly meeting of all the brethren may be held.

Whereupon, after considering all the circumstances and the contents of said letter, the Consistory Resolved, That letters should be written to all the Dutch Ministers, inviting them, with one Elder, from each congregation, to meet in this city on the

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third Tuesday of October next, in order then, if it please the Lord, to establish a firm and enduring Church-state. (Ecclesiastical Body?) The following form of a letter was prepared, and the President requested to sign and send the same in the name of the consistory:

INVITATION TO A GENERAL CONVENTION.

Reverend, etc., etc.

The mournful circumstances of the Dutch Reformed Churches in this land are too well known to all, to render it necessary to relate the same to you who are so well acquainted with the discords existing, and are so ready to heal the breach of Joseph. We hope that the long delayed desire which has made to many hearts sick, is now at last come to pass. May it be as the Tree of Life! We know that letters have come from the Rev. Classis of Amsterdam to the brethren of the Conferentie, and also to those of the Coetus; and they have likewise written to us, approving our efforts to join the hands of the brethren, and if possible, promote the happiness and prosperity of the church. We are greatly inclined to this, and think that a General Meeting should be held this Autumn. We leave it to your better judgment, and desire not to dictate; but since it necessarily comes before us, and we are conscious that your inclination is for Union, we offer our services to help in any way for the attainment of that great end. Since this city is the most suitable place for meeting, and the middle of October the best time in view of the season of the year, we fraternally request you, each with an Elder, to come to New York, on the third Tuesday of October next, being the 15th of the month, in order then, if it please the Lord, to establish a firm and enduring Church Constitution. With invocation of all health and blessing upon your persons, and the congregations committed to you, we have the honor to remain,

Reverend and Honored Brethren,

Your affectionate Servants and Brethren in the Lord.

Signed etc.,

J. H. Livingston, p. t. President.

New York, in our
Consistory Meeting, Sept. 4, 1771.

CHURCH OF NEW YORK.

New York, Oct. 8th, 1771.

Consistory held after calling on God's name.

Some letters were presented from ministers and consistories in reply to our circular-note of Sept. 4th. These were read by the President with satisfaction. He was, nevertheless, requested to write in friendly terms to the Rev. Mr. Boelen, requesting him to come notwithstanding the difficulties he alleges.

Simon Johnson, Theodore Van Wyck, Jakobus Van Zandt and Isaac Roosevelt were appointed to attend, with the ministers, the Meeting to be held October 15th.

The President at the request of some of the members, gave an explanation of the Form of Government established in the Church Order, (or Constitution) by the High Synod of Dort, held 1618, 1619. This was recommended to the aforesaid Ministers and Elders as their general instruction; with the addition, that in the said Assembly a wiping out of past troubles, and a firm Union of all the Ministers and Congregations shall be urged; in order that thus a Form of Ecclesiastical Government might be attained here, agreeing, so far as possible, with the Form of the Church of Holland.

Thus far, the Ministers and aforesaid Elders were authorized to meet with the other Ministers and Elders of the Dutch Church in this land, at the appointed time and place, and in the name of the Consistory of New York, to take counsel with them and to determine all things agreeably to the foregoing instructions. But the consistory required that their delegates should subscribe no final Articles, until the same had been previously presented to the Consistory, and their approval obtained. In such Articles, however, as are only conditional and tend to the furthering of the proposed Union and the welfare of the Church, they are empowered to act *pro re nata*.

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The President is directed by Consistory cordially to receive the respective Ministers and Elders who shall appear here at the appointed time at the request of the Consistory, and sincerely to thank them on behalf of the Consistory, for their politeness and Christian friendship in coming, and to wish them all happinesss and success in this good cause.

But that the thankful recognition of the Consistory of New York may be more manifest, and that everything in the progress of this weighty matter may go on with greater order and authority, the Consistory Resolved, That one of their ministers should preach a sermon, and publicly express a cordial welcome, with an earnest wish for a blessing. For this domine de Ronde was appointed, and he accordingly took upon himself the duty.

Signed etc.,

J. H. Livingston, p. t. President.

CHURCH OF NEW YORK.

Deacons' Money.

1771, Oct. 9. Consistory held, after calling on God's name.

A difficulty having arisen with the Deacons in relation to the moneys collected in the North Church, inquiry was made into the previous action of the Consistory. It was found by a Resolution of March, 1768, and also of Oct. 1768, that the collections in the North Church were all to go for the payments of its debts, and not into the hands of the Deacons for the support of the poor. It was therefore *Resolved*, to request the Deacons to keep these resolutions in mind; and whatever had been done inconsistent with them should be adjusted in the day of general settling.

To prevent all such difficulties hereafter, *Resolved*, That a committee be appointed of two elders and two deacons, with the President for the time being, who shall look over the previous resolutions of the elders and deacons, and make an abstract of them, that both the elders and deacons may always know just what is required of them. Elders Theodore Van Wyck and Jakobus Van Zandt and Deacons Jno. Steg and Baltus Van Kleek were appointed such committee.

J. H. Livingston, p. t. Pres.

GENERAL CONVENTION OF THE REFORMED CHURCHES.

ARTICLES OF UNION.

Acts of the Reverend Assembly of Ministers and Elders of the Reformed Low Dutch Churches in the Provinces of New York and New Jersey, convened in the city of New York, on the 15, 16, 17, and 18th day of October, 1771, at the friendly request of the Rev. Consistory of New York, for the purpose of procuring Peace and unity to said Churches. Vol. 33, pp. 349, etc. No. 452. Referred to, Vol. 25, p. 155. Also in Mints. Synod of North Holland, July, 1772; Art. 44. (See Oct. 5-8, 1784).

SESSION I.

Article 1st.—Arrival and Introduction of the Members of this Reverend Assembly.

The Rev. Brethren having arrived, and being convened, were solemnly welcomed by the Rev. John H. Livingston, S. S. T. D., and minister in New York. After which the Rev. Lambertus De Ronde, being especially appointed for that purpose by the Rev. Consistory of New York, and in their name solemnly thanked the assembly in the presence of a great number of hearers, in an excellent and edifying sermon, from Ephesians VI. chap. 23rd verse, delivered in the old Dutch church for their willingness to assemble for the above end, accompanied with earnest exhortations to peace and unity, as also with suitable and humble supplications for the attainment and establishment of the long wished for unity of the Low Dutch Churches in this country.

Article II.—*Names of the Members present.*

The names being promiscuously taken, the following persons were found to be present, viz.

Poughkeepsie and Fishkill, Rev. Isaac Rysdyk, Mr. Richard Snediker, Elder.
King's County, Rev. Johanes Casparus Rubell, Mr. E. Lott, Elder.
English Neighborhood, Rev. G. Lydecker, Mr. Michael Moore, Elder.
King's County, Rev. Ulpianus Van Sinderen, Mr. J. Rapelyea, Elder.
Brunswick, Rev. Johannes Leydt, Mr. H. Vischer, Elder.
Hackensack and Schralenburg, Rev. Warmoldus Kuypers, Mr. Garret Demarest, Elder.
Catskill and Coxsackie, Rev. Johannes Schureman.
Bergen and Staten Island, Rev. William Jackson, Mr. Abraham Sickles, Elder.
Kingston, Rev. Harmanus Meyer.
Marbletown and Rochester, Rev. Derick Romeyn, Mr. Levi Paulding, Elder.
Millstone and Shannick, Rev. Johannes M. Van Harlingen, Mr. Jacobus Van Arsdalen, Elder.
Gravesend and Harlem, Rev. Martinus Schoonmaker, Mr. Johannes Sickles, Elder.
Hackensack and Schralenburg, Rev. Johannes H. Goetchins, Messrs. Peter Zabriskie and Daniel Horming, Elders.
Paramus, Rev. Benjamin Van der Linde, Mr. Stephen Zabriskie, Elder.
Old Raritan, Rev. Jacob R. Hardenburg, Mr. Cornelius Van der Meulen, Elder.
Tappan, Rev. Samuel Verbryk, Mr. Roclef Van Houton, Elder.
Albany, Rev. Eliardus Westerlo, Mr. H. Gansevoort, Elder.
New York, Rev. Lambertus de Ronde, Rev. Archibald Laidlie, D.D., Rev. John H. Livingston, D. D., Messrs. Jacobus Van Zandt, Isaac Rosevelt, Evert Byvank, Cornelius Zebring, Elders.
Acquakenonk, Rev. David Marinus, Mr. Gerbrand Jurian, Elder.
Freehold and Middletown, Rev. Benjamin Dubois, Mr. Aart Sipken, Elder.
Kingston, Mr. Jacobus Eltinge, Adrian Wynkoop, Elders.
Harlem, Mr. Adolph Meyer, Elder.

Article III.—*Absent Ministers and Elders.*

With respect to absent Ministers and Elders who were invited, we have reason to believe that the greater part have been hindered from attending by family inconveniences.

Article IV.—*Moderators.*

The moderators were then chosen, viz:

The Rev. John H. Livingston, minister in New York, as present Praeses of the conciliating consistory of New York, and with the knowledge and approbation of his Rev. colleagues, was chosen president.
The Rev. Isaac Rysdyk, and the Rev. Eliardus Westerlo, scribas.

Article V.—*Reading of the Classical Letter.*

After a suitable and earnest prayer of the Rev. Praeses, so much of the letter of the Rev. Classis of Amsterdam, dated the 3rd of October, 1768, as referred to the Rev. Assembly, was read by the scriba.

Article VI.—*Appointment of a Committee.*

After which the Rev. Assembly to avoid confusion, deemed it expedient, that a committee of six ministers should be appointed, with their elders out of this body—each party to choose their own members, viz., two ministers and elders of the Rev. Coetus; two ministers and elders of the Rev. Conferentie; and two ministers

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and leaders of the Neutral Brethren; which committee should draw up, from the letters of the Rev. Classis, a formula of union, that might serve as a foundation for the further deliberations of this Rev. Assembly.

SESSION II.

Article VII.—*Members of the Committee.*

The following members were reported to the Rev. Assembly as appointed on the committee:

By the Rev. Conferentie, Rev. Mr. De Ronde, Rev. Mr. Rysdyk, Messrs. Jacobus Van Zandt, Richard Snediker, Elders.

By the Rev. Coetus, Rev. Mr. Hardenburg, Rev. Mr. Verbryk, Messrs. Vischer, Peter Zabriskie, Elders.

By the Neutral Brethren, Rev. J. H. Livingston, D.D., Rev. Eilardus Westerlo, Messrs Rosevelt and Ganesvoort, Elders.

Article VIII.—*Formula of Union.*

The committee informed the assembly that they had prepared a Plan of Union for the dissenting brethren, and had unanimously approved and subscribed the same, which they had the honour of submitting to the decision of this assembly. This plan was read and afterwards examined and determined on, article by article. It reads word for word, as follows:

PRELIMINARIES.

Whereas certain misconceptions concerning the bond of union between the churches in this country and those in Holland, have been the unhappy causes of the past troubles: In order, therefore, to prevent these in future, and in consequence of the advice and direction of the Rev. Classis of Amsterdam, in their last letter to us, we unite ourselves in one body, and we agree with each other to regulate our church government, and union with the mother church in Holland, in the following manner:

Article I.—*Adherence to the Constitution of the Church.*

We adhere, in all things, to the constitution of the Netherland Reformed Church, as the same was established in the church orders of the Synod of Dordrecht, in the years 1618 and 1619. [See Church Order, in next document.]

Article II.—*Consistories.*

The consistories shall always be appointed, and their business conducted agreeably to the constitution of the Netherland churches.

Article III.—*Organization of the superior Church Judicatories.*

In addition to the above, we organize or establish according to the counsel and advice of the Rev. Classis of Amsterdam, approved in the Synod of North Holland, such ecclesiastical assemblies as are consistent with the government of the Netherland Church, and our relation to the same; which judicatories shall be distinguished by such names as shall hereafter be determined.

Article IV.—*Number of these in general.*

These judicatories shall be two in number, which we provisionally call the particular and general assembly, till their names shall be more particularly agreed upon.

Article V.—*Matters to be discussed in the Particular Assemblies.*

In the particular assemblies all matters regarding the interests of subordinate congregations, and which cannot be determined by the consistories, shall in the first instance, be regularly brought forward, and acted upon, (even to suspension of ministers for improper conduct,) before they can be brought up to a higher tribunal.

Article VI.—*Members of these Assemblies.*

At these assemblies each minister, with his elder, belonging to the same, and furnished with suitable ecclesiastical credentials, shall attend at the appointed time and place.

With respect to absentees special regulations may be made afterwards.

Article VII.—*Number of these Assemblies.*

These assemblies shall be five in number. This number may, nevertheless, hereafter be increased by the general assembly—the place of meeting changed as circumstances shall require.

Article VIII.—Three in the Province of New York, and two in New Jersey.

Three of these Assemblies shall be held in the province of New York, and two in the province of New Jersey.

Article IX.—*One in the city of New York.*

In the province of New York, one shall be held in the city of New York: to which shall belong all the Low Dutch Reformed Churches, whatever their language may be, on Long Island, in the city, and county of New York, and in the county of Westchester. Whether the churches in the county of Richmond shall belong to this assembly is not yet determined.

Article X.—*One in Kingston.*

Another shall be held in Kingston, to which shall belong the churches of Dutchess and Ulster counties, and the congregations of the Camp.

Article XI.—*One in Albany.*

A third shall be held alternately in Albany, and Schenectady, to which shall belong the churches in the counties of Albany, Gloucester and Cumberland.

Article XII.—*One in Brunswick.*

In the province of New Jersey, one shall be held at New Brunswick to which shall belong the churches in the counties of Richmond, Monmouth, Middlesex, Somerset, Hunterdon and Sussex.

Article XIII.—*One in Hackensack.*

The other shall be in Hackensack, to which shall belong those of the counties of Bergen, Orange, Essex and Morris.

Article XIV.—*Time of Meeting.*

These assemblies, on account of the distance of the respective members from each other, shall not hold more than one ordinary meeting in each year. The particular time of meeting is deferred to a future opportunity.

Article XV.—*Correspondents.*

When these particular assemblies shall correspond with each other, and in what manner, is also deferred.

Article XVI.—*General Assembly.*

In addition to the above, a general assembly shall be held every year, composed of delegates from each particular assembly.

Article XVII.—*Members of the same.*

To this Reverend assembly shall be delegated from each particular assembly, two ministers, each with an elder, furnished with suitable credentials.

Article XVIII.—*Place of Meeting.*

The meeting of this general assembly shall be held alternately at New York and Kingston; the Rev. Assembly shall, nevertheless, have liberty of appointing a third place of meeting in the province of New Jersey.

Article XIX.—*Time of Meeting.*

The time of meeting shall be considered hereafter, and appointed in the most suitable season and so as to be most convenient for the particular assemblies.

Article XX.—*Examinations, Preparation and Peremptions.*

For this general assembly, with the approbation of the Rev. Synod of North Holland and the Rev. Classis of Amsterdam, we assume the long wished for right of examining candidates for licensure and for the ministry, and also further to qualify those who are lawfully called, as the same is practised in the Netherlands. A list of all those who have been examined and ordained, as also of the newly settled and removed ministers to the Rev. Classis of Amsterdam, that they may be carefully inserted in the register of ministers, and numbered by them among the North American preachers in both provinces.

Article XXI.—*Matters to be treated of in the General Assembly.*

All church matters which cannot be determined in the particular assemblies, shall, when regularly brought up, receive their complete and final decision, in the general assembly.

In some particular cases the following rules shall be adopted:

Article XXII.—*Union with the Church of Holland.*

To preserve, in the best possible manner, the bond of union with our highly esteemed mother church (which we greatly desire,) there shall, first, be sent every year a complete copy of all the acts of our general assembly, signed by the Praeses and Scriba for the time being, to the Classis of Amsterdam, as duly named by the Synod of North Holland for that purpose.

Article XXIII.—*Appeals concerning Doctrines.*

Secondly. Whenever differences may arise on important doctrines among the brethren, whether ministers or communicants, a decision on which might be matter of grievance to some, the case in difference shall be left to the judgment of the Rev. Classis, or if need be to the Rev. Synod of North Holland, according to whose decision the general assembly, as well as the condemned party, shall conform or act.

Article XXIV.—*Depositions.*

In case a minister, on account of doctrine or life, shall be deposed and conceive himself aggrieved by such deposition, he shall have the liberty of laying his case before the Rev. Classis of Amsterdam, or through it before the Rev. Synod, for their judgment whether he may be called again, or not; and the general Assembly, with the deposed minister, shall be bound to submit to the judgment of the Reverend Classis. In the meantime, however, in consequence of the length of time required for deciding such an unhoped for case, the congregation of the deposed minister, if they request it, shall be furnished with another pastor.

Article XXV.—*Approbation of Calls.*

It is agreed, that the approbation of the calls of candidates on their exam. peremp. shall be given by the general assembly, but that of ministers, considering the wants of the church, shall be given by the particular assembly to which the calling congregation belongs.

Article XXVI.—*Visitation of the Churches.*

Concerning the visitation of the churches, there shall be particular regulations adopted in the general assembly which is to be organized.

Article XXVII.—*Extraordinary Meetings.*

Extraordinary meetings of the general and particular assemblies may be held for the examination and decision of matters, which for urgent reasons cannot be deferred till the ordinary meeting. These meetings may be called by the last Praeses and Scriba of the respective assemblies.

Article XXVIII.—*Professorate.*

Concerning the Professorate, we will act according to the advice of the Rev. Classis of Amsterdam. We will provisionally choose one or two professors to teach didactic, eleutic, exegetic, etc. theology, according to the received doctrines of our Low Dutch Reformed Church, to which office we, according to the judgment of the classis, will choose, on favorable terms, such divines from the Netherlands as are of acknowledged learning, piety, and orthodoxy, and immutably attached to the Netherland formulas of union, said Classis having promised to recommend suitable characters.

Article XXIX.—*Further regulations respecting the Professorate.*

The professsor or professors above mentioned, as soon as the wished for reconciliation in this country is obtained and finally established, shall be chosen and called on a sufficient salary, though not without the approbation of the general assembly, with this provision, that such professors shall not stand in any connection with English academies, but shall give lectures in their own dwellings, to such students only who can produce testimony that they have studied two or three years at a college or academy under approved teachers, and improved themselves in preparatory studies, such as the languages, philosophy, etc. Such professor or professors shall also preach once every month or fortnight, in Dutch or English, as well to assist the minister of the place where he or they reside as to afford the student a good model of preaching, in consequence of which the Rev. professor or professors shall be subject to the particular and general assemblies in the same manner as is already specified particularly of the ministers.

Article XXX.—*Provisional Exception.*

Nevertheless, since we, according to the condition stipulated by the Classis, can cherish no hopes of reaping the fruits of the above mentioned professorate for a long time to come, we are of opinion, as there are now a number of students with one or other minister, who probably will in a short time be fitted for the exam. prepar., that these students ought, in consequence of the great need of the churches, to be provisionally examined at the next meeting of our general assembly.

Article XXXI.—*Schools under the care of Churches.*

Finally, the respective congregations shall hereafter make it their business to establish public or private schools, in which under the direction of Consistories, instructions shall be given as well in the languages as in the fundamental principles or doctrines of the Reformed Dutch Church as the same are taught in our Low Dutch Churches.

GRIEVANCES.

Article I.

Concerning these congregations who have two congregations, and two ministers, it would be desirable that they should unite in one body; but where this is impracticable, matters should remain in statu quo until means and opportunities shall be found in God's providence to lead them to union.

Article II.

To those congregations who have one minister, but two consistories, it is earnestly recommended that they unite in one consistory.

The Rev. brethren shall likewise avail themselves of every opportunity which offers, by brotherly exhortations, to effect the same; as also, for those congregations which situated as stated in the first article, whilst we cordially supplicate the God of peace to remove all remaining grievances from such congregation.

Article III.

Since during the past troubles, some persons have been ordained for the holy ministry, whose examination and ordination is not deemed valid by some of the brethren, yet for peace sake, rather than that the contemplated union should not be accomplished, these brethren agree that every one whom the Rev. Coetus acknowledges as an ordained minister shall be considered as such, and in that capacity take his seat in our assemblies, not doubting but the Rev. Classis of Amsterdam will agree with us in this particular.

Article IV.

Since the Rev. Classis of Amsterdam in one of their last letters, express themselves favorably of the Rev. Hermanus Meyer, from which it plainly appears that they would fondly see a union between him and his congregation if it was possible; we are of opinion that in case that Rev. brother accedes to the aforesaid articles of union, and subjects himself to this arrangement, such subjection is a sufficient ground to give him, as our esteemed brother, a seat and voice in the above mentioned particular and general assemblies, whilst the Rev. assemblies as soon as organized in the manner specified, with the advice of the Rev. Classis will offer their friendly aid for adjusting the differences between him and the congregation of Kingston, in case the wished-for union is not previously accomplished.

CONCLUDING ARTICLES.

Article I.—*Exception.*

The preceding articles shall not be binding in cases where they are hostile to any privileges granted by charter to any church.

Article II.—*Binding force of these Articles.*

As soon as these articles are constitutionally received and approved by the assembly, each member shall provisionally give the other the hand of brotherhood or fellowship, in hopes that the Rev. Classis and our respective congregations will approve and ratify the same, but they shall not be obligatory before such approbation of them shall be given by our respective congregations and the Rev. Classis.

Article III.

Since the committee have the satisfaction to be unanimous in their opinion on these articles, subject however to superior judgment, it is their cordial desire and prayer that this Rev. assembly may adopt the same, that the long wished for union may if possible be effected according to these articles. Which may the God of peace and love grant of his mercy.

Signed by the above mentioned Committee.

New York, Oct. 18, 1771.

SESSION IV.

Article IX.

The preceding plan, after mature deliberation and through the blessing of God and to mutual satisfaction adopted as the best for the essential well-being of our church in this country. A copy of the same was ordered to be speedily forwarded to the respective consistories, signed by the Praeses and one of the Scribas, with a request to communicate its contents in the most suitable manner, to their congregations, and to influence the same as far as possible to a pious and actual union in one body, which union, however, shall not take place till the desired approbation of the Rev. Classis shall arrive, for which purpose a fair copy of these articles, signed by the Praeses and both Scribas, shall be transmitted in the speediest manner. When the Classical Letter arrives, the Rev. Consistory of the Low Dutch Church in New York shall open the same, and write circular letters to all the congregations, mentioning the general contents of these articles, by which means another assembly like this, and in the same manner, shall be convened.

Article X.—Manner of Signing.

This assembly determine that the names of the members and their approbation shall be openly and formally taken down, whereupon they authorize the Praeses and both Scribes of this assembly to sign and thus to confirm these articles of union on their behalf.

Article XI.

After giving each other the right hand of fellowship, the committee, as also the Rev. Consistory of New York, were openly and formally thanked for their friendly and brotherly services, and after fervent thanksgiving to God for this unexpected blessing, accompanied with ardent supplications to the throne of grace, for a further completion of this holy union work, as also for the prosperity and well-being of the church, they parted in peace, and love and joy.

Done at New York, Oct. 1771.

Signed,
John H. Livingstone, Praeses,
Isaac Rysdyck, Scriba,
E. J. L. A. R. D. U. S. Westerlo, *Scriba.*

THE CHURCH-ORDER,

or Rules of Ecclesiastical Government, formally adopted by the General Convention of the Reformed Church of New York and New Jersey, Oct. 15-18, 1771. [The American Dutch Churches had been under these same Rules of Government before, as colonists of Holland; but now they formally adopted them, so far as they were applicable to their present circumstances.]

Article 1. For the maintenance of good order in the Church of Christ, it is necessary that there should be certain Offices, Assemblies, Supervision of Doctrine, Sacraments and Customs, together with Christian Discipline. These shall be treated herein in order, as follows:

OF THE OFFICES.

Article. 2. The offices are of four sorts: [the office] of Ministers of the Word; of Doctors [of Theology]; of Elders; and of Deacons.

[MINISTERS.]

Article 3. No one, although he be a Doctor [of Theology], and Elder or a Deacon, shall be permitted to officiate in the Ministry of the Word and the Sacraments without being thereunto lawfully called; and whenever any one acts to the contrary, and persists therein, after repeated admonitions, the Classis shall decide whether he shall be declared a schismatic, or be punished in some other way.

Article 4. The lawful call, whether to cities or to rural charges, of those who have not been in service before, consists: *First*, in the choice made, after fasting and prayer, by the Consistory and the Deacons. This shall not be done without a proper correspondence, respectively, with the Christian Authorities of the place, and the previous knowledge or advice of the Classis, where these things have hitherto been customary. *Secondly*, in the Examination; or inquiry both as to the

Doctrine and the Life, (of the person chosen). This shall be conducted by the Classis, in the presence of the Deputies of the Synod, or of some of them. *Thirdly*, in the Approbation and recognition by the [Civil] Authorities, and subsequently also by the members of the Reformed Congregation of the place, through the publication of the name of the Minister during fourteen days, if no objections are presented against him. *Finally*, in the public Ordination before the congregation. This shall take place with suitable statements of conditions and demands, exhortations, prayer, and the laying on of hands by the ordaining minister, or ministers, when there are others present, according to the Form made for that purpose. It is also well understood, that the laying on of hands may be performed in the Classical Assembly, in the case of a newly licensed [promoted] minister who is to be sent to churches under persecution. [Churches under the Cross].

Article 5. Concerning those ministers, who are already in the Ministry of the Word, and are called to another congregation; such call shall be made in a similar manner, whether to cities or to rural charges, with correspondence as in the former case, by the Consistory and Deacons, with advice or approbation of the Classis; at which place those called shall show good church certificates as to Doctrine and Life; and when thus approved by the local authorities, and presented to the church for fourteen days, as required before, they shall be installed with engagements and prayers as previously mentioned. In short, according to what has before been said, if any one has a valid right of presentation, or any other claim, by means of which he can be useful and edifying, without doing injury to the Church of God and good Church-Order, may it please the Civil Authorities and the Synods of the respective Provinces to give it their attention, and to make all necessary regulation in the interest of the Churches.

Article 6. Nor shall any minister be allowed to take service in any private Manor, Hospital, or other such places, unless he be previously admitted [to the ministry] and permitted [to officiate] according to the foregoing Articles; and he shall be subject to the Church-Order, no less than others.

Article 7. No one shall be called [ordained?] to the ministry of the Word without his being about to settle in some certain place, unless he be sent to preach here or there in congregations under persecution, [under the Cross], or sent elsewhere to gather churches.

Article 8. Schoolmasters, mechanics, or others who have not [regularly] studied, shall not be permitted to fill the ministerial office, unless they have given assurance of their singular gifts, piety, humility, sobriety, good understanding and discretion, together with the gifts of utterance. Whenever, therefore, such persons present themselves for service, the Classis shall, if the Synod consents, first examine them, and, according as it finds them on examination, shall prescribe a course of private exercises for a while, after which they shall be dealt with as shall be judged to be conducive to edification.

Article 9. Novices, popish priests and others who leave some sect, shall not be admitted to the ministry of the Church, without great carefulness and caution, and after they, too, shall have been well tried for a certain time.

Article 10. A minister once lawfully called, may not leave the church, where he was unconditionally received, in order to accept a call elsewhere, without the consent of the Consistory and of the Deacons, as well as those who have formerly served as Deacons; besides he must have the consent of the Authorities and the previous knowledge of the Classis; and no other church shall have the right to receive him before his showing lawful testimonials of his dismissal from the Church and the Classis where he has ministered.

Article 11. On the other hand, the Consistory, as representing the congregation, shall be obliged to provide their minister with a suitable support; and shall not forsake him without the knowledge and decision of the Classis; which also shall judge, in failure of support, whether such minister shall be transferred, or not.

Article 12. Inasmuch as a minister of the Word, when once lawfully called, in manner before mentioned, is bound unto the service of the Church for life, therefore it is not lawful for him to enter upon another profession [lit., state of life], except for great and weighty reasons, concerning which the Classis shall take cognizance and determine.

Article 13. If it should happen that ministers, by reason of age, sickness or otherwise, become incapable of performing the duties of their office, they shall,

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nevertheless retain the honor and the title of minister; and shall, in their need, be honorably provided for by the churches to which they have ministered. This also shall be done for the widows and orphans of the ministers in general.

Article 14. In case any ministers, for the aforesaid or any other reasons, are obliged to desist from the duties of their office for a time, which shall not be done without the advice of the Consistory, they shall, nevertheless, at all times be and remain subject to the call of the congregation.

Article 15. No minister who has relinquished the service of his own church, or is not engaged in some regular service, shall be permitted to go about and preach here and there without the consent and authority of the [particular] Synod or the Classis. So also no minister shall be allowed to preach a sermon or to administer the Sacraments in another church, without the consent of the consistory.

Article 16. The office of ministers is to persevere in prayer and the ministry of the Word; to dispense the Sacraments; to watch over his brethren, the Elders and Deacons, as well as over the whole congregation; and lastly, together with the Elders, to exercise church discipline, and to take care that all things are done decently and in order.

Article 17. Among the ministers of the Word, equality shall be maintained touching the duties of their service, and as far as possible, in other things, according to the judgment of the Consistory, and, if needs be, of the Classis. The same rule is to be observed with regard to Elders and Deacons.

[PROFESSORS.]

Article 18. The office of Doctors, or Professors in Theology is to explain the Holy Scriptures, and to defend the pure Doctrine against heresies and errors.

Article 19. The congregations shall strive to provide students in Theology, who are to be supported by public funds [ex bonis publicis.]

Article 20. In those churches where there are found the more capable preachers, the discussion of propositions shall be instituted, [sal men 't gebruyk der proposition aanstellen], in order to prepare some persons by such exercises for the ministry of the Word; herein observing the order specially made for that purpose by this Synod.

Article 21. Everywhere, the Consistories shall see to it that there are good schoolmasters to teach not only reading and writing to the children, the languages and liberal Arts, but also to instruct them in godliness and in the Catechism.

[ELDERS.]

Article 22. The Elders shall be chosen according to the judgment of the Consistory and the Deacons; so that it [the Consistory] according to the situation of each church, shall be at liberty to present as many elders as the necessity of the congregation may require. These shall be installed, when approved by the church, unless some hindrance occurs, with public prayers and engagements. Or they may propose a double number, the half to be chosen by the congregation, who shall be ordained to service after the same manner, according to the Form therefor.

Article 23. The office of the Elders, besides what is common to them with the Ministers of the Word, as above stated in Article 16, is to take heed that the ministers, together with their fellow-helpers and the Deacons, faithfully administer their offices; and also, before or after the Lord's Supper, as time and places permit, and as shall be for the edification of the congregation, to perform the Visitations, in order particularly to instruct and comfort the members of the congregations, and also to exhort others to [make a profession of] the Christian Religion.

[DEACONS.]

Article 24. The same manner shall be observed in the election, approbation and ordination of the Deacons, as was followed in reference to the Elders.

Article 25. The office peculiar to the Deacons is diligently to collect the alms and other charities for the poor, and, with general advice, faithfully and diligently

to distribute the same as the needs of the inhabitants or strangers may require; to seek out and comfort the distressed; to be careful that the alms are not misused; of which they shall render an account in Consistory at such a time as the Consistory shall determine, and also before the congregation, if any desire to be present.

Article 26. The Deacons shall, if they so desire, maintain a good correspondence with the Directors of Poor-houses, in places where such exist, or with other almoners, to the end that the alms may be the better distributed among those who have the greatest need.

Article 27. The Elders and Deacons shall serve two years; and every year half their number shall be changed, and others put in their places, unless the circumstances, or the benefit of certain churches should require it to be otherwise.

Article 28. As it is the duty of Christian Authorities to promote the Holy Church service, in every possible respect, to recommend the same to those subject to them, by their example, and in case of necessity, to lend a helping hand to the Ministers, Elders and Deacons, and protect them by their good ordinances; so it is the duty of all Ministers, Elders and Deacons diligently and sincerely to impress upon the entire congregation, the obedience, love and respect which it owes to the Magistracy; and all ecclesiastical persons shall herein set a good example to the congregation, and, by proper respect and correspondence, seek to gain and to retain the favor of the authorities on behalf of the churches; to the end that each one, mutually doing his duty in the fear of the Lord, all suspicion and mistrust may be prevented and happy unity be maintained to the welfare of the churches.

OF ECCLESIASTICAL ASSEMBLIES.

Article 29. Four kinds of Ecclesiastical Assemblies shall be maintained: The Consistory, the Classical Assemblies, the Particular Synod, and the General or National [Synod].

Article 30. In these assemblies, ecclesiastical matters only shall be transacted, and that in an ecclesiastical manner. In the greater Assembly no business shall be transacted, except what could not be settled in the lesser Assembly, or such as appertains to the Churches composing the Greater Assembly, in general.

Article 31. If any one is wrongfully accused by the decision of a lesser Assembly, he shall have the right to appeal to a greater ecclesiastical Assembly; and whatever is determined by a majority of voices shall be held as settled and binding, unless it should prove to be contrary to the Word of God, or to the Articles adopted by this General Synod, so long as the same have not been changed by another General Synod.

Article 32. The transactions of all the Assemblies shall begin with calling upon the Name of God, and conclude with thanksgiving.

Article 33. Those who are delegated to attend the Assemblies shall bring with them their credentials and instructions, signed by those who send them; and such only shall be entitled to a decisive vote.

Article 34. In all Assemblies there shall be, in addition to the president, a scribe, who shall carefully record whatever is worth entering on the Minutes.

Article 35. The office of the President is to state and explain the business which is to be transacted; to see to it that in speaking every one observes order; to command the captious and those who indulge in violent speech, to keep silent; and to censure properly such as give no heed thereto. This office shall expire when the Assembly adjourns.

Article 36. A Classis has the same jurisdiction over a Consistory, which a Particular Synod has over a Classis, and the General Synod over a Particular [Synod].

Article 37. In all churches shall there be a consistory, consisting of the Ministers of the Word and the Elders, which shall assemble at least once a week. Then the minister of the Word, or the ministers, in case there are more than one, each in turn, shall preside and regulate the business. And the Magistracy of the place, if it so desires, shall have the right to be represented in Consistory by one or two of its number, being members of the Congregation, to, listen to, and take part in deliberating on the matters that come up.

Article 38. It is well understood, that, in places where a new consistory is to be formed, this cannot be done, except with advice from the Classis. And where the

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number of Elders is very small, it shall be lawful to make the Deacons a part of the consistory.

Article 39. In those places where no Consistory yet exists, the Classis shall meanwhile transact the business which, according to the direction of this Church Order, the Consistory is otherwise charged with.

Article 40. The Deacons shall likewise meet every week, in order to transact the business which appertains to their office, having first called upon the Name of God. In these meetings the ministers shall interest themselves; and, if needs be, attend them.

Article 41. The Classical Assemblies shall be constituted of neighboring churches, each of which shall send, with proper credentials, one minister and one Elder, as delegates, to attend them, at the time and place determined by each Assembly on adjourning; at intervals, however, of not more than three months. Over these Assemblies the ministers shall preside in rotation, or otherwise a President shall be chosen, but in such a way that no one shall be chosen twice in succession. Further, the President shall, among other things, ask each one, whether, in his church, consistorial meetings are held; whether church Discipline is exercised; whether the poor and the schools are provided for; lastly, whether there is anything in which the judgment and help of the Classis are needed for the regulation of the church. A short sermon shall be preached from the Word of God by the minister charged therewith at the previous meeting of Classis, on which the others shall pass judgment, pointing out in what it may be deficient. Lastly, at the meeting next preceding the Particular Synod, delegates to that Synod shall be chosen.

Article 42. In places where there are more ministers than one, they shall all have the right to vote, except in matters which specially concern themselves personally or their churches.

Article 43. At the close of the Classical and other greater Assemblies, censure shall be imposed upon those who have done anything in the Assembly worthy of punishment, or have despised the admonitions of the lesser Assemblies.

Article 44. The Classis shall likewise authorize some of its ministers, at least two of the oldest, most experienced and best qualified, to make a yearly visitation of all the churches, those in cities as well as those in the country, to ascertain whether ministers, consistories and schoolmasters are faithfully administering their offices, adhering to purity of Doctrine, observing in all things the accepted order, and properly, as far as possible, by word and deed, promoting the edification of the congregation, as well as of the youth; to the end that they may seasonably and fraternally admonish those who are found to be remiss in duty in any thing; and by counsel and deed aid in directing everything for the peace, the upbuilding, and the greatest profit of the churches and schools.

And every Classis shall continue such Visitors in service as long as it thinks best, unless the Visitors themselves should, for reasons of which the Classis shall take cognizance, ask to be released.

Article 45. The churches in which either the Classis, likewise in which the Particular or the General Synod may assemble, shall see to it that the Acts of the preceding meeting be brought in at the next following meeting.

Article 46. Instructions on matters to be treated of in the higher assemblies, shall not be recorded, until the acts taken by previous Synods shall have been read; in order that what has once been disposed of may not again be presented for action, unless it be thought to require some alteration.

Article 47. Once a year, unless necessity calls for a shorter interval, four or five, or more neighboring Classes shall assemble as a Particular Synod; to attend which two ministers and two Elders shall be delegated from each Classis. On adjourning, the Particular as well as the General Synod shall designate a church which shall be charged with determining, with advice of the Classis, the time and place of the next Synod.

Article 48. Each [Particular] Synod shall have the liberty to request and to hold correspondence with its neighboring [Particular] Synod or Synods, in such manner as shall be deemed most profitable for general edification.

Article 49. Each Synod shall likewise depute certain ones to execute, in the respective Classes under its jurisdiction, as well as with the Civil Authorities, all that the Synod has ordered. Besides they are to be present, either collectively or in less number, at every examination of candidates for the ministry; and further, in

every other difficulty occurring, they are to offer their aid to the Classis; in order that good uniformity, order and purity in Doctrine may be maintained and established. And these shall keep correct minutes of all their transactions, for the purpose of reporting them to the Synod, and shall give reasons for their conduct in case that is required. Nor shall they be released from their service until the Synod itself releases them.

Article 50. The National Synod shall be held ordinarily once every three years, unless a pressing necessity should require a shorter recess. Each Particular Synod, both of the Dutch and of the Walloon tongue, shall delegate to attend it two ministers and two Elders. Further the church which is charged with designating the time and place of the General Synod, in case the same should be called to meet within the three years, shall assemble the Particular Synod to which it belongs, and give notice of the same to the nearest church of the other tongue, so that it may send thither four persons who shall agree upon the time and place. The same church which is chosen to call the General Synod together, when it is about to consult with the Classis as to time and place, shall also give timely notice thereof to the Civil Authorities, in order that, with their knowledge, and—in case it should please them to send also a certain number to the Classis—in their presence and with their advice, the Deputies may transact their business.

Article 51. As in the Netherlands two languages are spoken, it is judged proper that the churches of the Dutch and Walloon tongues shall each have their Consistories, Classical Assemblies, and Particular Synods, by themselves.

Article 52. It is, notwithstanding, judged proper, that, in the cities where the aforesaid Walloon churches exist, some Ministers and Elders of both connections, should assemble together monthly, in order to maintain a proper unity and mutual correspondence, and, as much as possible, according to circumstances and necessity, to assist each other with counsel.

Of Doctrine, Sacraments, and Other Ceremonies.

Article 53. The ministers of the Word of God, likewise the Professors of Theology, (and it would well become the other Professors also), shall subscribe to the Confession of Faith of the Dutch Churches; and the ministers who refuse to do so shall *de facto* be suspended from their ministry, by the Consistory or Classis, until they shall have made a full explanation; and in case they continue obstinately to refuse, they shall be wholly deposed from their ministry.

Article 54. Likewise the Schoolmasters shall be bound to subscribe to the Articles as above, or in place thereof to the Christian Catechism.

Article 55. No one of the Reformed Religion shall presume to have printed, or otherwise to publish any book or writing composed or translated by himself, or by another, without its being previously examined and approved by the Ministers of the Word of his own Classis or Particular Synod; or by the Professors of Theology in these Provinces, together with the previous knowledge of his Classis.

Of Baptism.

Article 56. The Covenant of God shall be sealed by Baptism to the children of Christians, in the public Assembly, when the Word of God is preached, and as early as the administration of it is possible. But in places where not so many sermons are preached, a certain day in the week shall be fixed for the extraordinary administration of Baptism, but not however, without the preaching of a sermon.

Article 57. The ministers shall do their best, and strive to get the father to present his child for baptism. And in such congregation where godfathers or witnesses, besides the father, are customary at Baptism, (which custom, being indifferent in itself, is not needlessly to be changed), it is proper that such be accepted as hold the pure doctrine and are godly in their walk.

Article 58. The ministers shall, in baptizing young children as well as adults, use the Forms concerning the Institution and Design of Baptism, which have been separately written for the purpose.

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Article 59. Adults by Baptism are incorporated into the Christian congregation, and received as members of the congregation, and are therefore, in duty bound to make use of the Lord's Supper also, which at their Baptism they shall promise to do.

Article 60. The names of the baptized, together with those of the parents and witnesses, as well as the time of Baptism, shall be put on record.

OF THE LORD'S SUPPER.

Article 61. No one shall be admitted to the Lord's Supper, unless he makes a Confession of the Reformed Religion, according to the custom of the church which he joins, having also given testimony of a godly walk; without which, also, those who come from other churches shall not be admitted.

Article 62. Every church shall celebrate the Lord's Supper after such a manner as it judges to be most for edification. It is well understood, however, that the external ceremonies prescribed in the Word of God be not altered, and all superstition be avoided; and that after the close of the sermon and usual prayers in the pulpit, the Form for the administration of the Supper, together with the Prayer pertaining to it, shall be read at the table.

Article 63. The Lord's Supper shall be celebrated once every two months, if possible; and in churches where circumstances permit, it will be edifying to celebrate it on Easter, Pentecost and Christmas. But in places where no church arrangements have yet been established, Elders and Deacons shall first be provisionally appointed.

ORDER CONCERNING TIMES OF PREACHING.

Article 64. As evening prayers are found to be beneficial in many places, each church shall follow in reference to the use of the same, whatever plan it considers most conducive to edification. But when it is desired that such services should cease, this shall not be done without the judgment of the Classis, and of the Civil Authorities who hold to the Reformed Religion.

Article 65. Where funeral sermons are not customary, they shall not be introduced; and where they have already been introduced, efforts shall be made to abolish them in the best manner possible.

Article 66. In times of war, pestilence, famine, severe persecutions of the churches and other general calamities, the ministers of the churches shall petition the Civil Authorities, that, by their authority and order, public days of fasting and prayer be appointed and sacredly kept.

Article 67. Besides Sunday, the congregations shall observe Christmas, Easter and Pentecost with the day following each. And whereas, in most cities and provinces of the Netherlands, there are observed besides, the day of the circumcision and of Christ's ascension, the Ministers shall, wherever this is not yet the custom, endeavor to induce the authorities to conform to the other churches.

Article 68. The ministers shall everywhere on Sundays, ordinarily at the afternoon preaching service, briefly explain the summary of Christian Doctrine, contained in the Catechism which has now been adopted by the Netherland churches, in such a way as to finish it each year by following the division of the Catechism itself made for that purpose.

Article 69. Only the 150 Psalms of David, the Ten Commandments, the Lord's Prayer, the twelve Articles of the Faith, the hymns of Mary, Zachariah and Simeon shall be sung. The hymn "O God, who our Father art," [O God, die onze Vader bist], is left to the choice of the churches to use or to omit. All other hymns shall be kept out of the churches, and where some have already been introduced, the most proper measures shall be taken to set them aside.

Article 70. As it has been found that, hitherto, different customs have everywhere been followed in the solemnization of marriage, and as it is, nevertheless, quite proper to observe uniformity therein, the churches shall abide by the custom which they have hitherto observed, conformably to the Word of God and former ecclesiastical ordinances; until the Higher Authorities, who are to be petitioned to that end at the earliest opportunity, shall, with advice of the ministers of the Church, have made a General Ordinance thereon; to which this Church Order refers itself in this matter.

CENSURE AND ECCLESIASTICAL ADMONITIONS.

Article 71. Inasmuch as Christian discipline is spiritual, and does not relieve one from the civil judgment and punishment of those in authority; so it is requisite without any reference to the civil punishment, that Church censure should exist, in order to reconcile the sinner with the Church and his neighbor, and to remove offences from the Church of Christ.

Article 72. Wherever, therefore, any one sins against the purity of Doctrine or against godliness in conduct, in so far as it is secret and has given no public offence, the rule shall be observed which Christ plainly prescribes in Matt. 18.

Article 73. Secret sins, of which the offender repents, he having been admonished by a single person privately, or in the presence of two or three witnesses, shall not be brought before the Consistory.

Article 74. If any person guilty of a private offence, gives no heed to the admonitions, given in love, or on the other hand, has committed a public sin, the same shall be reported to the Consistory.

Article 75. The satisfaction for such offences, as from their own nature are public, or which have become public by contempt of ecclesiastical admonition, shall, upon evident proofs of penitence, be made in a public manner, at the discretion of the consistory; and, in the country or smaller cities, where there is but one minister, the satisfaction shall be made with the advice of two neighboring churches, after such form and manner as shall be deemed most conducive to the edification of each church.

Article 76. Such as obstinately reject the admonition of the Consistory, likewise such as have committed a public, or otherwise gross offence, shall be suspended from the Lord's Supper. And if, while under suspension, and after repeated admonition, he shows no sign of penitence, the extreme remedy, namely, excommunication, shall be resorted to, agreeably to the Form given therefor, and to the Word of God. But no one shall be excommunicated except with the previous advice of the Classis.

Article 77. Before excommunication is resorted to, the obstinacy of the offender shall be made known publicly to the congregation, by a statement of the offences committed, as also of the diligence shown in reproving him; of his suspension from the Lord's Supper and of the manifold admonitions given him; the congregation also shall be exhorted to take him in hand and to pray for him. Such procedure shall be comprised in three several steps: In the first instance, the name of the offender shall not be mentioned, that he may in some measure be spared. In the second, with the advice of the Classis, his name shall be expressed. In the third, the congregation shall be informed that unless he repent, he shall be excluded from the fellowship of the churches; so that, if he remain obstinate, his excommunication may take place with the tacit consent of the churches. The time intervening between these admonitions shall be left to the judgment of the Consistory.

Article 78. When an excommunicated person becomes penitent, and desires to be reconciled again with the congregation, an announcement shall be made thereof to the congregation, either before the celebration of the Lord's Supper, or on some other seasonable occasion, that, in case no one makes objection, he may at the next following Lord's Supper, be publicly received again, on declaring his repentance, according to the Form therefor.

Article 79. If Ministers of the Word of God, Elders or Deacons, commit any public and gross sin, which is a disgrace to the Church, or punishable by the Civil Authority, such Elders or Deacons shall upon the judgment of their Consistory and of that of the nearest congregation, be at once deposed from their office; but such Ministers shall be suspended, and it shall be left to the judgment of the Classis whether they are to be deposed from the ministry.

Article 80. Furthermore, among the gross sins which deserve being punished with suspension or deposition from the ministry, these are the chief: false doctrine or heresy, public schism, open blasphemy, simony, faithless desertion of one's office, or intrusion into that of another, perjury, adultery, fornication, theft, acts of violence, habitual drunkenness, brawlings, scandalous gains; in short all such sins and gross offences which render the perpetrator infamous before the world, and which, in any private member of the church, would be considered worthy of excommunication.

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Article 81. The ministers of the Word, Elders and Deacons shall exercise Christian Discipline among themselves, and in a friendly spirit exhort one another as to the administration of their offices.

Article 82. To those who remove out of the congregation a certificate or testimonial of conduct shall, by advice of the Consistory, be given, under the seal of the churches, or where there is no seal, signed by two persons.

Article 83. Furthermore, the Poor, who for sufficient reasons remove, shall be assisted by the Deacons according to their discretion. Also on the back of their certificates shall be endorsed the places to which they want to go, and the aid which has been given them.

Article 84. No church shall exercise any authority over other churches; no minister over other ministers; no elder or deacon over other elders or deacons.

Article 85. In non-essentials, Foreign Churches shall not be rejected, whose customs differ from ours.

Article 86. These Articles, relating to the lawful regulations of the churches are, with common consent, so formulated and adopted, that if the benefit of the Church should require it, they may and ought to be altered, enlarged or diminished. No particular congregation, Classis or Synod, however, shall be permitted to do this; but all shall diligently observe them until the General or National Synod shall otherwise order.

Thus done and determined in the National Synod held at Dordrecht on May 28, 1619. In testimony whereof, we subscribe our names.

Signed by, Johannes Boogermannus, President of the Synod.
Jacobus Bolandus, Adsessor.
Hermanus Fankelius, Adsessor of the President.
Sebastianus Damman, Secretary of Synod.
Festus Hommius, Secretary of Synod.

THE GENERAL CONVENTION OF NEW YORK AND NEW JERSEY, TO THE CLASSIS OF AMSTERDAM, OCT. 15-18, 1771. VOL. 33, PAGE 347. NO. 451.

(Abstract.)

A letter from the Convention of ministers and Elders of the Reformed Dutch Churches in the Province of New York and New Jersey, held, at the kind request of the Rev. Consistory of New York, at that place, on the 15th, 16th, 17th and 18th of October, 1771, for the purpose of devising measures for the peace and Unity of the Churches. The letter was dated Oct. 18, 1771, and signed by John H. Livingston, S. S. TH. Doctor, V. D. M. Neo Eborgeo, President; Isaak Rysdyk, V. D. M. of Fishkill, etc., Scriba, and Eilardus Westerlo, V. D. M. of Albany, Scriba.

They mention that our letters to the brethren of the Conferentie and Coetus were duly received by their Revs.; that thereupon the Consistory of New York had invited all the churches to convene there for the purpose of planning for a desirable Union; that most of them shortly after did convene; that from various reports concerning those absent, it appeared to them that the greater number of them had stayed away on account of domestic inconveniences, so that they cherished the hope that the Plan of Union would be to their satisfaction also.

This Plan, as recorded in the minutes of the Convention held from the 15th to the 18th day of October, they have, as they write, the honor of sending us with due obligation, along with their letter; humbly and earnestly asking us to consider the same as soon as possible, and, in accordance with the general wish of the churches convened, to give it their approbation.

They declare that they flatter themselves with the hope that this beginning of peace, love and concord will be peculiarly agreeable to us; inasmuch as our care for God's Church in that country makes them feel confident that we (the Classis)—especially after the happily-concluded Union, which they (the two parties) have also earnestly desired to see—that we will be pleased with what, in detail, they have, in the interests of their churches, taken the liberty to lay before us for our consideration and advice.

They add that our very influential approbation is of so great consequence that, without it, nothing at all could be accomplished; and that its influence upon the individual churches will be so strong, that it will, as they hope, move them the sooner and the more readily toward a general and firmly established Union.

They ask for a favorable and early answer; and close their letter with a prayer for the Lord's choicest blessing upon our persons, churches and Assembly.

In a postscript they mention that they had omitted to record in the Minutes of their Convention the fact that Rev. Hermanus Meyer fully and cheerfully agreed with them respecting these Articles of Union.

CHURCH OF NEW YORK.

New York, Oct. 30th, 1771.

Consistory held after calling on God's name,

The President reported the proceedings of the Assembly, held as a result of the circular letter of this body, When the Minutes of the said Assembly were read, and submitted for the judgment of the Consistory, they fully approved them, with thanks to God for his care for his church shown therein.

Resolved, That we send a letter to the Rev. Classis of Amsterdam, and answer their esteemed favor of June [or Jan?] 8th, so as to advise them of the Union thus happily effected. This letter runs thus: (Not inserted; but see abstract following.)

Resolved, That we send a copy of the Minutes of the General Meeting to the Consistory of Kingston, with a letter from this Consistory, strongly urging a settlement of matters in that congregation, and offering a helping hand therein.

Signed etc.,

J. Ritzema, p. t. President.

CONSISTORY OF NEW YORK (PER J. H. LIVINGSTON, S. S. TH. DR., V. D. M., NEW EBOR. H. T. SYNODI PRAESES), TO THE CLASSIS OF AMSTERDAM, OCT. 18, [30?] 1771. VOL. 33, PAGES 344-7. NO. 450.

(Abstract.)

They inform us that they have duly received our letter of Jan. 8, 1771, and thank us for the pains taken with their last call; that everything has been carried on as they desired; that they now trust that they will have the Lord's approval, together with the blessings of peace, unity and true edification, which we have so heartily desired in their behalf.

They declare that it affords them great joy to learn from our letter, as from other sources, that the welfare and prosperity of the churches in their country are so closely bound up in our hearts, and that they count themselves happy in obtaining our approval of their efforts to promote peace there.

They report that at the beginning of September, 1771, they sent out Circular Letters to all the brethren of both parties, with the request that they should meet with them in New York on the 15th of October; and that, with the exception of those who were prevented by domestic affairs, etc., all the brethren came thither at the time appointed; and that, after a four days session, to their mutual satisfaction and rejoicing, they united with one another in the way indicated by the Articles of the Convention sent us.

They write, that, as our letters have been the foundation of their Union, and the Plan (of Union) proposed by us has been followed as closely as possible in the Articles of their Union, they have reason to hope also that this Plan will be agreeable to all the churches in that country. Their wish, therefore, is, that the Classis may be pleased to take this whole Plan, as it is, and approve it without making any important changes in it, in order that the confirmation of it, by our consent, may make their peace and Unity, now effected, more readily acceptable to all, and enduring in the days to come.

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They add that the names, Conventus and Coetus, are not mentioned at all in the Plan; but that they had used only those of "Particular" and "General Assemblies"; (Bysondere en Algemeene Vergaderingen, equivalent to Classis and local Synods;) seeing that the old name of Coetus was so disagreeable in that country, that it was to be feared that many, who care more for names than things, solely on account of the name might not unite with them; and that the name of "Conventus", being equivalent to that of the Assembly of Episcopal ministers, would not be so suitable for them.

They further write, that, because of our distance from them, it was impossible that we should have as good a knowledge of the particular domestic circumstances of their churches, as those who are on the ground; they, therefore, take the liberty to observe, that they who are residing there under an English Government, (Engelsche Regering) have been, by their beloved (civil) authorities, (beminde overigheyt) established in their liberties (voorrechten) and ecclesiastical privileges as a "Netherland Church"; and that they are, also, surrounded by a number of denominations, all of which hold them in high regard for the sake of their name, and because they are one with the famous "Netherland Zion." (Neederlandsche Zion). This shows how necessary it is for them to show in all things, that they are a "Netherland (Hollandsche) Church" in fact, and that they hold themselves, not only to the Doctrine, but, as far as possible also to the Form of Government established by the Synod of Dordrecht, 1618, 1619. Therefore, not only because of the esteem in which they are held, but also for their (civil) safety, it would be well for them to have the very names and form of Government of the churches in Holland; but that, while they have their hearts set on a very close connection (sterke verbintenisse) with their Mother Church, this connection cannot so well be maintained if they used the names of "Classes" and "Synods"; for that reason, therefore, they desire to retain the names of Particular and General Assemblies, (which the Convention adopted.)

They next declare that they feel assured of the fact that the agreeable reports of their so happily effected Peace will cause us joy; and that they cherish the good hope, that the Lord, who has now at the outset, so signally blest them, may continue with them, and establish there (in America) a flourishing Ecclesiastical Body (Kerk-Staat), a true New Netherland, a daughter who shall be an honor to her respected Mother, and, if needs be, a Pella (unto which the oppressed may flee).

Whereupon they close their letter with the wish that, in our persons, our sacred ministry and everything which is precious to us, we may enjoy the gracious nearness and blessing of the Lord.

To this letter they add a Postscript of the following import:

That, without doubt, the accompanying Plan (of Union) is best fitted to promote peace and good order among the churches; and that, for that reason, a full (volkoomen) approbation of it is desirable; but that nevertheless, since these Articles have been referred to all the churches, it might happen that some observations or some fresh suggestions—things of which they had not thought in drawing up the Articles—might come in. They, therefore, ask us to consider whether our approbation of this Plan (of Union) might not be so worded, that it would leave the churches free, yea, even oblige them to make such further additions and domestic regulations (bepaalingen) as the welfare of the churches might require.

REV. DR. THOMAS CLARK, OF THE ASSOCIATE REFORMED CHURCH OF SALEM, N. Y. TO REV. DR. EILARDUS WESTERLO OF ALBANY, N. Y.

New Perth, N. Y. Nov. 12, 1771.

Rev. and dear Brother:—

"Your favor of the first current I received with much joy, because of the glad tidings of peace being restored to your Churches upon so good a plan. I am to call, and invite my praying friends here to come even to the throne of grace with praises and thanksgivings, in behalf of our Elder sister, the Dutch Church, that has these many years by gone been torn and broken with distractions and divisions. I never expected to see Satan's schemes so subverted; for he is a sower of discord among brethren. We are next week, *Deo volente*, to have a public

thanksgiving in the congregation for the Lord's goodness in granting so fine a crop, and so pleasant weather, etc.; and among the several grounds of thanksgiving that day, we resolve publicly to mention that of peace being restored to the dear Dutch Churches, who succoured our persecuted Mother Church of Scotland long 28 years, by hospitably entertaining her banished pious ministers and people, and by educating her students in their several Universities, when they dare not open a book or wear a gown in any college of Scotland. Is not this the answer of prayer to some in New Perth?

"But the infant peace is yet young and tender, and has need to be carefully watched and nursed. Satan will cast a flood to destroy it yet, but the God of peace lives, and reigns, and slumbers not, nor sleeps. Now in gratitude to God for this peace, some reformation should be made: family prayers and praises recommended from Job's example; Job 1: 5; Ps. xcii. 1, 2; more careful and strict observation of the Sabbath, etc.

"One seal of my ministry died here last week. May God raise up another praying person in his place.

"That the Lord may, by your ministry, turn many sinners to be saints, is the weak prayer of your much obliged servant,

"Thomas Clark."

"New Perth" is now Salem, N. Y.

Rev. John Ritzema, to the Classis of Amsterdam, Nov. 27, 1771. Vol. 33, Page 362, No. 454.

(Abstract.)

He writes that, as he had received no answer to his "Defense" in his last communication to us, he had found it necessary to withdraw from the Convention, called by the Consistory of New York, for several reasons: not the least of which were that he could not agree with the action of the Consistory; and that he saw that, for them, his opposition would have only disagreeable consequences.

He encloses in his letter two Extracts from the Acts of the Consistory of New York, containing a proposition and resolution of that Consistory to direct matters in a way communicated to us in their letter of Oct. 18, 1771, that all past difficulties shall be wiped out, and all the brethren unite with one another in love. In an N. B., he reveals his dissatisfaction therewith, because the letters were also written to the Rev. Meyer, who was under discipline, and to the illegally ordained ministers of the Coetus, who had been introduced against the pleasure of the churches, as well as to those who were legally ordained.

He writes that half of the Conferentie brethren were unable to be present, and that those who were there told him that they were compelled to approve the Acts adopted, under the threat of having a "Woe" pronounced against them.

He then declares that he will await the result, having no intention to go to any direct trouble in the matter, one way or the other, unless his character were assailed; and concludes with congratulating our Assembly.

The Consistory of Kingston to the Classis of Amsterdam, Nov. 30, 1771. Vol. 33, Page 360. No. 433.

Signed by four elders; Benjamin Loew, Adrian Wynkoop, Jacobus Eltinge, Jonathan Elmendorf; and four deacons; Cornelis Beekman, Garret Van Wagenen, Tobias Van Keuren, and Henricus Jansen, Jr.

(Abstract.)

They write that they had received an invitation to meet with the brethren at New York on the 15th of October, (1771); that, thereupon, two of them, Jacobus

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Eltinge and Adriaan Wynkoop, went down, but with no other authority than to be lookers on, at that Convention, and they to bring in their report.

They request that we do not, therefore, consider them as consenting: and that, by virtue of the Articles, we do not force Rev. (Hermanus) Meyer upon them, inasmuch as Rev. Meyer has, from the beginning of the censure until now, shown himself persistent in his obstinacy—a fact which we, according to their communication can make out from the copy of a letter written by his Rev., and inclosed in their letter.

They report that Rev. Meyer, while under censure, has until now, preached in a private house and administered the sacraments. They declare him to be a violator of good order, despite the fact, as they write, that he is highly honored by others. They add that they wish him no ill, but every success, and have no objection to his being restored, if only such restoration is not made in relation to their own church.

They further write, that as we had found no person to accept their call made in the year 1766, and as they had been informed of our being in receipt of their revocation of the call, Oct. 10, 1770, they had, owing to the great necessity and pressure of the church, considered themselves obliged to send out a call to another; in answer to which they are expecting soon to be provided with a capable pastor and teacher.

Whereupon they conclude with congratulations.

The copy of the letter written by Rev. Meyer, to whom, is not mentioned, dated Kingston, Feb. 4, 1767, is of the following import:

That those to whom the letter is written are aware of the fact, that he, after they had not hesitated to put him under censure, took the trouble to call together the elders of their American Reformed Churches, what elders, are not mentioned, and to lay before them for their decision, the action taken against him; that at their meeting, held at Kingston on May 8th, and some days following, in the year 1766, they judged the censure to be unfair, unjust and unchristian, and accordingly justified Meyer; that all the time he has accepted the decision of that meeting, and would continue to do so, and accordingly had nothing to do with any other judgment; but he asked and desired that they trouble him no further about anything, as he considered them in no sense his judges, and did not think that they could nullify the judgment of the Higher Assembly, whose help he had invoked.

He continues: "If, however, your Revs., as appears from your letter, want to go on, as for a long time you have done, with oppressing and murdering me; if my Consistory, instead of making peace, want to continue, under your leadership, to persecute me to the utmost, so let it be! Behold, here am I for a sacrifice, etc."

He concludes with a declaration that, with all his interests, he had given himself over to the Lord; and that he would further consign his controversy to Him, as a God who judges righteously.

P. S. Vol. 33, page 369. No. 460.

They write that our letter of July 12, 1771, came duly to hand, and that, to their great surprise, they had seen from it, that we had returned to them the call, which, however, they had not received; being unable also to find out where it had gone.

They thank us, nevertheless, for our care on their behalf. They mention also, that Rev. Meyer is greatly abusing our refusal to give them a written release (from Meyer) so as to carefully avert a fresh alienation; drawing therefrom the conclusion that he is still a legal minister of their church; whereas they could not recognize him as such on account of the censure imposed on him and approved by the Classis. On the strength of that conclusion he had ventured to protest against the calling of another minister. Wherefore they wished, indeed, that we had written somewhat more earnestly on that matter, so as to have deprived him of the opportunity to plague them. They close with congratulations.

NOTES OF AN ARGUMENT BEFORE THE COURT OF CHANCERY ON BEHALF OF THE MINISTER OF JAMAICA CHURCH. (1771?)

(On the meaning of the Ministry Act.)

New York Cur. Canc.

Rever'd Joshua Bloomer
agt.
Hincksman and Edsal.

After briefly stating the Bill & answer we shall observe that the Merits of this Cause have in a great Measure been exhausted upon the Solemn Arguments which arose upon the Demurrer—That for this Reason & to prevent useless Altercation with respect to Subjects on which the Court has received full information it was thought proper to take his Excellency's Directions in the further Prevention of this Controversy. That his Excellency the last Term was pleased to communicate the Points upon which he was in doubt and to desire that the farther arguments might be confined to these only—(to wit).—

1st. Whether as the Act directs that the money to be raised for the Support of the Ministry shall be drawn out of the hands of the Church Wardens, by Order from the Justices and Vestrymen & not otherwise—the Court has power to compel them to pay the Salary by Decree?—and—

2ndly. Whether these are proper and sufficient Parties before the Court to justify a Decree?

These two enquiries therefore shall be the Subject of the present Argument.

The Answer, where it might favor the Complaint, is expressed with extreme Caution. And even his Ordination, as an Episcopal Minister; his Induction to the living; and the faithful Discharge of the Duties of his Function are not admitted. But these Facts are clearly established by the Evidence noted in the Margin.[1]

We proceed to the first Point directed to be argued—Whether the Court can relieve, the Words of the Act being that the Money shall be paid by Order of the Justices and Vestry & not otherwise? And in speaking to this Point we shall lay down and maintain the following Propositions.

1st. That the Acts in Question being expressly made to suppress Vice & Profaneness and for the advancement of Religion are to be taken by Equity and liberally expounded to obtain as far as possible the Ends which they propose.[2]

II. That whenever a Case is distinguished from others of the like Nature by unusual Circumstances which create a personal & particular Inconvenience, Equity will relieve.[3]

III. That Equity will relieve against a Party who strictly speaking has done nothing illegal when a particular Burthen or Hardship lies upon the Complaint[4]—And here we shall show that this case is attended with such Hardship and Inconvenience.

By the Act the Church Wardens ought to have paid the Complainant his Salary Quarterly.

It is admitted by the Answer that they have not paid him a Farthing for years. He demanded a warrant and Order from the Justices and Vestry assembled, for the Payment of his Salary which they absolutely refused,

Thro' this Act of Injustice although the Church Wardens admit by their answer that they are possessed of this Money yet has he no means to compel the Payment but by a Course of Equity.

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[1] Exhibits D.E.F. proved by Dr. Auchmuty Mr. Inglis In answer to Complt. 6th Interrog. The 60'. 61st, 62nd, 63rd, & 64th. Instructions to Sir Henry Moore; Sir Henry Moores original Collation Institution & Letters of Induction under the prerogative Seal.
Dr. Auchmuty & Mr. Inglis in Answer to Complt. 8th Interrog. All the Complt. Witnesses in Answer to his 11th Interrog.

[2] Preamble to the first Act. Str. 253. Piercy's Case No. 6.157.

[3] 10 Mod. 1.

[4] Ca. Ld Talbot's time 40. Vin. Ch. 288. 1 Harrison 46.

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Must it not then be evidently unconscionable that the Intention of the Legislature should be disappointed; the Complainant defrauded; & the Defendants suffered to pocket the Money and convert it to their own Benefit? It is indeed objected that by the Act a Warrant for their Justification is necessary, & that none has been presented—To which it is answered—That the Decree will prove as effectual an Indemnification as the warrant itself; and that if nothing more than their safety was in question there could be no reason for objections.

In our former Argument it was shown that at Law the Complainant has no Relief—That the Process by Mandamus cannot be adequate ; And it was not even asserted that he could maintain an Action at Law. Besides it is one of the great Prerogatives of Equity, and which is daily exercised, to give a special Remedy for the very thing in Question even where the Party has an unquestionable Action at Law for Damages for the Injury.

If then a Mandamus would have been proper for the Complainant, or even an Action against the Justices and Vestry for Damages for withholding the Warrant, still it is conceived that his way must have been open for a special Relief in this Court, especially as a Discovery & account were essential to fix the Sum in the Church Wardens Hand; for which alone they could be answerable.

Equity suffers not a Right to be without a Remedy.[1]

IV. The fourth Proposition we shall establish will it is conceived remove every Difficulty (to wit) that Whenever a Case is attended with a Combination to injure the Party, or with Fraud or Collusion Equity will relieve against the express words of a Statute; and that even where the Complainant has a clear Remedy at Law.

The Authorities upon these Points are taken to be conclusive.[2]

That there was a fraudulent Combination between the Church Wardens and the Justices and Vestryment to alude the Act and prevent the issuing the Warrant, to deprive the Complainant of his Salary & to raise a Purse by Subscription to defend any suit he might prosecute,—And that the Defendant Edsal was very active if not the Author of this Project is clear from the Testimony of the Witnesses.

The Bill charges that there was such a Combination actually formed to circumvent and defraud the Complainant and in the Interrogatories the Defendants are required to answer.—

Whether they have not endeavored to prevent the Complainants being paid?—Whether they have not declared he should not be paid?

And what schemes have been contrived and put in execution to prevent his being paid?

In answer to these Questions—the Defendants deny all Contrivance Combination or Confedracy charged in the Complainants Bill; Declared that they never use any Means Arguments or other Devices to prevent or that by any such Ways and Means Warrants or Orders have been prevented, by and from the Justices & Vestrymen in Behalf of the Complainant.

And they positively deny that such Refusal has been made at their joint or separate request or by their joint or several Means Influence Contrivance Procurement etc.

How little these answers consist with Candor or Truth will be seen from the Deposition noted in the margin.[3]

The Circumvention and Fraud thus fully established we insist that the authorities clearly apply, and that the power of the Court to relieve must whatever may be the Construction of the act—be manifest and unquestionable.

As to the IId Head of Equity—Whether there are sufficient Parties before the Court to justify a Decree? We observe 1st That it seems to be involved in the first Head; for if from the peculiar Nature & Circumstances of this Cause the Complainant is entitled to Relief independent of the mode prescribed by the act there can be no necessity of making the Justices or Vestrymen Parties, who not being possessed of the money, could be called upon only as it was their office to make out the Warrants for the Salary.

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[1] Noy's Maxims No. 6.

[2] 1 Eq. ab. 482 n 21; 2 pr Wms. 154. 156. Vin. Ch. Letter S n 1. 2;
2 Eq. Ab. 482 n 17 n 19 1 pr Wms. 620. Vin. Fraud. 55 n 9.

[3] George Rapelje to 12th Interrog; Nathaniel Moore to Same; Richard Betts to 12 & 13th; John Bartis to 12 Interrog; Elickim Raymond to Same; David Roe to Same; John Aspinwall; Joseph Bull.

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On this principle it was we presume that the Defendant's Council observed, when his Excellency's Directions were communicated that this last point would be determined by the First,

However if we should think fit from a Change of Sentiment to make it a Subject of further Discussion we shall insist—

1st. That the making the Justices & Vestrymen Parties could not have put the Defendant in a better condition; for they have no interest in the money & can neither be benefited or prejudiced by a Decree which will be equally secure for the Defendants as if they had been called in as Parties.

2ndly, It is totally uncertain by the act which two of the numerous Justices in the County are compellable to issue the Warrant.[1]

If this is uncertain the Complainant cannot be requested to make any of them parties. And so with respect to the Vestrymen there could have been no use in making them Parties because they could do no act independent of the Justices and had they been called in, the bill must have been equally exceptionable.

3rdly. The Vestry are not a body corporate by this act but subject every year to a Dissolution and a new Body is elected who are totally independent of the first and not answerable for their neglect or Misconduct. Consequently the Complainant might be always pursuing a Remedy which he could never find.

4thly, It is a Rule in Equity that none be made parties but who can be bound by a Decree[2]—Now the only Purpose for which the Justices or Vestry could be made Parties must be to compel them to issue a Warrant to the Church Wardens to pay the Salary to the Complainant.—And this could only have given the Complainant a Cause of action against the Defendts. But Chancery never decrees a Suit (but?) where it may give a Remedy.[3]

It shall not be an Handmaid to the other Courts to beget a Suit to be ended elsewhere.

III. It may be necessary to apprize the Defendants Counsel that we shall insist that the Complainant is not only entitled to a Decree for all the monies in the Hands of the Defendants which were raised for the Benefit of the Minister under those acts. But for his full Costs also to be ascertained by his oath.

We presúme that Fraud Combination and breach of Trust are clearly made out against the Defendants with this aggravating Circumstance.

(The remainder of this Doc. consisting of a few lines is destroyed.)

—Doc. Hist. N. Y. Vol. iii, pp. 201-204.

Decree of His Excellency Wm. Tryon in the Cause of the Reverend Mr. Bloomer and the Parish of Jamaica. (1770?)

I have had the case between Mr. Bloomer, Minister, and the Church Wardens of the Parish of Jamaica under consideration and reviewed it with all the deliberation which its importance required.

To me it appears clear from the authorities produced and arguments advanced in the hearing of this cause that the National Church of England is established within this Colony that the provision by the Ministry Acts in question was intended and can only be applyed for the support of the Clergy of that Church & in that Case of a lapse the Governor by virtue of his delegated authority from the Crown as well as by the terms of the Acts themselves has a right to collate, upon these principles in general I am of opinion that Mr. Bloomer is duly collated and inducted to the cure of the Parish of Jamaica, that his Title is well established & that he is the lawful Incumbent.—I do therefore Decree that the Defendants shall on or before the 4th day of June next, at the Door of the Parish Church of Jamaica and between the hours of ten and twelve in the forenoon, pay Mr. Bloomer his Salary from the time of his Induction on the 23rd day of May 1769 to the commencement of his Suit in this Court, out of any Moneys that may have accrued under the Ministry Act, & have

[1] Compare Sect. 3 and 4.
[2] Gilb. Eq. 54, 55. 1 Harris, 40; 3 pr Wms. 311. note at the foot.
[3] Noys Maxims 35. Vin. Chanc. 401 n. 15. Eq. Ab. 130. n 5.

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been received by the Defendants as Church Wardens prior to the filing of the Bill, but without any interest.

It appears from the answer that the Defendants according to the advice of their Counsel were in doubt of the validity of Mr. Bloomer's Title & there having hitherto* been no Judicial determination upon the point I do not think it reasonable to order them to pay the costs which therefore must be sustained by the respective parties. And as to the Salary which has accrued to Mr. Bloomer since filing the Bill, it cannot properly be included in this Decree. But I however do recommend to the Parish of Jamaica to pay all arrears of Salary to the Rev. Mr. Bloomer that are due to him since the filing of the Bill as any delay or further dispute would justly subject them to the payment of Cost.

Wm. Tryon.

—Doc. Hist. N. Y. Vol. iii. pp. 204, 205.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

January 10, 1772.

Ten Brink, President of the Classical Deputies.

Draft of answer written to Synodical Deputies:

Under § 2. we find the following:

Regarding the Coetus of New York, that they (the Deputies) must enter into no negotiations with them until they receive notice to do so from the Synod and us; and we hold to what was written by us to them more than once.†

Bundle 92, 108, at the Hague.

ACTS OF THE CLASSIS OF AMSTERDAM.

New York.

1772, Jan. 14th. § 10. Further, there were read by the same Messrs. Deputies two letters from New York.

1. A letter from the United Assembly of ministers and elders in the Provinces of New York and New Jersey, dated October 18, 1771.

2. A letter from the Consistory of New York of the same date.

3. An extract from the transactions of the said Assembly, containing a Draft of Articles, upon which Peace has been effected, and the Brethren have united together, to their mutual joy.

4. The Rev. Classis having listened to that extract, rejoices with one mind and heart at this very important event, and recognizes God's goodness, who has inclined their hearts to Unity, beyond all expectation. It wishes the perpetual continuance thereof forever, and thanks the Committee on this business, who have labored

*I have since been informed that the Parishioners were cast in a suit of the same kind many years ago.

†They had as yet received no news of the Union effected in October 1771, in New York.

for this end, with so much zeal, wisdom, and with such happy results.

5. The Classis also listened to the reply to the Consistory of New York, as well as that to the General Assembly of ministers and elders of the Province of New York and New Jersey. These were read by the Committee, and unanimously approved by this Classis, as very appropriate and edifying, and the Committee was thanked for them. xiv. 275, 276.

THE CLASSIS OF AMSTERDAM RATIFIES THE ARTICLES OF UNION, THUS GIVING VIRTUAL INDEPENDENCE TO THE DUTCH CHURCHES IN AMERICA.

The Classis of Amsterdam to the Convention of ministers and Elders in the Provinces of New York and New Jersey, approving of "The Articles of Union" between the Coetus and the Conferentie parties, thus granting them substantial Independence, Jan. 14, 1772.—Vol. 31, pages 377 seq. No. 224.

To the Convention of United Brethren, Ministers and Elders of the Reformed Dutch Churches in New York and New Jersey.

Reverend and Much Respected Brethren:—

We received your friendly letter, with the accompanying documents, dated October 18th, just previous to the close of the year, and in season to present them at the first Classical meeting in the new year, that they might take them into consideration, and communicate the result of their deliberations as speedily as practicable. We have learned from the documents you have sent to us, with great joy, that the God of peace has inclined the hearts of the brethren, long divided by unhappy contention, to seek delightful peace and reunion in brotherly love; so that, by the friendly invitation of the Consistory of the Church in New York, most of them assembled in that city, and, after a session of four days, were reconciled and united to each other. We also learn that the absent brethren, mostly prevented by circumstances of a domestic nature, have given the assured hope that they will be satisfied with the Plan of Union. We have not in a long time been so much rejoiced by gratifying intelligence from our churches in foreign lands as by that now received from you, which is "good tidings from a far country"; like water, refreshing to our souls, weary and thirsty by reason of our former correspondence in relation to existing difficulties. Well may we, in the congregation of God's people, offer up our joyful songs of praise to the God of peace. We desire, with our whole hearts, and in pure, disinterested love to the brethren and the church, that this peace and union may be universal, and prove perpetual. The pious zeal of the Consistory of New York; the willingness and readiness of the brethren to respond to their invitation to assemble in convention; the pious and edifying character of their deliberations during their session of four days; and the declared assent of most of their absent brethren, conspire to warrant the well-grounded hope that such will be the result. In order speedily to confirm and bring to conclusion this sacred work of peace, and to allow no languor or delay, we have in our Classical meeting attentively read and maturely considered the proposed articles, adopted by the brethren present as a basis of union. These Articles essentially correspond with the Plan heretofore proposed by us, and appear to be wisely adapted to the peculiar circumstances and condition of the churches of New York and New Jersey. The Classis, cordially desirous to see peace and harmony restored and established among their brethren in the common faith in America, wish it to be extensively published, that they have heartily and unanimously approved the Plan of Union, without proposing any alteration or addi-

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tion; and they express their ardent hope that the brethren not present at the convention lately held in New York, may be animated with the same zeal for the attainment of peace and harmony, and adopt the Plan of Union without suggesting any material alteration.

We trust that our full approbation will tend to promote this most desirable end in your entire unanimity. Still, the general convention of the united brethren and churches not only claims the freedom, but (according to the import of the Articles now approved by us) feels itself bound further to make such stipulations and additions as the interests and welfare of the churches may require. We, therefore, request the brethren who have signed the Articles of the Plan of Union (having entire confidence in their love of and devotion to the cause of peace) to employ all their efforts for the accomplishment of the proposed object, and especially to seek the reconciliation of the church at Kingston with their minister, Rev. H. Meyer. We are rejoiced to hear that he yielded, with the other brethren, his full approbation to the Articles of Union, and hope that the reconciliation between him and the church may soon be effected, through the kind mediation of the brethren, unto mutual satisfaction and rejoicing. We cheer ourselves with the hope which you have expressed to us, that when our ready and full approbation of the Articles of Union shall be sent to those particular churches which have not signed them, it will exert such a strong influence as to lead to their acquiescence and approbation. Thus, a speedy adoption of the Articles as conditions of peace, will, before long, bring to an end all divisions and dissentions, cause them to be ever forgotten, and unite the hearts of the brethren so closely that they shall continually remain a well-cemented body, abiding in one spirit, and with one accord striving for the faith of the Gospel.

Thus shall the Mother Church of the Netherlands remain in close connection with her daughter dwelling in a distant country, in the unity of faith and love, and built on one common Constitution. Thus, also, the churches of New York and New Jersey may successfully appeal to the civil authorities, with good hope of success, for the maintenance of their ecclesiastical freedom and privileges, preserving fully the character of Reformed Dutch Churches, as originally organized. Thus may our Reformed Church in your land, in the midst of so many denominations as surround her, exhibit the beautiful and attractive appearance of the Lamb's bridal Church, "Fair as the moon, clear as the sun, and terrible as an army with banners." Over your peaceful Church, animated by truth and love, inseparable, united, God will command his "blessing, even life for evermore," even as "on a habitation of righteousness and a mountain of holiness," the fragrance of which shall spread all around, and attract many to her communion, as members of the "one body in Christ." Nothing can prove more delightful to us who have, with a disinterested spirit, strongly exhorted the brethren to a reconciliation and union, and, at the same time, to a close correspondence with the Reformed Church of Holland, and continued attachment to her faith and order, than henceforth to see the churches of New York and New Jersey a true Philadelphia, where the Lord loves to dwell. For this end we entreat, in behalf of the brethren and churches, the direction of the "wisdom which is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of good fruits, without partiality, and without hypocrisy." May the hearts of all flow together into one, and be bound together in love, which is the bond of perfectness. Thus "the fruit of righteousness shall be sown in peace of them that make peace;" yea, the God of peace shall impart the earnest of salvation to those on whom he pronounces the blessedness of the peacemaker, and furnish therein the evidence of their heavenly sonship. Commending you to God's manifold and best blessing for this and continued years, yourselves, your families, your churches, and ecclesiastical assemblies,

We remain, reverend and respected brethren, with true brotherly love and regard, your fellow-servants and brethren in Christ,

N. Tetterode,
V. D. M. Amst. et Dep. Classis ad res exteras, h. t. Praeses.
Johannis Arn. Eck,
V. D. M. Amst. et Dep. Classis ad res exteras, h. t. p. Scriba.

Amsterdam: Done in Classical Session, Jan. 14, 1772.

THE CLASSIS OF AMSTERDAM TO THE CONSISTORY OF NEW YORK, JANUARY 14, 1772. VOL. 31, PAGE 380. NO. 225.

January 14, 1772.

Worthy Sirs and Honored Brethren:—

Your acceptable letter of Oct. 30th, 1771, with that of the United Brethren of the Provinces of New York and New Jersey, and the Proceedings of their late Meeting, we received even before the end of the year, and therefore with uncommon dispatch. Hence we are enabled at our first Meeting this year to respond to the request of the United Brethren, still farther urged by you, as we hereby do.

From these advices we learn to our great satisfaction and joy, and with hearty thanks to the God of Peace, that your good endeavors, in union with ours, have had a result prosperous beyond our expectation, in the attainment of the long-wished and sought for Union among the Brethren, before, unhappily divided, and living under different names; so that the most of them, on your friendly invitation, assembled in New York on the 15th of October last, and after a session of four days united themselves together, to their mutual joy, on the basis of certain Articles submitted to us. We congratulate you and ourselves on this first good result of the zeal shown, and pains taken by them, and must regard it as a special token of the Divine approval of your work; as it is also a strong inducement to persevere courageously in the work begun until it is concluded.

We therefore request you, if it is necessary to encourage those who are convinced of God's approbation of their work, to persist therein as peace-makers, and to vote unanimously with the brethren already united, for the establishing of a well-founded general unity, and a peaceful brotherly Association; in hope that the God of love and peace will crown the work with his blessing, to your perfection and our mutual joy.

In order now to further the attainment of this end, and not to occasion the least hindrance, we have the honor to inform you, at the earliest moment, that the Articles of Peace are, so far, entirely approved, as essentially agreeing with the Plan sent over by us. And since we can easily conceive that to make the Peace and Union enduring, a further determination must be made concerning various domestic matters, wherein we, being so far away, cannot so well judge as the brethren themselves, who know the particular circumstances of their congregations and the laws of the land: we, therefore, leave to the General Meeting of the brethren, after they become united, freedom to do therein whatever the peculiar state of the congregations demands; provided that nothing shall be done contrary to the substance of the Plan, or the resolutions of our Synods, which must always remain as the fixed basis of the Union.

Concerning the Professorate, we can determine nothing. That must be left to the General Meeting of the brethren.

Meanwhile, it seems to us that possibly in the pressing necessity there is for a Professor of Theology, the brethren might find in their own body a suitable person, who although not born in the Netherlands, has studied and received his ordination there. However, far be it from us to limit the freedom of the Assembly in any degree; and we shall wait to hear what the General Meeting, when the Union has been formed, will represent to us. For the rest we hope with you, that on this desired basis, the Union under God's blessing, will soon be made firm and immovable between the separated brethren; and that the close bond between the churches of the Provinces of New York and New Jersey and our Mother Church in the Netherlands—a union so needful, and promising so much good to the Congregation, may be made indissoluble. Whereto we cordially unite with you in prayer that this God-pleasing work may be speedily brought to a prosperous end; that it may lead to a holy Unity of brethren and of congregations, in the midst of so many varing dispositions, which shall be lovely and glorious, and attract many to join them and strive with them for the faith of the Gospel, and the further extension of God's kingdom; that the Prince of Peace and King of Glory may ride forth in his majesty in your land, on the word of truth and humble righteousness.

The same longing which you feel for the prosperity of the Netherlandish Church, we feel for the welfare of yours, which, professing the same Lord with us, is built and grounded on the same most holy faith, once delivered to the saints.

Further, we commend you to God and the word of his grace, and desire for your persons, your holy work and your families, God's most precious blessings to the end of days. While we subscribe ourselves with true brotherly love and esteem,

Your servants on behalf of the Classis of Amsterdam,

N. Tetterode, V. D. M., Amst. et Deputatorum Classis et res exteras, h. t. Praeses.

Joh. Arn Eck, V. D. M. Amst. et Deputatorum, etc. h. t., Scriba.

Amsterdam in our Classical Meeting
January 14, 1772.

CHURCH OF NEW YORK.

New York, Feb. 3rd. 1772.

Consistory held after calling on God's name.

On the petition of certain poor prisoners, it was Resolved to make a collection on Sunday week, in the afternoon in the Old Church and the North Church, and in the evening in the New Church, not only for the prisoners, for whom collections have already been made in other churches, but especially for their families, and for some other needy families; and that notice be given in the newspapers next Monday.

Signed etc.,

J. Ritzema, p. t. President.

New York, Feb. 17th, 1772.

Consistory held after calling on God's name.

Resolved, That the two free seats in the North Church be made into four pews, and that Isaac Roosevelt and Dirk Brinckerkoff direct both the making of the pews, and the selling and also the renting of the same.

Mr. John Vredenburg, who for several years has been employed as a Helper-in-Need to the Clerk and Chorister, requested a public appointment. Thereupon the Consistory resolved that for each Lord's day, when he rendered service, he should receive four shillings, without any further obligation.

Thus done etc.,

J. Ritzema, p. t. President.

(No date, but March, 1772.)

Consistory held after calling on God's name.

The Deacons brought in three lists of moneys collected in the three churches, amounting to seven and eighty pounds and two shillings. Whereupon it was Resolved to give thirty pounds to the prisoners and their families, and to distribute the rest to the other poor.

The widow of domine Boel coming up as an object of pity, the Consistory resolved, on account of their esteem for her late husband, not to give her anything out of the collections, but to grant twenty pounds yearly out of the Elders treasury, to be paid quarterly.

Signed etc.,

J. Ritzema, p. t. President.

GERMAN REFORMED CHURCH, ALBANY, 1772, FEB.

In the Albany Gazette, 1772, is an advertisement of a lottery, to be drawn in March, 1772, for the benefit of the German Reformed Church of Albany. The location was between Orange and Patroon streets, and west of Ten Broeck street.

It was a wooden edifice about fifty feet square, with a tower and a bell. It also had an organ, the first one in Albany. (See March 27, 1794.)

—Munsell's Annals i. 128.

[Rev. George J. L. Doll was pastor, 1772-5.]

CALL OF THE REFORMED GERMAN CHURCH OF THE CITY OF NEW YORK ON REV. CHRISTIAN F. FOERING TO BECOME THEIR PASTOR, MARCH 22, 1772.

Very Rev. Sir:—

The Rev. Mr. Kern has officiated now for more than eight years in our German Reformed Church here in New York, as an ordained preacher in our native tongue. But since, in the providence of God, Mr. Kern has accepted a call to another congregation, and has informed us of his resignation; therefore We, the Elders and Leaders (*voorstanders*) of our congregation have met together, and in the sure hope of the help of God, unanimously resolved to address ourselves to Rev. Mr. Weyburg, since he is a man who is interested in Zion's welfare. We, therefore, asked him to recommend to us a man who had spirit and life; one who would spare no trouble to do good to the souls of his hearers; one who would edify them and seek to lead them in the way of life. Mr. Weyburg did, indeed, take interest in our welfare, and has earnestly recommended to us the Rev. Mr. Faring as a man who has spirit and life, and who will take trouble to bring souls to the Lord Jesus; also that he is a man of irreproachable character.

Therefore we, the elders and deacons, at once called together our congregation, and in the fear of the Lord proposed him for their consideration, and they unanimously resolved to call you, the Rev. Mr. Faring to be their ordained pastor and teacher. Now therefore We, the said Elders and Leaders of our said congregation, hereby do call you, the Rev. Mr. Faring, in the fear of the Lord, to be the ordained pastor and teacher of our said German Reformed Congregation in New York; to preach God's Word among us twice on each Sabbath day, and once during the week, namely, on Wednesday evenings; besides the other services which are usual on holidays and preparation days. You are, moreover, to administer the Holy Sacraments at the prescribed times; you are diligently to teach the youth who are growing up, according to the doctrine of our Heidelberg Catechism, and to try to bring them, as soon as possible so far, that they may be received as members of the church. You are, furthermore, wisely to maintain church-discipline; to visit the sick and all others who are in need; and in cases of death, to officiate at funerals if the relatives desire it; but on condition that the relatives pay you for such funeral services the sum of ..... In fine, we call your Reverence to perform all the duties which belong to the office of a faithful servant of the Lord Jesus Christ, according as the measure of the Holy Word, and the good order of the church may require.

For all this we promise to pay your Reverence the yearly salary of £125, with £25. for house rent, New York money; and one fourth of this sum, we will faithfully pay you every quarter of the year, so long as your Reverence and the Congregation can live together harmoniously and to mutual satisfaction; and to this end we will continually pray unto God. But should it happen, (which we hope not,) that on either side there should spring up a just cause of separation, we expect that on the part of your Reverence, as well as on the part of the congregation, notice will be given three months beforehand, that either party may look out for another opportunity.

We, the undersigned, promise and vow to fulfill these obligations most fully. And to this end, this call shall be signed by the elders and deacons who from time to time come into office. And we urge your Reverence, very earnestly, and in the fear of the Lord, to accept this our call; and we trust that your Reverence will, by the blessing of the Most High, accomplish much good among us. We also promise to hold your Reverence in such honor and love, as belongs to an upright minister, and we pray that it may please the Great Shepherd of the Fold, to crown

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this, our call, with his holy favor. May it tend to the glory of his most Holy Name and to the salvation of immortal souls.

Done at New York, March 22, 1772, in presence of Isaac Stoutenberg and Jas. Van Antwerp, Jr.

Elders.

Johannes Will	Johans Milledoler
Johannes Meyer.	John Remmey
Hendrick Alrich Zurichsen [or Zurcher.]	Jacob Spury
Henrith Whiteman [Weitman].	Peter Knell
Daniel Kathore	Will Snyder
Johannes Gorg Wettenham	Christian Will
John Harterz	Henrich Schledantz
Anthony Apple	Johannes ..... Ambrigten
William Corcilius	Christoph Fiegenheim
Otto Parisian	Jacob Sampson

[This paper came from descendants of Mr. Foering, living in Philadelphia, in 1866. See Corwin's Millstone Centennial, 1866].

ACTS OF THE CLASSIS OF AMSTERDAM.

LETTERS.

1772, April 6th. Art. 2. The Rev. Depp. ad res Exteras have received a letter from the Consistory of Kingston, dated Nov. 30, 1771. Also a letter from Rev. Ritzema, dated New York, Nov. 27, 1771, which will not be answered. xiv. 278.

CHURCH OF NEW YORK.

Classical Letter Ratifying Plan of Union. Call for Second Convention.

New York, April 23rd, 1772.

Consistory held after calling on God's name.

The Rev. Mr. Livingston delivered a letter from the Rev. Classis of Amsterdam to the Consistory, dated in their Classical Meeting, Jan. 14th, 1772. This was read by the President to the Consistory. It was found to contain an answer to their last letter, which gave extreme satisfaction and joy to our whole assembly. Also a letter to the General Meeting was read and referred to a committee, consisting of the President, domine Laidlie, and Dr. Livingston, with the Elders, van Wyck, Duyking and Brinkerhoff. They were to consider the best and speediest means of preparing a circular letter to all the respective Dutch congregations.

Further Resolved, That the said Classical letter to our Consistory be, on account of its excellent contents and Christian expressions, inserted in our Church Book. It reads thus: [See Jan. 14, 1772].

New York, April 27th, 1772.

Consistory held after calling on God's name.

The Circular Letter, for the preparation of which the before-named committee was appointed, was read to the meeting and approved, and ordered to be sent by the first opportunity to the Dutch congregations.

The President had in hand a letter written to the Consistory, signed by Messrs. Richard Bancker, Abraham Brasher and Cornelius Low, in the name of some charitable members of our Church, proffering to the Consistory a sum of five and seventy pounds, eight shillings, as the beginning of a fund for the erection and maintenance of a Public School, to be set up by the consistory.

This charity was received with thanksgiving. Resolved, That the money shall be applied to no other use, and the President and domine Laidlie shall thank the donors in the name of the Consistory.

Further, that this sum be given to Treasurer Bancker, and be put at interest for the purpose stated.

Signed etc.,

Lambertus de Ronde, p. t. President.

Acts of the Classis of Amsterdam.

Letter from Rev. Livingston.

1772, June 1st. Art. 4. Rev. Tetterode delivered a letter from Rev. Livingston, with the request that it may be placed in the hands of our delegate to Synod, to be delivered to the Rev. Depp. Synodi. It was given to Rev. Klaver. xiv. 282.

The Classis of Amsterdam to the Rev. Gentlemen, Constituting the Meeting of the United Brethren of the Dutch Reformed Church in the Provinces of New York and New Jersey, June 1, 1772. Vol. 31, Page 390. No. 233.

Rev. Sirs and Much-beloved Brethren:—

When we were obliged to send off our letter of January 14, 1772 to you, which we hope has reached you, we could not include therewith the Minutes of the Synod of the previous year, because we understand the weight of the package would make the postage too great. Yet we were unwilling to delay that letter, that we might give you joy by the expression of our joy, and tell you of the encouragement we had in seeing love and unity restored among you, and precious peace beginning again to bloom. We pray that the lovely fruits of peace may be multiplied among you. We have the honor now to send you the Minutes of the Christian Synod of North Holland (1771.)

For the rest, we commend you to God and the word of his grace, while we remain, etc., etc.

J. H. Eck, Depp. Praeses.
S. Claver, Depp. Scriba.

Amsterdam, In Classis,
June 1, 1772,

CHURCH OF NEW YORK.

New York, June 12th, 1772.

Consistory held after calling on God's name.

The lease of the lot in the Broad way, to Abram Van Dyck, dated, Nov. 11th, 1771, was this day confirmed by the seal of the Corporation.

Also a lease dated, Feb. 21st, 1772, of two lots of ground in Cart and Horse street, to Samuel Prince, was confirmed with the same seal.

The bond of Mrs. Ann van der Spiegel, dated June 31, 1771, for £700. was paid off, and in its place one of the same amount taken from Gerhardus Duycking, dated the 16th of May last.

Jacobus Ryckman of the Brickkill, on Enklanwenberg, was taken as a poor person to be supported on like conditions with the others.

Cornelius C. Wynkoop requested from the Consistory a larger sum than the £10, he had hitherto received, for the support of Aaltye Mays. This was considered in view of the character of Wynkoop, and he is to receive £20. yearly.

Signed etc.,

Arch. Laidlie, p. t. President.

GERMAN REFORMED CHURCH, NEW YORK.

Dearly beloved Brethren:

We having received a friendly invitation by the Rev. Mr. De Ronde, to attend a general assembly of the Low Dutch Synod, to sign the much needed, long wished for, and joyful Tract, for the restoration of peace between the two dissenting parties. We the undersigned, members of the Consistory of the German Reformed Church in New York, have delegated our christian brothers, Henry Weitman, with our pastor Christian F. Foering, to appear at said meeting, to agree and sign the said Peace resolutions.

Johann Will, Johannes Zucher, Johanes Mayer, Elders.
Daniel Klockner, Wetterhan Herbach, Antony Appel, Deacons.

14th June, A. D. 1772.

SECOND CONVENTION, JUNE 1772.

Acts of the Reverend Meeting of Ministers and Elders of the Dutch Reformed Churches of the Provinces of New York and New Jersey, Convened at the invitation of the Reverend Consistory of New York, by Circular Letter, for the Consummation and Ratification of the Union of the Churches, (made the Subject of Deliberation the previous Autumn,) at New York, (in the Old Church,) 16th-18th, June 1772.—Recorded in Mints. of Synod of North Holland, July 1773. Art. 46.

SESSION I.—ARTICLE 1.

The Rev. Brethren having arrived and assembled at the appointed time and place, the Rev. J. H. Livingston, S. S. Th. D., as retiring President, opened the Rev. Assembly with a highly learned, appropriate, and affecting discourse upon Malachi 4: 2, for which he was heartily thanked by the Rev. Brethren; and thereupon, after an earnest prayer, the names of the members present were taken up, as follows:

Revs. John H. Livingston, D. D. and V. D. M., John Ritzema, V. D. M., Lamb. de Ronde, V. D. M., Arch. Laidlie, D. D. and V. D. M. at New York. Messrs. Theod. Van Wyck, Jacobus Van Zandt, Isaac Roosevelt, Abraham Lott, Elders.

Revs. Ulpianus Van Sinderen, V. D. M., J. Casp. Rubel, V. D. M. at Flatbush, Brooklyn, and on Long Island. Messrs. Jan. Rapalje and Engelbert Lott, Elders.

Rev. Benj. Du Bois, V. D. M. at Freehold and Middletown. Mr. Tunes De Neis, Elder.

Rev. Hermanus Meyer, V. D. M. at Kingston.

Rev. Jo. Schuneman, V. D. M. at Catskill and Coxsackie. Mr. Jo Overbagh, Elder.

Rev. Dav. Marius, (Marinus) V. D. M. at Aquackanonck. Mr. Petrus Poulissen, Elder.

Rev. Martinus Schoonmaker, V. D. M. at New Harlem and Gravesend. Mr. Benjamin Bensen, Elder.

Rev. Jo. Martinus Van Harlingen, V. D. M. at Millstone and New Shannick. Mr. Sim. Van Arsdalen, Elder.

Rev. Garret Lydekker, V. D. M. in the English Neighborhood. Mr. Abraham Mantanje, Elder.

Rev. Christian Frideryk Foering, V. D. M. Germ., New York. Mr. Hendrik Wittmann, Elder.

Rev. Dirck Romeyn, V. D. M. at Marbletown, Wawarsing, and Rochester. Mr. Levi Pawling, Elder.

Rev. Sam. Verbryck, V. D. M. at Tappan and New Hempstead. Mr. William Nagel, Elder.

Rev. J. H. Goetschius, V. D. M. at Hackensack and Schraalenbergh. Mr. Peter Zabriskie, Elder.

Rev. Hendr. Schoonmaker, V. D. M. at Fishkill and Poughkeepsie. Mr. Peter Montfoort, Elder.

Rev. William Jackson, V. D. M. at Bergen and Staten Island. Mr. Hendrik Van Wagenen, Elder.

Rev. Warmoldus Kuypers, V. D. M. at Hackensack and Schraalenbergh. Mr. Nicase Kip, Elder.

Rev. Jacob R. Hardenbergh, V. D. M. at Old Raritan, North Branch and Bedminster, Mr. Dirck Sutphen, Elder.

Rev. Jo. Leydt, V. D. M. at New Brunswick, and Minister at Six Mile Run. Mr. Hendr. Vischer, Elder.

Rev. Ben. Vander Linden, V. D. M. at Paramus and Pannen. Mr. Hendrik Zabriskie, Elder.

Rev. Jo. Casp. Frymuth, V. D. M. at Kinderhook and Schodack. Mr. Peter Vosburgh, Elder.

Rev. Eilardus Westerlo, V. D. M. at Albany. Mr. Jo. Roseboom, Elder.

Rev. Isaac Rysdyk, V. D. M. at Poughkeepsie, Fishkill, *cum annexis*. Mr. Rodolphus Swartwout, Elder.

Mr. Joannes Hardenbergh, Elder from New Paltz.

Mr. Cornelius Vernoy, Elder from New Hurley.

Mr. Jo. Jansen, Elder from Shawangunk.

Mr. John Spier, Deacon from Second River.

Mr. John Ten Broek, Elder from Claverack.

Mr, Pierre Van Cortlandt, Elder from Manor Van Cortlandt.

Mr. Ben. de Puy, Elder from Minisink.

Mr. Abr. Bruen, Elder from Phillipsburg.

Messrs. Nicolas Van Arsdalen, Cornelius Hoogland, Jacob Rapalje and Jorus Rapalje, Elders from Queens County, Long Island.

Messrs. Frederik Van Vliet and Nicolas Wykoff, Elders at North Branch and Readington.

Mr. Noah Elting, Elder at New Paltz.

Mr. Dirck Van Giesen, Elder at Totawa.

Mr. Adolph Meyer, Elder at New Harlem,

Mr. Chil. Bertholf, Elder from Pompton.

The congregation of the Clove, by letter empowering me, Isaac Rysdyk, V. D. M.

Article II.—Moderators.

Rev. Isaac Rysdyk was unanimously elected *President,* and Rev. J. H. Goetschius, Clerk.

Article III.—Letter to Classis of Amsterdam.

The Letter to the Rev. Classis of Amsterdam, dated October 18th, 1771, with the draft transmitted, was read, and it was announced by the retiring President, that a highly gratifying answer (Jan. 14, 1771,) had been received from the Classis, which would serve as a subject of further deliberations.

Article IV.—Communications.

Letters were read from Ministers, Elders, and congregations, to the present Rev. Body, viz: One from Rev. Cock, from the Camp, etc., stating that he could not attend the meeting of the Rev. Body, because of his disinclination on the part of his congregation; one from Rev. J. Schuyler, of Schogarie, as also from Rev. Doll, German Minister at Albany, excusing themselves on account of domestic engagements; one from Rev. G. Haeghort, of Second River, referring to indisposition and other difficulties; the last, a letter from Elder Eling, in the name of the Rev. Consistory of Kingston, comprehending a statement of some difficulties relative to Rev. Meyers.

Article V.—Credentials.

The credentials having been presented, were all read in full before the Rev. Body, beginning with that of the Rev. Consistory at New York, which being highly edifying in its contents, authorized their Rev. Delegated Elders and Ministers to "embrace and receive the Articles of Union approved by the Rev. Classis of Amsterdam, *nomine Synodi North Hollandiae;* and further, to do all that shall serve for the welfare of the churches, and as a worthy example for others already united, and an inducement to all those who have not yet come in, ere long to become one body, even as we serve one Lord and pertain to one church."

Other credentials, though of greater or less length, amounted in substance to the same thing. Some delegates, although not having written credentials, yet satisfied the Rev. Body with verbal testimony. In a few, some conditions were stated.

Article VI.—Letter from the Classis of Amsterdam.

The Letter of the Rev. Classis of Amsterdam, dated 14th Jan. 1772, was also read to the Rev. Body, and listened to throughout with great attention, respect, and thankful recognition, each one heartily rejoicing at its godly and animating contents, and the love and care of the Rev. Classis over our Church thus evinced; the countenances and manner of all, without exception, indicating their joyful approbation,

SESSION II.

Article VII.—Delegates from Albany.

The Rev. Consistory of Albany had commissioned its Pastor and Elder more minutely to learn the import of the Letter of the Rev. Classis, and carefully to ascertain what congregations, and how, the same united, without as yet bringing themselves under any obligations; wherefore, the delegates requested to be permitted to attend upon the deliberations and proceedings of the Rev. Body. This was not only readily and unanimously granted, but their advice and counsel were requested by the Rev. Body in such matters as might come before them,

Article VIII.—Subscriptions to the Plan of Union.

Was furthermore *Resolved* by the Rev. Body, in consequence of the approval of the Rev. Classis, that the brethren, who were authorized by their congregations to acquiesce in the determination of the Rev. Classis, should now subscribe to the Plan of Union; that opportunity should be given to those congregations who had sent no commissions for said purpose, to examine into matters relative to the Union, as yet, for the most part, unknown to them; and that for the final establishment of the desired peace, another meeting should be held in the approaching autumn; but that the brethren who had already acceded to the Union should exercise no ecclesiastical authority until the next General Meeting; and that such congregations as had sent no written commissions, whether they had subscribed or not, should present them at the next General Meeting.

SESSION III.

Article IX.—Revision of the same.

The Articles of Union were again read to the Rev. Body, (inasmuch as some had not yet, or had not sufficiently heard them,) and upon being carefully revised, it was seen fit to insert in Article xi. "the newly-formed Counties of Tryon and Charlotte."

Article X.—Dr. Meyer and Kingston.

The Rev. Body cannot participate in the affairs of Dr. Meyer relative to Kingston, since the affectionate endeavors made to effect a reconciliation with the congregation of Kingston have proved fruitless; but if Mr. Meyer have occasion to request suitable testimonials, the Rev. Body are willing to grant them.

SESSION IV.

Article XI.—Subscribed anew.

The Articles of Union were once more solumnly approved and cheerfully subscribed with their own hands by almost all of the members present, with the following preambie.

On the ground of the above Articles, approved by the Rev, Classis of Amsterdam, (as appointed thereto, by the Rev. Synod of North Holland,) and our respective Congregations, which we therefore receive for ourselves, and in the name of our Congregations, We, the undersigned, heartily and actually form ourselves and our Congregations into one Ecclesiastical Body; and these Articles shall henceforth serve as a permanent basis of further proceedings in our Assemblies.

This done in the Reverend General Meeting at New York, this day, the 18th June, 1772.

Joannes Ritzema
Lambertus De Ronde — Ministers at New York,
Archd. Laidlie

J. H. Livingston
Theodore Van Wyck — Elders ib.dem.
Jacobus Van Zandt
Isaac Roosevelt

Abm. Lott.
Ulp. Van Sinderen,
V. D. M. at Flatbush, — Ministers in Kings Co.
Joh. Casp. Rubel

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Engelbart Lott John Rapalje	Elders ibidem.
Benjamin Du Bois Tunis Donis Mermanus Meyer, (for myself,)	V. D. M. at Freehold and Middletown.
Joannes Schunema Joannes Overbagh, Eld.	V. D. M. at Coxsackie and Catskill.
David Marinus, Petrus Poulisse, Eld.	V. V. M. at Aquack, etc. [Aquackanonck.]
Martimus Schoonmaker Benj. Bensin, Elder.	V. D. M. at Harlem and Gravesend.
J. M. Van Harlingen Simon Van Arsdalen, Eld.	V. D. M. at Millstone and New Schinick. [Harlingen and Neshanic.]
Gerrit Lydekker Abraham Montanye, Eld.	V. D. M. in the English Neighborhood.
Christian Fred. Foering Henry Whiteman, Eld.	V. D. M. in the German congregation in New York.
D. Romeyn Levi Pawling, Eld.	V. D. M. at Marbletown, Rochester, and Wawassink, [Wawarsing.]
Saml. Verbryk William Nagel, Eld.	V. D. M. at Tappan and Kakiet.
J. Henricus Goetschius Peter Zabriskie, Eld.	V. D. M. at Hackensack and Schraalenbergh.
Hen. Schoonmaker. Peter Montfoort, Eld.	V. D. M. at Poughkeepsie and Fishkill.
William Jackson Henricus Van Wagenen, Eld.	V. D. M. at Bergen and Staten Island.
Warmoldus Kuypers Nikasi A. K. Kip, Eld,	V. D. M. at Hackensack and Schraalenbergh.
Jacob R. Hardenbergh Derick Sutphen, Eld.	V. D. M. at Raritan, North Branch, and Bedminster.
Joan Leydt Hendk. Fisher, Eld.	V. D. M. at New Brunswick and Six Mile Run.
Ben. Van Der Linde Hendrick Zabriskie, Eld.	V. D. M. at Paramus and Panne.
J. Fryenmoet, aet. 51, Peter Vosburgh, Eld.	V. D. M. at Kinderhook and Schodack.
Isaac Rysdyk Rodolves Swartwout, Eld.	V. D. M. at Poughkeepsie, Fishkill, and *cum annexis*.

Joannes Hardenbergh, Elder at New Paltz.
Cornelius Vernovy, Elder at New Hurley.
Joannes Jansen, Jr., Elder at Shawangunk.
Pierre Van Cortlandt, Elder at Manor Van Cortlandt.
Benjamin De Puy, Elder at Mahakemack, Neversink, [Minisink?] and Walpeck.
Nychlaes Vanarsdalen
Coenelius Hoogland
Jacob Rapalje
Joris Rapelje
Nicholas Wyckof
} Elders at Jamaica, Oyster Bay, Newtown and Succes.
Noah Eltinge, Elder at New Paltz.
Adolf Meyer, Elder at Harlem.
Congregation of the Clove by letter fully empowering me.

R. I. Rysdyk.

Article XII.—Schenectady and Conewaga.

The congregations of Schenectady and Conewaga each stated in a fraternal letter, that they had approved the Plan of Union in their respective consistories and ecclesiastical bodies, and had been prevented chiefly by domestic inconveniences from appearing by their commissioners in this Rev. Assembly.

Article XIII.—Credentials copied.

Ordained, That if any one desire to transcribe his written commission or credentials, to register the same in the Church Book, he may obtain it from the Clerk, on condition of speedy and faithful restitution.

Article XIV.—Letter from Classis of Amsterdam to be Printed.

Resolved, That the letter last received from the Rev. Classis of Amsterdam (Jan. 14, 1772,) be printed for the benefit of the churches, and that the work be intrusted to the Rev. Ministers and Elders in New York.

Article XV.—Revising Committee.

The Rev. E. Westerlo and J. Leydt are appointed to aid the Rev. President and Clerk in revising the Minutes and preparing the Letter (June 17, 1772) to the Rev. Classis of Amsterdam, as well as a sketch of the preliminary to the Classical Letter.

Article XVI.—Next Meeting.

The next General Meeting shall be held (see above, Article VIII.) at New York, on the second Tuesday on October next.

Article XVII.—Close.

Finally, after a polite acknowledgement, made by the President in the name of all, to the Rev. Ministers and Elders of New York, for their great toil, and a reply, with a hearty invocation of blessing to the address of thanks, by the Rev. Mr. Ritzema, in their name, and the appointment of the Rev. President to preach the introductory and the Rev. Mr. Ritzema the Thanksgiving Sermon at the next meeting with earnest prayer to God, we say, for blessing and favor upon what had been done, and thanksgiving for his gracious assistance, by the Rev. President, and leave fraternally taken by the brethren of one another, the Rev. Meeting concluded.

Signed in the name and by order of all,

Isaac Rysdyk, p. t. President.
J. H. Goetschius, p. t. Clerk.

SUBSEQUENT SIGNATURES.

(These Articles of Union continued to be subscribed to, by almost every minister until 1792.)

1772, Oct. 18. Congregation of Schaghticoke, by letter fully empowering me. Rev. E. Westerlo.

Peter Schenck, Elder from New Millstone.
Robert P. Van Deusen, Conrad Ham } Elders from the Manor of Livingston,
Dierck Van Giesen, Elder from Totowa.
Jacobus Bayoo, Elder from Pompton.
Cornelius Cor. Smith, Elder from Tappan.

1774. J. Gabriel Gebhard, V. D. M. German, New York.
1774. Solomon Froeligh, V. D. M. New Millstone.
1780. Isaac Blauvelt, V. D. M. Fishkill and Hopewell.
1780. Nicholas Lansing, V. D. M. New Millstone.
Elias V. Bunschooten, V. D. M. Schodack.
1784. Joh. Duryee, V. D. M. Raritan.
1786. Joannes M. Van Harlingen, V. D. M. at Six Mile Run and New Millstone.
Petrus De Wit, V. D. M. Red Hook and Flatts.
1787. John Basset, V. D. M. Albany.
" Peter Lowe, V. D. M. Flatbush, etc.
" Peter Studdiford V. D. M. North Branch,
" Jac. V. Romeyn, V. D. M. Schodack and Green Bush.
" G. A. Kuypers, V. D. M. Paramus.
" Moses Froeligh, V. D. M. Shawangunck, etc.
1788. Jeremiah Romeyn, V. D. M. Manor Livingston.
P. Stryker, V. D. M. and S. Hampton.
Brandt Schuyler Lupton, V. D. M. Lansingburg.
Isaac Labagh, Jr. V. D. M. Kinderhook.
Petrus Leydt, V. D. M. at Panne, etc.
1789. George G. Brinkerhoff, V. D. M. at Conewago.
Samuel Smith, V. D. M. Saratoga.
Abraham Van Horne, V. D. M. Rochester.
1789. John Demarest, V. D. M. Niskayuna.
1790. Andrew Gray, V. D. M. Poughkeepsie.
John Jackson, V. D. M. Harlem, etc.
Nichs. Van Vranken, V. D. M. Fishkill.
1792. David S. Bogart.
Stephen Ostrander, V. D. M. Pompton and Persippany.
William Provoost Kuypers, V. D. M. Paramus.
John Cornelison, V. D. M. Bergen.
1792. Winslow Paige, V. D. M. Schaghticoke and St. Caik. [Sinthoick?]

CORRESPONDENCE FROM AMERICA.

The Second Convention of Ministers and Elders to the Classis of Amsterdam, June 17, 1772.—Vol. 33, page 384. No. 469.

Rev. Sirs and Highly Esteemed Brethren:—

The Consistory of New York having speedily received your esteemed letter of Jan. 14, 1772, was pleased by Circular Letters to communicate, as soon as possible, to our respective churches, its general contents, viz., your kind approbation of the well-known Plan (of Union).

Thereupon, most of the churches again convened and listened to the reading of the full, pious and pleasing contents of that letter, with heartfelt gratitude to the God of peace and love. It was an approbation so desirable, that our hearts were thereby knit together more closely and firmly than ever. We were also impelled thereby, and we thought, the sooner, the better, to consummate the work of Union

so auspiciously begun. And now we have the honor, with great respect and gratitude, to send you the Minutes of this our (Second) Convention. We do this with the joyous hope that this now consummated labor of love, will give your Rev. and highly respected Assembly, new reasons for praise; and that it may do the same to all the churches of the saints in distant lands:—reasons for praise, we say, to that God who brings to pass every right thing in his own good time.

For, through the parental labors of your Revs., we now see ourselves beginning to unite on a solid basis; and as peace-loving Elders, we may humbly and joyfully expect the blessing of the Most High for the further extension of the Kingdom of Christ in this land of our pilgrimage. We trust that your Revs. will unite with us in beseeching the All-sufficient and ever Faithful Head of the Church, who has hitherto watched over us, that such may be the blessed result of our now happily consummated Union; and that it may be our constant aim to remain united. And may the Head of the Church continue to watch over His (hitherto) wretched ones in these regions.

Meanwhile, with our most cordial good wishes for yourselves, your families and your holy ministrys, we have the honor humbly to commend ourselves and our congregations to the beneficial and necessary and loving care of your Revs.

We remain with the greatest respect,

Rev. Sirs,

Your Revs. willing servants,

In the name and by the Authority of our General Convention.

Isaac Rysdyk, President, p. t.

John H. Goetschius, Scriba, p. t.

New York, June 17, 1772.

CHURCH OF NEW YORK.

New York, July 7th, 1772.

Consistory held after calling on God's name.

An elder from Lunenberg, sixty miles below Halifax, applied to the Consistory for aid toward their church building. They are professors of the High Dutch Reformed Faith, and have been settled there since 1750, and without public worship for several years; but at last they had obtained a minister. His support was burdensome to them as new settlers. Wherefore they felt bound to seek for aid toward their building from their brethren of the same faith. Resolved, That £15. be given to him out of the Treasurer's money.

The Elder D. Brinckerhoff informed the Consistory that Mr. Remsen had paid off the bond of Mr. Lourier, on which his father was security, to the amount of £84., and some pence. This was just the sum, lacking a few shillings, which he had in hand of Lourier and he requested the Consistory to be satisfied therewith. This was granted.

The committee on the property of the Church, stated, that Mr. Lewis Morris had paid not the least attention to the friendly letter written to him in the name of the Consistory. It was determined to appoint the Elders, Brinckerhoff, Roosevelt, and Duicking, a committee to make known in a friendly way to Mr. Walton, as security on the bond, the conduct of Mr. Morris; and that other means would be taken in hand by the Consistory.

Domine Lambertus de Ronde stated to the Consistory the death of his mother and the pressing necessity of his going to the Fatherland, with a request for a release for a time from the congregation; and other circumstances which the Consistory promised to consider and to give an answer by next Tuesday at 6 P. M.

Signed etc.,

Archibald Laidlie, p. t. President.

New York, July 14th, 1772.

Resolved, respecting the proposal of domine Lambertus de Ronde:

1. That the Consistory is convinced of the necessity of his Reverence's departure to Holland, and permits him, as second Dutch minister, to go for a year or fifteen months at the furthest, before they will be free to call another in his place.

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2. That the Consistory cannot consent to let his salary continue during his absence, but will pay him £150. for his traveling expenses, on his bond, without interest.

Signed etc.,

Archibald Laidlie.

ACTS OF THE CLASSIS OF AMSTERDAM.

(Kingston.)

1772, July 20th. The Rev. Depp. have received a letter from Kingston, dated April 16, 1772, signed by the Elders and Deacons. xiv. 289.

Synodalia, 1772.

New York and New Jersey. Art. 43. *Inseratur* the report of our Committee ad res Exteras. xiv. 298.

ACTS OF THE SYNOD OF NORTH HOLLAND, JULY 28–AUG. 6, 1772, PP. 37-42. VOL. 65.

ARTICLE 44.—NEW YORK AND NEW JERSEY.

Their Hon. Mightinesses, the Corresponding Delegates and the Deputies will all be glad to hear good news from those regions. All the Classes give this matter into the hands of the Rev. Classis of Amsterdam, wishing the church there success, and asking the Classis to continue its efforts; expressing their thanks also for all the information communicated to the Rev. Assembly.

The Classis of Amsterdam informs the Christian Synod of its having received a letter from the Rev. Convention of Ministers and Elders of the Reformed Dutch Churches in the Provinces of New York and New Jersey, assembled at the kind request of the Rev. Consistory of New York, at that place, Oct. 15, 16, 17, and 18, 1771, for the purpose of planning for the peace and unity of the churches. The letter was dated Oct. 18, 1771, and signed by John H. Livingston, S.S.Th. Doctor, Verbi Divini Minister, Neo Eboracensis, President; Isaac Rysdyk, V. D. M. of Fishkill, etc., Scriba, and Eilardus Westerlo, V. D. M. of Albany, Scriba. It stated that the letters, written by the Classis to the Brethren of the Conferentie and the Coetus, had duly been received by their Reverences; that thereupon the Consistory of New York had invited their churches to come together there for the purpose of planning for a desirable Union; that shortly after that, the most of them had assembled there; that their Revs. had already received several reports concerning those who were absent, which went to show that the greater part of them had stayed away on account of domestic inconveniences, and so led them to hope that the Plan of Union would meet their pleasure.

This Plan, taken from the minutes of their Assembly, held from the 15th to the 18th of October, they had, as their Revs. write, the honor of obligingly and dutifully sending with their letter to the Classis, and with the humble and most earnest request that it would consider the same as soon as possible, and approve it in accordance with the general desire of the churches assembled.

They flatter themselves with the hope that this beginning of peace, love and unity will be particularly agreeable to the Classis, while its care for the Church of God in that country makes them confident that, after the Union so happily effected, the Classis will take special pleasure, in what, in the interest of their churches, they have taken the liberty to submit for its consideration and advice.

The approval of the Classis is of so great importance that, without it, nothing

can be definitely settled; and in this particular it would have so much influence, that the Classis, as their Revs. hope, will be the more readily and strongly moved to favor a general, well-established Union.

The letter closes with a request for a favorable and early answer.

The Minutes of the abovementioned Convention, consisting of 22 ministers and 24 elders, 46 members in all, which were forwarded, with the letter mentioned, to the Classis, is of the following import:

[Here follow the Minutes of the Convention complete. See Oct. 15-18, 1771.]

Note—In a postscript to the aforesaid letter their Revs. state that in the Minutes of their Convention they had forgotten to mention that Rev. Hermanus Meyer fully and cheerfully agreed with them about the Articles of Union.

A letter, written by the Rev. Consistory of New York to the Classis concerning this matter, contained among other things the following:

That, as the letters from the Classis have served as the basis of their Union, and as the Plan (of Union) which it proposed was followed as closely as possible in the Articles of their Union, their Revs. had reason to hope that the Plan would be acceptable to all the churches in that country; and that, therefore, they wish that it may please the Classis to accept the Plan in its entirety, and to approve it without essential changes, in order that by means of its confirmation with full consent of the Classis, the Peace and Union effected may be the more readily welcomed by all, and endure for all time.

That, after mature deliberation the names of "Convention" and "Coetus" were not mentioned, but only those of Particular and General Assemblies were used, because the old name of Coetus is so well liked in that country, that it is to be feared that many who trouble themselves more about names than things might, for the sake of the name, not unite with them; and the name of Convention also, as being the same with that of an Assembly of Episcopal ministers, would not be suitable to them.

That, as we live so far removed from them, and possibly cannot be so well acquainted with the particular domestic circumstances of their churches as those who are there, their Revs. take the liberty to state that, living under an English government, they are by their beloved rulers established in their "freedom" and in their "Ecclesiastical Acts," as a Netherland Church; and that they are surrounded also by a number of sects which have, all of them, a high regard for them from the fact that they bear the name of, and are essentially one with, the renowned Netherland Zion. From this it appears how necessary it is for them to prove in all things that they are indeed a Holland Church, and that they hold themselves, not only to the Doctrine, but also, as far as practicable, to the Form of Government established by the Synod of Dordrecht in 1618 and 1619; and that, therefore, it would be, not only for their respectable standing, but even for their safety, to have the very name and form of government of the churches in Holland; but that, because they are intent on a strong connection (sterke verbinternisse) with their Mother Church, and because such connection cannot well be maintained under the names of Classis and Synod, they have resolved to abide by the names of Particular and General Assemblies.

That, finally, their Revs. feel assured that the agreeable tidings concerning their so happily effected peace will be a matter of rejoicing to the Classis; they also cherish the hope that the Lord, who has begun thus remarkably to bless them, will continue to be with them, and establish there a flourishing Church-State, a true New Netherland, a Daughter, who shall be to her respected Mother an honor, and if need be, a Pella.

The Classis, to which the care of the Church of New York and New Jersey was left by the Christian Synod, by its action in the year 1758, (1768) and which, in the year 1770, was requested by the Christian Synod to keep the churches of New York and New Jersey under its supervision, and, in matters that come up, to act according to circumstances, has, in order to cause no delay in this salutary work of peace, but rather to cause it to come to a full conclusion, at its first meeting after the receipt of the agreeable reports, maturely considered the Articles framed, and found that they substantially agree with the Plan proposed; and, taking into account also, all the special circumstances in which the New York and New Jersey churches are situated, it has unanimously approved the Plan of Union, without making any change therein or adding anything thereto, heartily desiring

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that those brethren also who were not present at the meeting and those churches which have not yet accepted this Plan may be animated with the same zeal for peace and Unity, and accept the Plan of Union without making essential changes therein; in such a way, however, that the General Assembly of the United brethren or churches shall not only retain the liberty, but, according to the contents of all Articles approved by the Classis, be also obliged to make such additions and regulations concerning domestic matters as the well-being of the churches shall require.

Whereof, the now United Brethren, Ministers and Elders of the Churches in the Provinces of New York and New Jersey, were by the Classis, by the first opportunity, via. London, informed. Their Hon. Mightinesses, the Corresponding Delegates, the Deputies and all the Classes are glad that peace has been effected, and accept the reports, for information.

In answer to the letter of Rev. Martinet; a letter was received from the Presbyterian Synod of New York and Philadelphia, containing a declaration of its desire to enter into correspondence with the North Holland Synod; but, as the Synod is anxious to know what matters that correspondence is to cover, it asks the scribe to send a most friendly reply to the above named letter.

CHURCH OF NEW YORK.

New York, Aug. 3rd, 1772.

Consistory held after calling on God's name.

Upon the foregoing resolution, domine Lambertus de Ronde made a further representation, that he had the consent of various neighboring ministers to perform service, during his absence, at the Consistory's request. For this he would satisfy them. He therefore requested that the salary might continue during his absence without any reduction.

After long consideration the Consistory resolved that the foregoing Resolution be repealed, and in its place that his Reverence should receive £150., on his bond, for one year, without interest; £50. for a present; and £50. yearly, to be paid to his wife in quarterly payments; and further, the Consistory would provide for the service and pay the ministers during his absence.

Signed etc.,

Archibald Laidlie, p. t. President.

CHURCH OF NEW YORK.

New York, Oct. 5th, 1772.

Consistory held after calling on God's name.

The Elders Theodore Van Wyck, Jacobus Van Zandt, Isaac Roosevelt and Abram Lott were chosen, with the ministers, to attend the ensuing Meeting of Ministers and Elders, with the same authority as in the previous meeting.

The Deacon Jno. Steg was directed to make a new vault in the New Church yard, which he undertook to do.

Resolved, That no wood be laid in for stoves in the churches during the winter season.

Signed,

J. H. Livingston, p. t. President.

GENERAL MEETING OF MINISTERS AND ELDERS OF NEW YORK AND NEW JERSEY, OCT. —— 1772. IN MINTS. OF SYNOD OF NORTH HOLLAND, JULY, 1773, ART. 46.

EXTRACTS.—APPROVAL OF CALLS.

Rev. H. Meyer presented to the Rev. Body a Call from Totowa and Pompton, and requested its kind approval, which was granted, in connection with hearty prayers

and desires for a blessing upon the event. The Rev. Body, at this meeting, approved the testimonial given at his request to Dr. Hermanus Meyer by the last President and Clerk, and decided it sufficient.

.....

Case of J. Arondeus.

The Rev. Body perceiving that a certain Joannes Arondeus claims to be a Reformed Dutch Minister, while yet, as far, as they know, he is possessed of no ecclesiastical attestation, this Rev. Body warn all Reformed Churches not to admit him or any others who have not suitable testimonials to the ministration of the Word and sacraments.

.....

Time and Place of Meeting.

The gentlemen appointed a committee more particularly to define the time and mode of the General and Particular ecclesiastical meetings which are to be held, reported to the Rev. Body, that according to their unanimous judgment,

1. The General Meeting might conveniently, according to former usage, be held on the first Tuesday of October; and that since it has now, three times in succession, been held at New York, it should next be held at Kingston, and thenceforth alternately at these places, in accordance with the Plan of Union, Art. XVIII.

2. Respecting the Particular Bodies, the Committee are of opinion:

(a) That the most suitable time of meeting will be the third Tuesday of September; the members of the same being left at liberty afterwards to make such other regulations with reference to it as they may be best able; as also,

(b) That the calling of the Particular meetings, both ordinary and extraordinary, shall now, for the first time, be executed by the oldest Minister in years and service of each of them:

Of that of New York, Rev. Joannes Ritzema; Kingston, Rev. Isaac Rysdyk; Albany, Rev. J. C. Freyenmoet; New Brunswick, Rev. Joannes Leydt; Hackensack, Rev. J. H. Goetschius.

3. Respecting the congregations which still stand aloof, they are of opinion that, by reason of the distance and for greater convenience, privilege should be given them to subscribe the Articles of Union in the Particular Assemblies, a copy and report of which should be given and made to the next General Meeting; and to this end, as well as for the purpose of recording their Acts, each body shall keep a book or ledger in which, first of all, the Articles of the Plan of Union shall be carefully recorded, and be again first subscribed by the component members whereby opportunity will at the same time be afforded to those congregations to subscribe which have not as yet done so.

4. They are also of opinion, that each particular body should be required to deliver, by their delegates, their Minutes to the General Ecclesiastical Body, to the end that, by comparing the order and method of procedure adopted in them with the Articles of Union, the same may, as far as possible, be rendered uniform.

These things having been considered, the Rev. Body resolved to change the proposal of the Committee into a resolution of this Rev. Body.

Professorate.

The subject of Professorship having been in the most careful, serious and attentive manner considered, and having been discussed at length, it was concluded by the Rev. Body, that there was as yet no prospect of consummating this object, especially as it was feared that a collection at the present time might give occasion to some of the congregations which yet stood aloof, still longer to defer subscribing, besides causing other inconveniences.

Wherefore, the Rev. Body, although to their regret, postponed action on this subject, with earnest recommendations, notwithstanding to the respective brethren

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not only to keep the matter alive and most earnestly lay it to heart, but, at all convenient opportunities, to represent it to their congregations as one of the chief prerequisites to the well-being of our Church; and at the same time to seek to ascertain how far it might be possible for each one to establish in his congregation a fund for the forementioned purpose, and to report the same to the next General Meeting.

BEST PLACES FOR STUDENTS.

Is, in the meantime, *Resolved*, That if, in the interval, any students should be desirous of being prepared for the holy ministry, they shall resort to one of the following places, as best calculated to secure a learned education, viz: New York, Albany, Fishkill, Raritan, and Hackensack.

KINGSTON AND REV. MEYER.

It further seemed fit to the Rev. Body, in order to effect an adjustment of the difficulties at Kingston, to appoint a committee, to produce, if possible, a reconciliation as well between the congregation and Rev. Meyer as between the different parties in the congregation. The gentlemen delegated were Revs. J. Rysdyk and E. Westerlo.

THE GENERAL MEETING OF NEW YORK AND NEW JERSEY, PER REV. J. H. GOETSCHIUS, PRESIDENT AND JOHN C. RUBEL, SCRIBE, TO THE CLASSIS OF AMSTERDAM, SECOND TUESDAY, OCT. 1772. VOL. 33, PAGE 410. NO. 484.

(Abstract.)

In this they say that they receievd our letter, with the Acts of the Synod of the year 1771 in good order and in due time. In the name of the General Meeting they thanked us for the fraternal love and care shown them in this way. They say that they were glad to notice from our letter the satisfaction which the Classis takes in the Union effected by them; and declare themselves willing to employ every means and effort to bring the brethren, who still keep at a distance, and their churches, to their love—inspired Union and the signing of the Articles adopted. To which end they will, if necessary, take the liberty to ask the Classis for advice. They send, in name of the general Assembly, the Minutes of their session, held on the second Tuesday in the month of October, 1772. From this we can see what is the state of their churches, for the improvement of which they pray; and close with congratulation.

CHURCH OF NEW YORK.

New York, Oct. 30th, 1772.

Consistory held after calling on God's name.

1. Resolved, That the two lots in Maiden Lane lying next to the house of Col. Robert Livingston, be leased to Walter Heyer and Jonathan Blake for a term of fifteen years, at the yearly rent of £25. for the two. This they shall divide with each another and each bring his quota.

2. The Elder Brinckerhoff, presented a general account of receipts and expenditures of the collections from the beginning made in these congregations under English worship, from May 17, 1764 up to October 29, 1772, amounting in all to £2911:14:7. Out of this had been paid, according to custom, founded on the proposal and resolution of Mr. Abram Lefferts and others, in July 21, 1763, since the aforesaid English service in the New Church was begun, as follows: Two thirds of the expense of the salary of the chorister; one half for the support of the poor; all the costs of the candles; and further, all that peculiarly belonged to the English ser-

vice, amounting in the aforesaid time to £1918:18:10; so that there was a remainder of £992:15:9. This account was read in Consistory and approved and thereon Resolved

1. That the same be recorded in the Deacon's book.

2. That the Treasurer of the church strike off the sum of £436: 4: 2, for the printing etc. of the English Psalm book, and put the said sum to the Debit of the Deacons.

Signed etc.,

J. H. Livingston, p. t. President.

REV. JOHN ARONDEUS AT NEW YORK, TO THE VERY REV. CLASSIS OF AMSTERDAM, DEC. 2, 1772.

Portfolio, "New York," Vol. II. Also Abstract, in Vol. 33, page 389. No. 477. Postage paid to London.

Much Respected Sirs and Brethren:—

When I brought to your Revs. a package of letters from Jamaica, on Long Island, it became sufficiently clear from my certificate that I could no longer find my necessary support in Kings County. The entire Consistory of the five united churches, however, made request that I might be helped.

After I had invested three-fourths of my capital (staatje) in Gelderland, I went to live under the government of the King of Denmark for several years, because living there was very cheap. I found there but thirteen people of the Reformed Church, whom I sought to edify as well as myself. And when some years later my only income (interest) failed, I was obliged to employ a lawyer; and now I have lost everything, as I can prove by a letter received from him.

The thought then occurred to me that, inasmuch great numbers sail for America, yearly, coming from many quarters, the spiritual harvest there must be great; and that, it would be best for me to locate there. So I went there from Holland with a proper certificate. I then found that there was need of thirteen ministers for places, all of which I can name, and which are vacant to this day. But everywhere they told me that they had been instructed to let no one preach in their churches save those who were approved by the Classis of Amsterdam. This necessitated me to preach in houses and barns, for which I received 8 or 9 stivers, Dutch money, besides free residence. After doing this for five years, the people became disaffected through the influence of envious slanderers. They gave me, however, a certificate in which they state that they have not the least doubt that other churches will find that my manner of life is blameless, and my teaching very acceptable, and blest.

I was asked further what I thought of Van Sinderen's saying from the pulpit, that, in the old countries I had hanged myself, and had then been buried at a crossroad. I replied, "That is a falsehood which requires no answer." In this country nothing can be done on account of any slanders, unless it can be proven that, because of them, losses have been sustained. Finally, the question was asked: "What about that report concerning unchastity?" I asked the two deacons (whose names were) mentioned, "Did you accuse me of unchastity?" Their reply was, "O no, Sir." As soon as I learned that I was charged with such an utter falsehood, I took my oath before Justice Nagel; and I am very willing to suffer the penalty for perjury, if any one can prove that I have made use of such unholy language (as perjury). "Well," said I, "then I must have your written testimony, signed by these witnesses, in order to prevent damaging consequences."

Thereupon I let one of the oldest ministers read all the said writings, and his answer was, "If our Conferentie had been enabled to act by itself, you would have been readily and long since relieved; but now everything seems to have become a very Babel of confusion." Another minister said, "I find the seed of the devil in it; but I will risk my blood and life to keep it from exercising any influence." One elder who happened to hear it, said: "I do not at all doubt but that the report will pass away and come to nothing." Whereupon another elder said, "The fellowship of such is without real love, like that between the cows and the flies."

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So I find myself necessitated to take refuge with your Revs.; and I most humbly ask for a favorable restoration, in order that I may be found to abound and to be steadfast in the work of the Most High. If the answer I hope for might come to me under cover, addressed to Mr. Hendrik Oudenaarde, merchant at New York it would be sure to find its way to me.

Wishing your Revs. every blessing, I sign myself, as in truth,

Your Very Revs.

Most obliged Servant,

John Arondeus.

Written at New York,
December 2, 1772.

CHURCH OF NEW YORK.

New York, Dec. 15th, 1772.

Consistory held after calling on God's name.

Resolved, that the collections in the Old Church and the New Church shall be in accordance with the 6th of the 8 Articles, (Dec. 16, 1762) for the church and the poor members, and that they be no more kept separate; and although the resolution of July 21, 1763, is impaired by this, inasmuch as the ministers in the English service may be deprived of the funds, in case the subscription runs short; yet the Consistory deems it better to supply that lack by the overplus of the Elders' revenues; and if, in course of time, this should occasion any difficulty, the English minister shall have the right to appeal to the resolution of July 21, 1763. Therefore the records, in the Deacons' book, shall remain as they are, so far as to denote separately the collections in the separate services.

A new bond was signed and sealed to Capt. Jno. Shoals, for £600. at six per cent., in place of one called in by Mr. Henry van der Spiegel.

Resolved, That it shall be published next Sunday afternoon in the North Church that they who are in arrears for pew rents in that Church shall make payment before the 20th or 25th of January next; otherwise the pews shall be let to the first comer.

Signed etc.,

J. Ritzema, p.t. President.

THE TRUSTEES OF QUEENS COLLEGE, (PER REVS. J. R. HARDENBERGH, JOHN LEYDT, AND JOHN M. VAN HARLINGEN), TO THE CLASSIS OF AMSTERDAM, DEC. 30, 1772. VOL. 33, PAGE 415. NO. 485.

(Abstract.)

In this letter they say that, in response to the request of the overseers (opzienders) of their Church, his Excellency, the Governor of New Jersey, has granted a Charter for the establishment of a "School" in the interest of the Dutch Reformed Church. That the ample Privileges of that Charter give hope of seeing that School grow to be a complete University. They send us a printed copy of the Charter in the English language. They say that that School is named "Queens College" and is located at New Brunswick, and has now been opened under the direction of two Instructors, (leermeesters) who teach the usual languages, arts and sciences, (gewone talen, kunsten en Wetenschappen). They conceive that the prosperity of that College depends on the qualifications of the one who is to fill the office of its President. The Trustees (Curatoren) have, therefore, commissioned the undersigned to look about for a capable person who would administer that office on favorable conditions, and to report to them on their commission. These now come to us for refuge, and request that we would be pleased to correspond with the Faculty of Utrecht with a view to obtaining a person who is possessed of the following qualifications:

1. He is to fill the office of a Professor of Theology, for those who want to study Theology.

2. He is to assume the management (opperbestier) of those who are instructed in languages, etc., through tutors, until the time when the Trustees (Curatoren) shall be in a condition to support professors in Philosophy.

3. On the Lord's Day he will have to do more or less of the work of a minister, and so will have to be a member of a higher or lower Church Assembly, conformably to their adopted Articles. They also ask us, in passing, that we would let them know what salary, we think, that professor ought to have besides the professional residence.

4. He must be a man of tried piety.

5. Attached to the Constitution of the Netherland Church.

6. A man of thorough learning.

7. Well-natured.

8. Free and friendly in conversation.

9. He should be master of the English language, (Hy dient de Engelsche taal magtig te zyn,) because of the increasing prevalence of that language, and because the students understand nothing of the Dutch language. He might dictate in Latin, but he could not satisfy therewith all the requirements of his office as overseer.

10. Finally, he should be pleased to dictate on Mark's Medulla.

By anticipation they say that, if Mr. Professor Bonnet, who, according to well-founded reports which seem to have come to them, had formerly had, and may still have, a desire to build up the churches in their region, could make up his mind to come over to them, it would be most acceptable because his High Rev. has all the required qualifications, and would easily acquire the English language.

They further say that they are well aware of the fact that it will be difficult to induce a person, possessed of the said qualifications, to leave the Fatherland and his friends; but that they set over against that, what they hope may prevail with him, namely,

1. The service that would be rendered to the church—the laying of the foundations, upon which it would be built for ages to come.

2. The Trustees (Curatoren) will not scrimp on the salary.

3. Living is cheap, and there is a plenty of everything.

4. Finally, they say that God is able to incline the heart hereto.

In conclusion they ask for an answer from us as speedily as possible; for it is their wish that we may be made worthy of taking part in a matter of so great importance; and that God may guide us in our search, and cause the man, chosen to this work, to come to our hands.

They close with congratulations.

GOVERNOR TRYON TO THE EARL OF DARTMOUTH.

Grants to Dellius, east of Champlain. Rights of New York.

New York, January 5, 1773.

My Lord.

.....

Godfrey Dellius's purchase from the Mohocks, and grant under the Seal of New York in the year 1696, is esteemed a memorable proof of the right of this Province, under the Crown, to the lands on Lake Champlain. It comprehends a large Tract extending from Saraghtoga along Hudson's River, the Wood Creek, and Lake Champlain, on the East side upwards of twenty miles, to the northward of Crown Point; and it is thought, a circumstance of no small importance, that this grant was repealed by the Legislature in the year 1699 as an extravagant favour to one subject; which Act would have been a nullity if that territory had not been within the jurisdiction of this Province.*

.....

—Col. Docs. N. Y. Vol. viii. pp. 342, 344-5.

*See also Report on the Boundaries of New York, 1773, pp. 90-118, of same volume. The grants of the Township of Leyden to the Dutch Church of New York, and other grants to Kings College and to Trinity Church, were all within this tract; but it was ultimately lost to the grantees, by being included in the State of Vermont. See Corwin's Manual, 1902, article *Dellius*.

ACTS OF THE CLASSIS OF AMSTERDAM.

(NEW YORK.)

1773, Jan. 12th. Art. 4. A letter was received from New York, together with their Acta, containing the transactions of the General Meeting held June 16, 1772, and following days. These were read to the Classis. The Classis rejoices in the harmonious and blessed condition of the church, and wishes upon them the Lord's blessing. Also a private letter was received, stating that in October, 1772, sixty-two churches entered into that Union, and with one mind will cherish the best interests of the churches there. In all this the Classis greatly rejoices. xiv. 306.

(NEW YORK.)

Art. 4. With other letters, a letter to New York and New Jersey was read. All these letters are to be found in the Acta Deputatorum and were approved for forwarding. xiv. 306.

THE CLASSIS OF AMSTERDAM TO THE REV. GENTLEMEN CONSTITUTING THE "ASSEMBLY OF THE UNITED BRETHREN OF THE DUTCH REFORMED CHURCH IN THE PROVINCES OF NEW YORK AND NEW JERSEY." JAN. 12, 1773. VOL. 31, NO. 241.

We received with much joy your ever welcome lines, together with the Minutes of the Rev. General Meeting of Ministers and Elders of the Dutch Reformed Churches of the Provinces of New York and New Jersey, held June 16th and following days, 1772. Therefrom we learn with much satisfaction, that our letter of January 14th 1772 came speedily to your hands and produced such effects, that the worthy Consistory of New York was pleased at once to make known its general contents, by circular letter, to the several churches, as well as the approval of the PLAN sent to us; and that all this was done with as much satisfaction as joy. We give our thanks to the worthy Consistory of New York; also to the General Meeting, for the declaration of thanks which they were pleased to make through the mouth of their Rev. President (Rysdyck), and for the trouble and loving care taken; while we also pray that their labor of love may ever be remembered of God. We recognize in all this a proof of their hearty and well-meaning zeal for the preservation of the unity of the Spirit in the bonds of peace. We pray that the Lord will follow all these good endeavors with his blessing, and will enable you richly to enjoy the peaceable fruits of the same. We have already, with gladness, observed that this labor in the Lord has not been in vain, but has resulted in one common gathering of almost all the churches; and through their ministers and elders they have gladly signed the Articles of Peace already approved by us. Only a few are to be expected, who had not yet received sufficient authority from their congregations. Meantime we hope to learn that these churches, after they shall have obtained more information, have united themselves, heartily and willingly, to the other congregations, at the meeting to be held in October.

It causes us joy, if we have by our letters, contributed anything to your edification, and that you look upon our efforts as a proof of our love, and of the provident care which we have for your churches. But we gladly take this care upon ourselves. We are never happier than when we can contribute our share to the common good. Yea, our joy is increased, if we have done anything to unite our hearts more closely together, and that you are stimulated to complete in the strength of the Lord, your well begun work.

We thank you heartily for the Minutes transmitted to us of the Meeting. We mingle our thanksgivings and our prayers to strengthen that which he has already wrought in you. We cannot omit to inform you how greatly the entire Christian Synod was filled with joy at the good-tidings of the UNION of your churches. The honorable civil Commissioners, with all the members of that Assembly expressed their thankful acknowledgements of God's favor, and their own gladness while every one uttered a heartfelt desire that the God of peace would be with you. Of all this you will become more fully aware by the Minutes of the Synod, which, in proof of our loving care we have the honor to send you. Therein you will find a proof of the joy and satisfaction of us all, as well as in the fact that that High Assembly resolved to have the Minutes of your Assembly, approved by us in its name, incorporated in its own Minutes.

For the rest, we pray fervently that the God of peace may establish the work of peace, follow it with his Divine approval, and bring it to a desirable end, so that all the churches in that land, so far distant from us, may have peace and be established, and the God of peace reign in their hearts; yea, that the peace of God, which passeth all understanding, may keep their hearts and minds through Christ Jesus. Thus may they have part in the benefits of the Kingdom of the Savior, which is righteousness and peace and joy in the Holy Ghost. May they experience the fulfillment of the Lord's promise, that great may be the peace of the children of the Church; and that he may extend peace to her as a river. Thereto may he bless your labor to the winning of souls, and make your peace like the billows of the sea, and enable you to experience how good and pleasant it is for brethren to dwell together in unity. May the Lord command his blessing upon you; even eternal life. May you be blessed in your persons, etc., etc.

J. H. Eck, Dep. Praeses.
S. Claver, Dep. Scriba.

Amsterdam,
Jan. 12, 1773.

CHURCH OF NEW YORK.

Chorister.

New York, Jan. 21, 1773.

Consistory held after calling on God's name.

1. The Deacons inquired whether they should pay the salary of the late Mr. Welp up to this day?

Resolved, That since the son of Mr. Welp has hitherto provided for the precentorship, the full sum of six pounds, ten shillings and nine pence shall be given.

2. Whether the payment for the Consistory Chamber shall now continue? Resolved, That since Mr. Welp owed a note of £20., of which five pounds are still due, which would be discharged by twice fifty shillings, ending with May 1773, the note should be surrendered as paid, and henceforth no rent be paid for the Consistory Chamber.

3. Whether the expenses of Mr. Welp's funeral should be paid by the Deacons? Yes; the account should be called for and paid.

4. Should Anthony Welp continue in the service? The Consistory at present can make no new appointment. But as Anthony Welp has now taken charge of the service, he is allowed to continue therein until further orders. For each Sunday he shall receive four shillings, and also have the recording of the (baptisms of the) children in the Old Church. Still if in time any one comes forward to execute his gifts for once he shall apply to domine Ritzema, and in such a case Anthony Welp shall give place. Further the widow with her family shall remain in the church house until May 1773 without charge.

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An account was presented by Messrs. Abeel and Byvank for £5:2:1; by Mr. Gerardus Duycking for £8:12:5. These bills Mr. Evert Bancker was directed to pay.

Signed etc.,

J. Ritzema, p. t. President.

CHURCH OF NEW YORK.

Prisoners for Debt.

New York, March 17th, 1773.

Consistory held after calling on God's name.

An oral request was made in the name of Isaac van Hoek, now in prison for a debt of £25., for the payment of this sum, with the promise that it should be afterward be deducted from his salary; asking also for the payment of two years salary, when he would be able to retrieve his affairs. The Consistory resolved, that although they felt a Christian sympathy with him and his, this was quite out of their power.

Signed etc.,

Archibald Laidlie, p. t. President.

NEW SCHOOL TEACHER.

New York, March 19th, 1773.

Consistory held after calling on God's name.

1. A proposition was presented for a new school-master in place of Mr. Welp, deceased. This was considered by the Consistory and is as follows:

Since Mr. Nicholas Welp, our free school-master, has died, it is highly necessary to appoint another to instruct thirty poor children, in reading, writing and cyphering, both in English and in Dutch. And upon inquiry we have found a fit person in Mr. Peter van Steenberg, who is competent to instruct children in both languages, if the Consistory is so inclined. The present school-house and Consistory Chamber is also so decayed that it cannot stand much longer. It is therefore suggested to the Consistory, whether it would not be advisable to take down the old school-house at once, and put up a new one, several feet longer, and several feet broader than the present; and also make it one story higher for a Consistory Chamber and Catechising Room. Thus would the dwelling house and the new building be brought under one roof. The building should be a frame building, with a brick front, which can be built before the new school-master can be ready to come.

If then the Consistory think it necessary to call the aforesaid school-master, it is suggested whether the following would not be a proper provision for his salary:

1. For the instruction of thirty poor children in both languages as above ten shillings per quarter, for reading, writing and cyphering,	£60 : 0 : 0.
2. For fire-wood for the same each year	8 : 0 : 0.
3. For books, paper, ink, quills, etc. yearly	5 : 0 : 0.
4. Consistory Chamber and Catechists room, kindling of fires, and lighting of candles,	8 : 0 : 0.
	£81 : 0 : 0.

N. B. Fire-wood and candles to be provided by the Deacons.

5. The school-master to have a house and garden free, and the privilege of instructing so many other children, not above thirty, as he conveniently can, and also keeping school in the evening.

The Consistory immediately resolved to carry out these suggestions as being the best thing they could do under present circumstances.

2. It was further Resolved to appoint a committee to prepare a call on Mr. van Steenberg, for one year, in accordance with this proposition. The President and Elders, Lott, P. Lott, Brinkerhoff, Rapelye, and Duryee were appointed thereto.

3. The Elders, Brinckerhoff, Duycking and Beekman, and the Deacons, Abeel and Hoffman were appointed a committee for the erection of the building.

Signed etc.,

Arch. Laidlie, p. t. President.

CHURCH OF NEW YORK.

Call of the Consistory of the Dutch Reformed Church of New York on Mr. Peter van Steenburgh, at present school master at Flatbush on Long Island. (March 20, 1773.)

On account of the death of Mr. Nicholas Welp, school master of the Dutch Congregation in New York, the school is broken up. On this account the children of the poor of our Congregation are destitute of the necessary instruction. Also daily experience teaches us that the English language in this land is gaining such prevalence that the Dutch language is continually diminishing, and is going out of use. The Consistory of New York, therefore, have deemed it proper to call a person who is qualified to instruct and educate the children in the English as well as the Dutch language. This will open the way to induce the children of the poor of our congregation to receive instruction in the language which they or their parents may choose. The Consistory having had many favorable testimonials of your gifts and qualifications, and also having seen some proofs thereof, have unanimously agreed that you were a proper person to whom a call should be presented. Learning also that you are favorably disposed to undertake the service of school master, if an adequate support should be given, they have resolved to make a call upon you, and they humbly do call you to instruct the children of the poor of our congregation, to the number hereafter named, both in the English and Dutch languages, as may be required, and to teach them reading, writing and arithmetic; also the questions in the Heidelbergh Catechism or such other as is conformable to the doctrine of our Dutch Church. The scholars are to be instructed and exercised therein at least once a week. The school is to be opened every morning, and also closed, with prayer, in order that everything may be conducted with order and to edification, and prove a good example to all present. We promise to pay you for the service thus rendered:

First; For the instruction of thirty poor children in the Dutch or English language, as above stated, in reading, writing and arithmetic, the fourth part of which shall be paid every three months, £60.

Second, Firewood for one year, £8.

Third, Books, paper, ink, quills, etc. for one year, £5.

Fourth, For taking care of and cleaning the Consistory and Catechising Chambers, and the making of fires and lighting candles when required, £8.

N.B. The wood and candles for the said Chamber shall be furnished by the Deacons.

Fifth, For your encouragement, you shall have a dwelling house and garden free, and also a good room for the school.

Sixth. It shall be allowed to you to instruct as many other children as may offer themselves to you, but not beyond the number of thirty, and also to keep an evening school.

This our agreement with you, shall, according to your request, be for one year, reckoning from the first day of June next. If, then it shall not be agreeable to you to continue longer our school master, you shall be bound to give notice to Consistory, three months before the expiration of your labors, that they may, during that time, provide another teacher. But if, then, the Consistory should be satisfied with your instruction and service and be desirous that you should longer continue our school master, farther stipulations may be made.

We hope the above offer will meet with your approbation.

Wishing you and your family all prosperity and blessing, we remain, with great respect,

In the name and by order of Consistory,

Your servants,

Archibald Laidlie, President, p. t.
Jacob Duryee
Gerrit Rapelye
Abraham P. Lott
Dirck Brinckerhoff

This was accepted by Mr. van Steenburgh.
New York, March 20, 1773.

ACTS OF THE CLASSIS OF AMSTERDAM.

(Arondeus.)

1773, April 5th. Art. 8. The Depp. ad res Exteras read a letter from Rev. John Arondeus, from New York, dated December 2, 1772. xiv. 310.

CHURCH OF NEW YORK.

New School House.

New York, May 3rd, 1773.

Consistory held after calling on God's name.

The committee appointed for the building of the new school house, represented that money was needed to buy materials for the same.

Resolved, That the treasurer shall furnish such sums as may be necessary, from time to time, for the building of the said school house, provided the amount does not exceed four hundred pounds.

Signed etc.

Archibald Laidlie, p.t. President.

New York, May 24th, 1773.

This being the quarterly meeting, it was Resolved, That the widow of Mr. Nicholas Welp shall receive from the Consistory the sum of twenty pounds for her yearly support.

TOWNSHIP OF LEYDEN.

New York, June 2nd, 1773.

Consistory held in the North Church, after calling on God's name.

The committee appointed for the settling of the Township of Leyden, presented certain propositions upon which they thought that it could be conveniently peopled; but the Consistory upon further consideration did not think it best that the whole tract should be settled at once; but that the committee should send Mr. Cockburn or Mr. Gale to lay out the whole, in lots of two hundred acres:—first, one town plot in the most suitable place, and in it a piece of ground for a Court house; also for a farm for a minister; ——— acres for a school master, etc., etc.

New York June 4th, 1773.

Consistory held after calling on God's name.

1. Instructions were presented for Mr. S. Gale, the surveyor, in laying out the Township of Leyden. These were read and approved, and referred to the committee to make agreement with him.

2. Resolved, That an order be given to the Treasurer to pay two and seventy pounds to the said land measurer for his use.

3. An account of Mr. Henry Sikkels for repairs of domine Ritzema's house, amounting to £13:19:1, was presented, and ordered to be paid by the treasurer.

4. An identure for the vault of Mr. Nicholas Anthony in the church yard of the Old Church was presented and approved, and it was ordered that the seal be affixed.

Signed etc.

J. H. Livingston, p. t. President.

THE GENERAL MEETING OF NEW YORK AND NEW JERSEY, PER REV. JACOB R. HARDENBERGH OF RARITAN, TO THE CLASSIS OF AMSTERDAM, JUNE 3, 1773. VOL. 33, PAGE 417. NO. 486.

(Abstract.)

They say in this letter, that the reason why we received the previous letter only after such a long interval of time, was owing to the inconveniences of navigation between their country and Holland. The letter had remained at New York, and was not sent until three weeks ago, and then by way of England.

They further inform us, that copies of the letters sent to us (the Classis) were delivered and unanimously approved, while the writer was instructed to inform us of the late receipt of the letters (to them?)

They hoped that we would consider the letters sent us as coming, not from the committee only, but from the entire respected Assembly, and thus judge them to be of the more weight; and that the trouble we are asked to take may not prove wearisome to us.

The writer, too, begs pardon for not enclosing the Charter (of Queens College) in the first letter, the omission being due to haste. He closes with a request for a speedy answer.

In a Postscript, written in English on a small bit of paper, we are advised as to directing our answer.

CHURCH OF NEW YORK.

Quit rents remitted for Township of Leyden.

New York, June 22nd, 1773.

Consistory held after calling on God's name.

A letter was delivered, enclosing a full remission from our gracious Sovereign, King George III, of the quit-rents of the Township of Leyden, in consequence of a petition made to his Majesty by this Church. This was received with especial joy by the Consistory, who charged the committee on this matter to prepare and forward a suitable address of thanks to his Majesty, as also to his Ministers of State, by whose influence this was obtained; also to Mr. William Killy who has been our agent and correspondent in this matter.

Further, Resolved, That this committee make a full report of all their proceedings in relation to the obtaining of the remission, so that it may be recorded in the Book of the State of the Township of Leyden.

Resolved, That thanks be tendered to the treasurer, Lott, for his special pains in this matter, and he being present in the Consistory as a Ruling Elder, this duty was performed forthwith by the President.

An account for £12:16:9, was presented for a silver salver, given by the Elders to the learned, T. Th. Wilhelmus Maas, Minister at St. Croix, for his acceptable service at various times last winter, to the great satisfaction of the congregation. This was accepted and an order given to the treasurer, Bancker, to pay it.

Signed etc.

J. H. Livingston, p. t. President.

New York, July 2nd, 1773.

Consistory held after calling on God's name.

The King of Great Britain's warrant for the remission of the quit rents upon the Township of Leyden, forever, or so long as the same was in possession of the Dutch Reformed Congregation of Jesus Christ in the City of New York, was presented and read. Also (a letter) from Mr. William Killy, who sent over the warrant to us and to whose discreet and zealous efforts we are especially indebted for this favor of our gracious Sovereign.

Addresses of thanks to his Majesty, and to different gentlemen around his throne, were presented by the committee. These being read, were approved and ordered to be forwarded.

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Resolved, That £60. sterling, to be paid by Treasurer Bancker, for the costs of the remission of the quit rents of the Township of Leyden.

Signed etc.

J. Ritzema, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

SYNODALIA, 1773.

Orange Nassau, Art. 5. The Classis perseveres in cordial and fervent prayers to the All Sufficient God, that His most precious blessings may rest upon His Illustrious Highness, the Lord Prince, Netherland's Hereditary Stadholder, and the House of Orange Nassau, particularly upon the Hereditary Prince, born to the joy of the country, unto length of days; and commends all that may be appropriate to this Article to Messrs. Depp. by continuance. xiv. 317.

LETTERS.

1773, July 19th. Art. 6. The Rev. Depp. ad res Exteras read an extract from the Minutes of the General Meeting of Ministers and Elders of the Reformed Dutch Church in New York and New Jersey, dated the second Tuesday in October, 1772, and signed J. H. Goetschius, President, and J. C. Rubel, Clerk. xiv. 315.

SYNODALIA, 1773.

New York and New Jersey. Art. 43. *Inseratur* the report of our Committee ad res Exteras. xiv. 325.

ACTS OF THE SYNOD OF NORTH HOLLAND, 1773.

ARTICLE 46.—NEW YORK AND NEW JERSEY.

In the name of the Classis of Amsterdam, the Adsessor communicated the following, with regard to those churches:

(Here occur the Minutes of the Session of October 1772.)

(At the close of these Minutes): The Classis of Amsterdam is thanked for the report made, and requested to continue its correspondence with those churches.

CHURCH OF NEW YORK.

Free Public School.

New York, Aug. 6th, 1773.

Consistory held after calling on God's name.

The new school house being ready for the reception of the children, the Consistory adopted the following in respect to the free scholars:

1. No boy shall be received under nine, and no girl under eight years of age.

2. No child, so received, shall remain in the school longer than three years, so as to make room for new ones; yet if no new ones be hindered thereby, they may remain.

3. The children of members shall have the preference above others, if more than thirty be taken.

4. It was further Resolved, That every three months when the quarter sessions are held, the Consistory shall make a public visitation of the school, to see what progress the scholars are making. Also the Elders and Deacons shall do this monthly.

The President for the time being, and the Elders, C. Clopper, D. Brinckerhoff and G. Beekman, and the Deacons, G. Abeel, J. Stoutenberg, and Isaac Kip, are appointed a committee for one year, to receive the children into the school, and determine the general matters concerning it; and also from time to time, to give information to the Consistory as to its condition.

Also Resolved, That the minister shall give notice from the pulpit to the congregation that next Monday at 11 o'clock the committee will receive scholars into the free school, and that every one who has children can present them there.

Signed etc.,

J. H. Livingston, p. t. President.

New York, Aug. 26, 1773.

Consistory held after calling on God's name.

Some proposals for the settling of the Township of Leyden were presented by the committee, and with a sleight amendment, were approved.

Signed,

J. H. Livingston, p. t. President.

New York, Aug. 31, 1773.

Consistory held after calling on God's name.

Domine Ritzema reported the names of the persons who had made an exhibition of their gifts as choristers in the Old Church. Thereupon it was Resolved, 1. That the recording of the children in the Old Church shall be by Mr. Steenberg, according to a former resolution of Consistory.

2. The salary of the Clerk, yearly, is fixed at £12. New York money in place of £10., because of the loss of the recording fees.

3. Reinier Hoppe was chosen by a majority to be chorister and Clerk in the Old Church.

Resolved, That an order be given to Treasurer Bancker to pay to the committee on the school house £100., in order to pay off Messrs. Steg and Post.

Signed etc.,

J. H. Livingston, p. t. President.

New York, Sept. 16, 1773.

Consistory held after calling on God's name.

1. Jacob Duryee, Dirk Brinckeroff, Zacharias Zikkles and Jakobus Roosevelt were chosen to attend the next Meeting of Ministers and Elders on the coming Tuesday.

2. Mrs. Welp requested that the support promised her by the Consistory, May 24, 1773, might be given, and to know from whom she should receive it. Resolved, That it be paid to her every quarter from May first, by the Treasurer, Bancker.

Signed etc.,

J. H. Livingston, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

LETTERS.

1773, Oct. 4th. The Rev. Deputati ad res Exteras read a letter from New Brunswick, dated December 30, 1772, signed by Jacob Rutse Hardenberg.

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Also a letter from Raritan, dated June 3, 1773, signed Jacob Rutse Hardenberg.

Also a member of this body read a letter from Prof. Franc Burmannus written in the name of the Theological Faculty at Utrecht, dated September 17, 1773. It mainly stated that the Theological Faculty at Utrecht is not disinclined to suggest to the Classis of Amsterdam one or more persons, who would be capable of being Professor and President in New Jersey; and requests a brief letter in reply regarding the idea of the Classis on this matter. The letter was handed over to Rev. Deputati ad res Exteras.

The Rev. Classis judges that first of all the Rev. Deputati ad res Exteras shall reply to Professor Burmannus. That his letter was read to Rev. Classis, and that the Classis shall transmit in writing the Article upon this subject, as it is to be found in the Acta of the Synod.

That the Classis cannot yet do anything in this matter, for fear of unpleasantnesses; but we shall write to New York that we have received such a letter; and we will ask advice thereon, since that letter does not harmonize with the Article on the Professorate as found in the Acta. When a reply has been received, we will report thereon.

Also a letter was received from Drakenstein, (Cape Colony) dated Feb. 25, 1772, and signed by twenty one persons. Finally one was received from Suriname, dated Feb. 11, 1773, and signed by Jacob Talland, V. D. M. and Clerk. xiv. 329, 330.

CLASSIS OF AMSTERDAM.

ACTS OF THE DEPUTIES.

Meeting of Deputies, Oct. 4, 1773.

Also (2) Deputati read a letter from New Brunswick dated Sept. 30, 1772, signed J. R. Hardenberg; (3) also a letter from Raritan, dated June 3, 1773, signed J. R. Hardenberg; (4) the Classis places in the hands of Deputies, a letter from Professor Franciscus Burmannus in the name of the Theological Faculty of Utrecht, dated Sept. 17, 1773, stating that this faculty is not disinclined, to propose to the Classis of Amsterdam one or more

persons who would be capable of being Professor or President in New Jersey, requesting a note in reply regarding the opinion of Classis in the premises. Deputati are requested to reply to Professor Burmannus, and to transcribe in that reply the article on this matter, as it is to be found in the Acta of Synod of this year; mentioning in addition that Classis can do nothing in this matter as yet, fearing new disturbances, but will write to New York that we have written a letter, and therefor ask advice, since the letter does not agree with the article in the Acta regarding the professorate. And when we receive an answer we shall give notice thereof. Vol. xxiv: 180-1.

CHURCH OF NEW YORK.

New York, Oct. 4th, 1773.

Consistory held after calling on God's name.

Inasmuch as William Nixon has assumed the lease of Isaac Selover on condition that a new lease should be given from now on, at a yearly rent of £10., and he engages to pay the £18. due thereon with the interest; and to pay a rent of £14.; and requests that the lease may be renewed after 15 years: All this is agreed to by the Consistory, and they recommend the same to be carried out by their successors in office.

It was promised to Henry Brinckerhoff at his request that his lease should be renewed for 15 years, to begin May first next, as above.

Signed,

J. Ritzema, p. t. President.

At the request of Mr. Francis Marschalk, permission was given to some person in the North Church plot to show the suitable place for vaults therein. Thereupon Messrs. Steg, F. Marschalk, Duryee, Abeel and Roosevelt were appointed a committee.

The account of Mr. Brestede was presented for making the glass windows in the Old Church. The Treasurer was ordered to pay it.

At the request of Mr. Francis Marschalk, permission was given to some person to enclose certain lots on the ground of the Corporation, on condition of paying half-rent, so long as Consistory approved.

Signed,

J. Ritzema, p. t. President.

GENERAL MEETING OF MINISTERS AND ELDERS OF THE CHURCHES OF NEW YORK AND NEW JERSEY, OCTOBER 5–8, 1773. MINTS. OF CLASSIS OF AMSTERDAM, VOL. 33: 449, 450. ALSO IN MINTS. OF SYNOD OF NORTH HOLLAND, JULY, 1774. ART. 47.

EXTRACTS.—REPORT RESPECTING KINGSTON.

Rev. Rysdyk reported, as one of a committee appointed by the last Rev. General Meeting, in relation to the matters at Kingston, that he, with Rev. Westerlo, upon the 4th of November, of the previous year, had proposed to the Rev. Consistory of Kingston a plan of reconciliation, consisting of two parts, mainly as follows:

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First, relative to the Rev. Consistory and Rev. Meyer.

1. The Rev. Consistory, considering the domestic situation of Rev. Meyer, together with the present circumstances of a call made upon him to Pompton and Totowa, are not disinclined to bestow upon him, upon his removal to his new station, a sum of money.

2. The exact sum shall be stated in confidence by the Rev. Consistory to the Rev. Committee, who shall thereupon ascertain how much Rev. Meyer may expect in the circumstances, that thus the Rev. Committee may, by mutual consultation, conclude whether an adjustment in this respect be possible.

3. It shall subsequently be left to the judgment and determination of the Rev. Committee, conscientiously and as before God, as far as practicable, to fix upon the sum proper to be given and received; and the Rev. Consistory, as well as Rev. Meyer, shall suitably acquiesce in this conscientious determination of the Rev. Committee.

4. And finally, a mutual release shall be given in presence of the Rev. Committee.

The Lord, the God of peace, bless this our well-meant and pacific proposal for the production of mutual peace and satisfaction.

Signed by the above-named committee,

Kingston, 4th November, 1772.

Secondly, relative to the Rev. Consistory and the members who had followed Rev. Mr. Meyer during his continuance there.

1. The Rev. Consistory of Kingston, together with the above mentioned members, shall, by way of provisions, and as far as possible please to unite by the common approval and reception of the Plan of Union of Reformed Dutch Churches in this country, as the same has been approved by the Rev. Classis of Amsterdam, and already acceded to by the greater part of the congregations.

2. The forenamed members shall subsequently be admitted in peace and love to all the privileges of fellowship; as they shall also, on their part, in all respects recognize the Rev. Consistory and submit themselves to their oversight.

3. Likewise, shall the future minister be reverenced and received by both of the now united parties as lawful, whilst he, on his part, shall also, as far as practicable, acquiesce in this general arrangement in relation to his congregation.

4. Finally, the thus harmonized congregation at Kingston (as long as the actual subscription of the known Plan of Union has not taken place) shall remain in the same state and form of government as heretofore, in accordance with the contents of their charter, agreeably to the ecclesiastical regulations ordained in the Synod of Dordrecht, 1618 and 1619.

(Signed as above.)

Whereupon, the Rev. Consistory delivered to the Rev. Committee the following answer:

The Rev. Consistory of the Reformed Dutch Church of Kingston having maturely considered your twofold proposal or draft of an adjustment and re-reconciliation between the Rev. Dr. Meyer and the Rev. Consistory of Nov. 4, 1772, and sought to ascertain of the congregation how far it might be possible to satisfy the expectation or demand of Dr. Meyer, are of the opinion that we cannot satisfy the expectation or demand of Dr. Meyer in the proposed manner, but that we notwithstanding, will, in brotherly love, lay aside the differences between us, as we believe should be done.

As regards the second proposal, inasmuch as you were of opinion that if the first part of the arrangement were not effected, there could be no room for the second, we pass by it without remark.

Signed, in the name and by order of the Rev. Consistory.

Abraham Low.

Kingston, Sep. 16, 1773.

The Rev. Consistory were thanked for this, their report by the President.

PROFESSORSHIP.

The subject of the Professorship having been taken into consideration, the proceedings of the several Particular ecclesiastical Bodies in relation to it were read; whereupon was also presented and read a letter from the honorable the Trustees

of Queens College in New Jersey, containing a respectful address to this Rev. Body, representing, among other things, that they had written to the Rev. Classis of Amsterdam and the Rev. Theological Faculty at Utrecht, requesting those Rev. Bodies to recommend a person whom they judged qualified to be called as President in the forementioned College, who should at the same time instruct those youth who chose to place themselves under his oversight in Sacred Theology, and who would consequently, agreeably to the received Articles of Union, be a member of the Particular and General ecclesiastical Bodies, and commending the forementioned College to the kind regards of his Rev. Body.

After mature deliberation, the Rev. Body came to the following conclusions:

1. As respects the Professor's place of residence: that Brunswick is the most suitable, on account of his relation to Queens College there situated, as well as for the students in regard to livelihood and other circumstances.

2. With reference to his actual call, the Rev. Body coincide with the honorable the Trustees in their proposal, in the expectation that they will call no person as Professor of Sacred Theology but one who is recommended by the Rev. Classis of Amsterdam, which recommendation the honorable the Trustees will please to communicate to the Rev. General Body before the call is made; and also, that the Professor of Theology will at the same time be and remain President of the College, the Theological Faculty being the superior in rank.

3. For further carrying into execution these designs, the Rev. Body will use their endeavors and influence to increase the fund which (according to report) has already reached the sum of £4,000, now in the hands of the honorable the Trustees, so as to make out a sufficient call; at the same time, judging that the most suitable way of effecting such increase is, that the Trustees, upon the reception of the money from the Province of New York, solemnly engage to such incorporated congregations as the Rev. General Body shall be pleased to name for that purpose, that if ever the income of said money should, in the judgment of the Rev. General Body, be used to support any other Theological Professors than those of the Dutch Reformed Church, in fellowship with the Church of the Netherlands, then, and in such case, said money shall be restored to the incorporated bodies mentioned.

4. It is further determined, by special letter, in the most earnest manner, to recommend this subject to the Rev. Classis, with accompanying reasons why the Rev. Body judge this to be, in present circumstances, the best plan to bring the weighty matter of the Professorship in the speediest and surest manner to a consummation.

5. And lastly, that a copy of this minute be handed to the honorable the Trustees by the Rev. Deputati of this Body.

THE GENERAL MEETING OF THE REFORMED DUTCH CHURCH IN NEW YORK AND NEW JERSEY TO THE CLASSIS OF AMSTERDAM, OCT. 8, 1773. VOL. 33: 449, 450.

Right Rev. Gentlemen and highly esteemed Brethren in Christ:—

We have the honor of sending to you the Acts of our General Meeting, held at Kingston, on the 5th-8th days of October; as also a duplicate of the Acts of the Meeting at New York, in the month of June, 1772, as we understand you have not received them. We do not wish to trouble you by sending you an extended letter, since we are conscious that you are necessarily engaged in many important matters. However, your care, and thoroughly tested love towards our Church here, gives us ground to hope, not only, that all good news from the New Netherlands will be gladly received, but also, that you are ever willing to extend a helping hand for the promotion of our good. Permit us, therefore, to call the special attention of your Body in a brief manner, to the ninth Article of the Acts of this our Meeting, at the same time laying open before your Body the whole matter, and stating the grounds for our determination concerning it.

It is undoubtedly known to your Body, that a Charter for a Seminary or Academy in New Jersey, was obtained a few years ago, by a few members of our Church.

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The principal aim of this was to prosecute theological studies under a regular Professorship, and under protection of a royal Charter.

The Seminary in question, has already been established at Brunswick, a small town not far from the City of New York, and altogether pleasantly and advantageously situated. This enterprise appeared somewhat strange to some of the brethren during the times of division in our Church, when it was impossible to deliberate, and effectively take measures for the common interests of our Zion, as we have been enabled to do since our happy union. Meanwhile the Hon. Gentlemen Curatores of the above-mentioned Seminary (among whom are some of the most distinguished men of the country), have proceeded to bring it as nearly as possible to a desirable position. For that purpose also, they present this important matter, by a communication to your Assembly, as is mentioned also in the Article, referred to above.

After mature deliberation, the meeting has approved of the Acts of the Hon. Gentlemen Curatores, and unanimously agreed to them for the following reasons:

1. The cost of living in the city of New York and even in the smaller cities of this Province is so very high that we cannot entertain any reasonable expectation that students (who, as a general thing, are not wealthy), after having already spent a good part of their patrimonium in obtaining their preparatory education, shall be able to defray the expenses which a full theological course will entail. For this reason, Brunswick, where living is much cheaper than in any principal city in this Province, was considered by us to be the most favorable situation.

2. Because some of the principal congregations in this Province, we are sorry to say, have not united with us in this enterprise, and principally for the reason that they do not wish to be burdened with expenses of the Professorships; but if we should call a Professor, without the help of the New Jersey brethren, we especially need their aid and assistance, for this very purpose; in that case we would stand in absolute need of it.

3. Because, according to the reports of the Hon. Gentlemen, Curatores, the considerable sum of four thousand pounds has already been collected for the establishment and support of the Brunswick Seminary, which will make it all the easier for the united congregation to bring it up to the amount requisite for the support of a Professor and necessary Tutors.

4. Because nearly all of the now united congregations are inclined to establish the Seminary in question; and because the regulation now proposed seems to be the best and only way, in our judgment, for adjusting the differences of opinion among the brethren upon this matter; for if this be not done, it would be difficult if not impossible, to carry the matter into effect.

5. Because the need of the Church absolutely demands, that another and better course than has hitherto been pursued be taken for the education of parties fit for the service of the Church, inasmuch as otherwise we would be obliged to remain waiting in uncertainty for many years to come. This would have a hurtful effect upon the congregations.

6. Because, as has been mentioned, a royal Charter has already been granted and obtained for the Seminary in question, under which the requisite Funds can be suitably and safely entrusted.

We hope that your Body, seeing the force of the above-mentioned reasons, will be pleased to grant the request of the Hon. Gentlemen, Curators, to recommend to them a man adapted and qualified to act as Professor and at the same time as President of the Brunswick Seminary. This request we also adopt as our own for the above-mentioned reasons, and we hope that we will receive, as soon as possible, a favorable response of the Classis upon this so weighty a matter, a matter which we must consider as fundamental to our Church Union. May the God of Peace preserve this Union inviolate forever. After praying for God's richest blessings upon your dear persons, congregations and the Church in the Netherlands, we have the honor of calling ourselves with the highest love and esteem, Rev. Gentlemen,

Your most humble Servants and Brethren in Christ.

Joh. Casp. Rubel, Pres. p. t.
D. Romeyn, V. D. M., Sec. p. t.

In the name of the General Meeting, held at Kingston on Oct. 8, 1773.

THE CLASSIS OF AMSTERDAM TO THE REV. FRANCISCUS BURMANNUS, S. S. TH. DR. AND PROFESSOR AT UTRECHT. OCT. 6, 1773. VOL. 31.

Most Rev. and Highly-learned Sir:—

Your much esteemed letter written in the name of the most Rev. Theological Faculty, to the Rev. Mr. Kulenkamp has been communicated to our Classis, and read.

I have the honor to answer you, in the name of our Classis, that the letters from New Jersey concerning the Professorship, received both by yourself and us, appear very objectionable to our Classis.

The letters did not come from the General Body of New York and New Jersey, nor are they in harmony with the Minutes of that Body, which was held at New York on the second Tuesday of October, 1772. In those Minutes, (which are inserted in the Minutes of the Synod of North Holland, for 1773), we read verbatim, "The subject of the Professorship having been in the most careful, serious, and attentive manner considered," etc. In this view, the Classis cannot as yet interfere in this matter, lest the way might be opened to renewed disturbances and divisions between New York and New Jersey. The latter seems to act on their own volition, and independent of New York. Our Classis will first write to New York, that we have received such a letter, and ask for information, and immediately inform you.

Yours etc., etc.

R. A. Ten Brink, Deputatus and Scriba.

REV. A. HELFFENSTEIN TO (REV. CHRISTIAN F. FOERING?) OCT. 1773.

Rev. Sir and Dear Brother:—

I have always taken a genuine interest in your welfare, and it has given me, therefore, unusual pleasure to be again assured of your happiness in your worthy letter. I rejoice principally in the fact that you daily experience new proofs of the unspeakable goodness and mercy of the Lord, both personally and in the important work with which you are intrusted. I cannot do otherwise than use the same language in reference to myself. I am compelled to exclaim, Lord, I am not worthy of all the mercy and faithfulness which thou hast shown to the least of thy servants. For both to myself and in my office, the eternal and merciful Lord has done for me more than I could have hoped or expected. To him alone, therefore, be all the honor in Christ Jesus our Lord. Let us, my dear Sir, and brother, through the mercy from above, labor more zealously and faithfully and diligently in that vocation in which the Lord has placed us. In reference to our own souls, the longer we live, the more earnestly seek to be united with Christ, for in Him everything is prepared for ourselves and others.

What you have written about my father and brother, I can hardly believe, for I have good reason to conclude from other circumstances, that at least for the present year, they will not come hither. But should it happen, contrary to my expectations, that they come, I think it will be best that they come in the way you suggest, because for each of them, especially for my father, nothing can be done in Pennsylvania. Should you have heard with reference to this affair more particular and definite news, I ask you to be kind enough to communicate it to me.

With regard to myself: I learn from your letter, that for reasons best known to yourself, you desire to hear from me, whether I would be willing to apply myself to the Dutch language, so as to be able, sooner or later, to preach in that tongue. As you have not gone into particulars on this subject, nor made any definite proposition, I can say nothing more than this, that it is all the same to me in whatever language of those already known by me, or which I may yet learn, I present the Gospel, if only, under God's blessings, the results are reached. To explain myself more fully. I believe that in the course of a year, by the mercy of God and the use of proper diligence, I could make sufficient progress to preach in the Dutch language.

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At the beginning of the present month, inasmuch as the new church in Philadelphia was not yet ready, we held our Coetus meeting again at Lancaster, where, thanks be to God, everything passed off quietly. Mr. Otterbein hoped to succeed in getting permission from the Coetus to go to Baltimore. But since only twelve or fifteen members there wanted him to come, and the rest were decidedly opposed to him, his request was denied. I subsequently heard that he had resolved to go to Stone Arabia. I do not know what to make of this man in this matter. He is of a very restless spirit.

Of our own circumstances, I have nothing very particular to write. Your relatives and other friends are all well. The members of my small family are also well, and send regards to yourself and wife. Give also, if you please, my respectful compliments to Mr. Dr. Levingston.

From your sincere and faithful friend and servant,

A. Helffenstein.

Germantown,
October 1773.

[This letter came to me from Miss Sarah Souder, of Philadelphia, who furnished me many papers of Do. Foering. The letter was in German. Do. Foering was in New York at this time, and was probably the party addressed. See Millstone Centennial, 1866. E. T. C.]

CHURCH OF NEW YORK.

Cost of the New School House.

New York, Nov. 23, 1773.

Consistory held after calling on God's name.

The account was presented for the New School House, with its dependencies, amounting to £856:15:1½. On this had already been paid by the Treasurer, Bancker, £544:20., leaving a remainder of £302:13:9. Thus it was stated to me. Mr. Bancker was ordered to take up for the Church so much money as should be required to pay off the workmen, and other necessary claims.

Signed etc.,

J. Ritzema, p. t. President.

CHURCH OF NEW YORK.

Act of Appointment of Johannes Vredenburg, as Door-keeper, Bell-ringer, and Grave-digger; and also as Servant, in and around the Old Church, (Garden street); and for further services under the Rev. Consistory of the Dutch Reformed Christian Congregation at New York, Jan. 1, 1774.

The Conditions are in general:

In Respect to the Service of the Church:

I. (Same as under date, Jan. 1, 1767, with the following additions): Likewise on Sunday evenings, or at other times, when there is preaching in the "New or North Church" (Fulton street), you shall ring at the same time as there is ringing in the other churches.

II-VIII. Identical as those under date of Jan. 1, 1767. All the rest, identical with those under date of Jan. 1, 1767.

The time of this your office and salary, is to begin from Jan. 1, 1774.

Thus done in our Consistory Meeting at New York, Jan. 11, 1774.

So I witness in the name and authority of the Rev. Consistory.....

(No name.)

I, the undersigned, accept of this appointment, of which a copy has been given to me, in the fear of the Lord, and with hearty thanks to the Rev. Consistory. New York, Jan. 11, 1774.

Johannes Vredenburg.

CHURCH OF NEW YORK.

New York, January 10th, 1774.

Consistory held after calling on God's name.

1. Mr. John Montanye, having resigned his office of bell-ringer, etc., Mr. Jno. Vredenburg was chosen in his place, on the same conditions; with the addition that the collecting of the rents of the pews on the North Church shall be given to Mr. Harry Tiebout. This was accepted by both; and it was Resolved, That an act of appointment should be given to Mr. Vredenburg.

2. Mr. Aaron Stokholm requested to buy, in fee, one of the newly made vaults. This was refused by the Consistory, since they were made for the profit of the church.

3. Mr. Gerrit Abeel brought in two small Kronen. (See Oct. 8, 1764) bought to be hung up, and used in the Consistory Chamber. The Treasurer was ordered to pay for them.

Signed etc.,

Lambertus de Ronde, p. t. President.

ACTS OF THE CLASSIS OF AMSTERDAM.

LETTERS.

1774, Jan. 11. Art. 7 ad 8. The Rev. Depp. ad res Exteras read a letter to the General Meeting of the two Provinces of New York and New Jersey; also one to Mr. T. Burman Theol. Prof. at Utrecht. xiv. 333.

ADMINISTRATION OF LIEUTENANT-GOVERNOR CADWALLADER COLDEN, APRIL 7, 1774–JUNE 28, 1775.

CLASSIS OF AMSTERDAM TO THE GENERAL ASSEMBLY OF MINISTERS AND ELDERS OF THE REFORMED DUTCH CHURCH OF THE PROVINCES OF NEW YORK AND NEW JERSEY, APRIL 11, 1774.

Grace and Peace be multiplied unto you all!

The Minutes of your General Assembly, held the second Tuesday of October, 1772, at New York, reached us just before the meeting of our Synod, which is held in the latter part of July.

In the name of our Classis, we have the honor to inform you that we have read your action concerning the Professorship; that we have learned from the same, that you have deliberated earnestly and carefully concerning it, and it appears that there is as yet, no expectation to accomplish any result, and that therefore you have dealt with this affair *ad referendum;* and that you have earnestly urged the matter upon the different brethren, not only to keep the matter alive, and to cherish it with all earnestness, but to recommend it at all proper opportunities as an indispensable requisite for the well-being of the church; and that you have also inquired what ability each one has in his own congregation for the accumulation of a fund for the said purpose, and expect to make report thereupon at the next General Assembly.

But with your above-mentioned report concerning the Professorship our Classis cannot harmonize a letter, received from New Brunswick, dated Dec. 30th, 1772, and signed by J. R. Hardenbergh, J. Leydt, J. M. Van Harlingen, and H. Fischer, although this last name was written somewhat obscurely. This letter informs us that his Excellency, the Governor of New Jersey, has been graciously pleased to grant a charter for the founding of a school for the benefit of the Dutch Reformed Churches in the regions of America. Of this Charter we received a copy. They hope that this school, will in course of time grow into a full University; that it has been located at New Brunswick under the name of Queens College; that it has been provisionally opened under the superintendence of two teachers, who will instruct in the usual languages, as well as the arts and sciences. But as the prosperity of this College will principally depend upon the abilities of the President, the estimable Curators had appointed the undersigned and above mentioned gentlemen as a Committee to make inquiries for a person properly qualified to officiate in said office; to ascertain upon what favorable terms he could be secured, and make report to them upon the matter.

The said Committee refer the matter to us, with the request that we, in connection with the Rev. Faculty at Utrecht, (to whom they have also addressed a letter), should seek out a person, who, according to our judgment would possess all those requirements, which are more fully stated in their letter. The said person is also to assume the office of Professor of Theology. As to character, he must be a man of tried piety, of unalterable attachment to the Netherlands Church-Constitution, of profound learning, good-natured, have a good knowledge of the English language, and be able to lecture upon *Marckii Medulla Theologiae Christianae.* They emphasize this matter further, in view of the benefit which would flow therefrom to the Church of God.

Our Classis, Rev. Sirs and Brethren, has taken this letter into consideration, but it is of the opinion that it can do nothing in the matter of the Professorship at present, because this letter did not come from the General Assembly of New York and New Jersey, and does not agree with the Minutes of that body, as before quoted. Hence our Classis is still in the dark about this business.

We hope these circumstances will not open the way to new misunderstandings and divisions. We therefore make inquiry whether the General Assembly, (and not a mere portion of it), has really determined anything more definite upon this matter. We ask in order that we ourselves may know how to act. For if that be the case,

both the Faculty of Utrecht and our Classis will gladly unite to look about for some one who has the necessary qualifications for this position. We solicit a friendly reply.

Furthermore, we pray that the God of peace may give peace among the brethren, so that the churches may always and in every way prosper.

Your humble servant,

R. A. Ten Brink, Dep. & Scriba.

CHURCH OF NEW YORK.

The Poor. Township of Leyden.

New York, Feb. 7th, 1774.

Consistory held after calling on God's name.

The sum of the collections for the poor, in our three churches, was brought in, and found to be one hundred pounds and three shillings.

Resolved, That the committee appointed for this purpose, Gerrit Rappelye, Nicholas Bogart, James Bogart, Coenraad Ham and Andries Marschalk, shall make distribution of the same according to the circumstances of those in need. This cannot probably be earlier than the middle of March, and then they are to determine what is necessary.

Mr. F. Weisenvelt's request to domine Ritzema was granted, in so far that the Deacons shall furnish him 40 shillings out of their treasury, and the little that remains over of the collections.

Signed etc.,

Lambertus de Ronde, p. t. President.

New York, Feb. 8th, 1774.

Consistory held after calling on God's name.

The committee on the Township of Leyden delivered a map of the same, made by the surveyor, with a description of each portion of the ground; also the accounts and claims of the surveyor, which were found to be two and thirty pounds, fourteen shillings, beyond the sum agreed upon. Thereupon the Consistory Resolved, That since the work was done satisfactorily besides the £72. which he claims, £28. more should be given him. Thus the Treasurer will pay the full sum of £100.

The committee, the work having been so far accomplished, requested to be discharged. This was granted, with thanks for their pains; and the following were appointed in their place: Elders, Zacharias Zikkels, Evert Bancker, Gerrit Rappelye: Deacons, Gerrit Abeel, Isaak Stoutenberg and Andries Marschalk.

Signed etc.,

Lambertus de Ronde, p. t. President.

CHURCH OF SCHENECTADY.

1774, Feb. 15. William Tryon, Governor.

Assembly sent a Bill to Council, entitled, "An Act to include within the district of Schenectady a tract of land within the county of Albany, granted to Fred. Morris and others, commonly called Corry's Brook or Bush; and likewise all the lands that do now belong to the corporation of the Reformed Protestant Dutch Church of Schenectady. *Council Journal*, 1912. Read, committed, etc. 1912, 1913. (No further action.)

CHURCH OF NEW YORK.

Rev. Lambertus De Ronde.

New York, March 4th, 1774.

Consistory held after calling on God's name.

A representation in writing, from the Rev. Lambertus de Ronde, dated Feb. 21st, was delivered and read. Therein he, for reasons stated, requested that the resolu-

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tion of Consistory of the 3d of August, 1772, might be repealed, and that he should receive his full salary during his absence from the congregation. This being maturely considered, the Consistory resolved that they could not depart from the said resolution, and consequently could not comply with his Reverence's request.

Signed etc.,

Archibald Laidlie, p. t. President.

New York, March 6th, 1774.

Consistory held after calling on God's name.

Mr. Alexander Anderson offered, in respect to his house in Maiden Lane belonging to the Dutch Reformed Church, in case they would give a title for one foot and nine inches, which he has in front on the street, more than belongs to him, that he would give a like writing to the Church for two feet on that end of his lot which is over against the old Brewhouse. This was agreed to.

A plan of vaults in the yard of the North Church was laid before the Consistory and approved, with this limitation, that the vaults there should be of the same size and price as those in the yard of the New Church.

The Deacons were appointed a standing committee in relation to the poor children who are now maintained in the school.

Signed etc.,

J. H. Livingston, p. t. President.

APPLICATION FOR A CHARTER BY THE CHURCH OF POUGHKEEPSIE, MARCH 22, 1774.

At a meeting of the Reformed Dutch Church at Poughkeepsie, held at the house of Clear Everitt, the 22nd day of March, 1774, it was conceived advisable to petition his Excellency, William Tryon, Esq., for a Charter of Incorporation of said church, etc., and for that purpose have prepared a petition, and delegated Rev. Stephen Van Voorhees. one of the Ministers, and Gilbert Livingston, one of the Elders of said congregation, to wait upon his Excellency and present the same: and the said Minister and Elder to apply to the Consistory of the Reformed Dutch Church at New York, in order to obtain their favor and assistance in the premises.

(Gov. Tryon sailed for England, April 7th. Perhaps this was not presented, therefore.)

ACTS OF THE CLASSIS OF AMSTERDAM.

Acta of Meeting in New York and a Letter.

1774, April 11th. Art. 10. The Rev. Depp. ad res Exteras report that they have received the Acta of the General Meeting of New York, together with a letter. This was read, and is to be found in the Acta of the Deputies. It was resolved that they should write to the Messrs. Professors at Utrecht, that if they had a capable person for Professor, they would be kind enough to mention him to the Rev. Depp. xiv. 342.

THE CLASSIS OF AMSTERDAM TO THE HIGHLY REV. PROFESSOR BURMANNUS, AT UTRECHT. APRIL 24, 1774.

Rev. and Highly-learned Sir:—

I have the honor, in the name of our Classis, and in fulfillment of my promise in my letter of Oct. 6th, 1773, to inform you, as Dean of the Very Rev. Theological

Faculty at Utrecht, that our Classis has received a letter concerning the Professorate, from the General Assembly of New York and New Jersey. I send herewith the letter, (together with the Minutes of that Assembly, from which the Theological Faculty may gather the meaning of those brethren), with the humble request, *nomine Classis*, that the Faculty would be kind enough to suggest some person whom our Classis could recommend to fill said Professorship. The Classis then will express its opinion upon it.

I request that the letter with the Minutes, referred to above, may be sent back to me, as the same must be put on file.

Hoping that this letter may find you in prosperous condition, I have the honor, while praying for the Lord's most precious blessing upon the Rev. Faculty, and upon yourself especially, to remain with all esteem,

Your humble servant,

R. A. Ten Brink, Dep. Scriba.

The Theological Faculty of Utrecht to the Classis of Amsterdam, May 4, 1774. Signed in the Name of the Faculty, by G. Bonnet, Fac. H. T. Vol. 33, P. 453, No. 501.

Their very Revs. inform us that they have duly received our letter of April 24, with the Acts of the General Meeting of New York and New Jersey, and the letter written by that Meeting to our Classis.

They return the Acts with the said letter with thanks; and, since, in aforesaid Acts, Art. 9, the recommendation of a Theological Professor is solely entrusted to the Classis of Amsterdam, their Revs. leave that matter entirely to us, not doubting but that our Classis, will, as it has so laudably done hitherto, in the best way take care of the interests of the Church in those regions, and that in respect also of this weighty concern.

Acts of the Classis of Amsterdam.

Acta of Meeting at Kingston.

1774, June 6th. Art. 7 ad 10. The Rev. Depp. ad res Exteras report that they have received the Acta of the General Meeting of Ministers and Elders held at Kingston, 1773: Also a letter, which they read. The draft of a letter in reply to the former was also read; all to be found in the Acta of the Deputies. In these the Classis takes pleasure. xiv. 348.

Classis of Amsterdam to Rev. Professor Bonnet at New Utrecht, June 8, 1774. Vol. 31.

Reverend and Learned Sir:—

Yours of date May 4th 1774, greatly honoring us as coming from the Faculty, I received in due time, and communicated to the Classis yesterday. I have the honor once more, to request, in the name of the Classis, and in a most friendly spirit, of the Rev. Theological Faculty, that they will have the goodness to name certain persons to us, who in their opinion, have the required abilities for the PROFESSORSHIP in the provinces of New York and New Jersey.

Our Classis has ordered me to write to the General Meeting (in America) that there was needed a more solid footing for us to work upon, if we would hope to secure any fruit to our labor here in this land, (in reference to the Professorship in

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America.) We want to know what would be the fixed salary, and how much would be allowed for the removal hither. I hope as soon as possible to comply with this request. But before all other persons, Rev. Mr. J. Livingston who studied at Utrecht, and there obtained his degree of Doctor of Divinity, occurs first to our minds. It would be most agreeable to us, to learn from the Theological Faculty at Utrecht, to whom he is well known, whether you judge Dr. Livingston competent for the Professorship. If so, I have a charge from the Classis to suggest that gentleman's name to the General Meeting (in America.) If he should be acceptable to the brethren there, much expense would be saved.

May I now take the liberty respectfully to request that I may receive an answer to this communication at the earliest opportunity. If this proposed suggestion should be agreeable to that gentleman, this important matter could soon be settled, and many difficulties which might otherwise arise, would be removed.

After prayer for all,

Your humble servant

R. A. Ten Brink, Dep. Scriba.

Amsterdam, June 8, 1774.

PROFESSOR G. BONNET, OF THE UNIVERSITY OF UTRECHT TO THE CLASSIS OF AMSTERDAM, PER REV. R. A. TEN BRINK, ETC., DEPUTATI, CONCERNING THE PROFESSORSHIP IN AMERICA. JUNE 9, 1774.

Rev. and Learned Sir:—

This morning I first laid the letter you addressed to me before the Theological Faculty, and this evening I transmit a letter to you in their behalf. In their name I inform you that they are unanimously of opinion with the Classis of Amsterdam, that Dr. Livingston must be regarded above all others as best adapted for the Professorship in New York and New Jersey, on account of his qualifications for the office, his peculiar acquaintance with the languages, names, and peculiar circumstances of the country, which in reference to the successful prosecution of the office, must all be taken into account. In these he must greatly excel any one who might be called from here, though superior in learning. The Faculty also coincides in judgment with the Rev. Classis, that in case Dr. Livingston should not be acceptable to the General Synod, or in case he should be himself disinclined to accept the office, more definite information respecting the salary, etc., should be transmitted, before we can present the matter to any one in this country with hope of success.

Having thus complied with your request, I have the honor, with prayer for a rich divine blessing upon the Rev. Classis, in her transactions in reference to this important matter, to subscribe myself yours, with great respect and affection,

G. Bonnet.

THE CLASSIS OF AMSTERDAM TO THE GENERAL MEETING OF THE REFORMED DUTCH CHURCH IN NEW YORK AND NEW JERSEY, JUNE 15, 1774.—VOL. 31.

Reverend, Learned and much Respected Brethren, constituting the General Synod of the Ministers and Elders of New York and New Jersey:—

We received the minutes of your Convention held at Kingston, Oct. 5-8, 1773, with the accompanying letter, written at that time, in due season. We have read them with great satisfaction, as the fear which we expressed in our last is at once removed, because the brethren in both the provinces of New York and New Jersey are of one mind on the subject of the Professorate.

As it respects this important subject, beloved brethren, we have earnestly directed our considerations to proper means; but we needed a firmer footing on which to go to work, before we could prosecute it in any way with hope of success.

We ought previously to know, *first*, on what certain salary a Professor might be called; *secondly*, whether there would be any other emoluments besides the salary, as a dwelling, etc.; *thirdly*, how much would be allowed for the removal of a Professor and his goods; *fourthly*, what are the particular services which would be required of a Professor?

Without knowledge as to these points no one will be disposed to leave his fatherland; but when we receive intelligence on these points, we shall be able to act on this subject efficiently.

In the meantime we submit to the consideration of your reverend Body, whether the Rev. J. H. Livingston, S. S. Th. D., who is held by us in high reputation, would not be deemed by the brethren qualified for the office. Our Classis will gladly give her approbation.

It appears to us, as it does to the Rev. Theological Faculty of Utrecht, to whom we wrote on the subject, that Rev. Dr. Livingston would be best adapted for this work on account of his suitable qualifications for the work, his knowledge of the language, and the peculiarities of the people, as well as of the circumstances, all of which should be taken into consideration in prosecuting this matter. In these respects he has many advantages over any one who could be called from Holland. Besides, considerable additional expense would thus be avoided.

But if the appointment of Dr. Livingston should not be acceptable to the Synod, or, if he should himself be disinclined to engage in so important an office, then we shall need more minute information, to propose the subject to some one here. It will be gratifying to receive a letter from the brethren on these points.

In relation to other matters we desire a reference to the 8th Article,

That the Consistory of Kingston had approved the two-fold plan of reconciliation between them and Dr. Meyer, and also between them and the part of the congregation which adheres to Dr. Meyer, and we request the brethren further to urge this subject upon them.

ARTICLE 5 AD 15.

That the churches which shall stand aloof should sign the Articles of Union as early as may be, and that the difference in reference to the 15th Article may be adjusted in love as soon as possible.

ARTICLE 18

When the list shall be received by us, care will be taken that it be placed in the "Naam Register." May the Great King of the Church have his eye over you and your Church for good. Our heartfelt prayers are that many among you may be born in Zion, and that they may be established and edified. With assurance of high respect, we remain yours in brotherly attachment, Rev., beloved and respected brethren. Your obedient servants and brethren.

In the name of the Deputati Classis Amste., ad res exteras,
R. A. Ten Brink, Eccles. Amst., P. pt. dep., ad res ext.

Amsterdam, June 15, 1774.

GERMAN REFORMED CHURCH, NEW YORK.

Call of the Rev. John Gabriel Gebhard. June 29, 1776.

Our much beloved and respected pastor, Rev. C. F. Foering, having received and accepted the call of a congregation at Millstone, he having informed the Elders and Deacons of the same last Monday, the 27th inst., and who believing that the vacancy if not soon filled, might be the cause of great injury to the Church, We the undersigned, Deacons and Elders of the German Reformed Church, called the congregation together on the 28th inst., and made known to them the resignation of the Rev. C. F. Foering; when the members of the congregation proceeded in the fear of the Lord to elect another minister, when the choice fell upon the Rev. John Gabriel Gebhard, without one dissenting voice. And as we, the Elders and Deacons, cannot but acknowledge the finger of God in such a peaceable election,

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we with great pleasure and confidence in God proceed to call you the Rev. J. G. Gebhard, in the fear of God and in the name of our church, and with the acquiescence of the Rev. C. F. Foering, to be a regular Shepherd and Pastor of our said German Reformed Church in New York, in the trust, that you will accept this our call, in the fear of God, and will send unto us, in the words of St. Paul to the Macedonian, "that you will come, and that quickly."

1st. You will be expected to preach the Word of God pure, according to the grace which God will give unto you, in the German language, twice every Sunday, and once in the week, Wednesday evening. On Sunday morning the text to be taken from the Bible, and in the afternoon the sermon to be from the Heidelberg Catechism.

2nd. We shall expect the customary feast and preparation sermons.

3rd. That you will administer the Sacrament, at such time as has been customary.

4th. That you teach our youth diligently from the Heidelberg Catechism, so that they may be prepared to become members of the church.

5th. That you will administer the discipline of the Church, visit the sick and afflicted often, and at such times and opportunities exhort from God's word. In a word, to do all that becometh a servant of the Lord Jesus, according to his holy word and the good order of the church.

But as the servant of the Gospel shall live by the Gospel, and the laborer is worthy of his hire, we promise for our parts, to give you the yearly salary of One hundred and twenty-five pounds, and twenty-five pounds for house rent, New York currency, in quarterly payments.

2nd. The above salary shall be regularly paid from the time you commence, so long as you continue to preach acceptably, and remain in harmony, which we will pray the Lord may be for life; but should it be necessary to alter the connection, either party shall give three months notice.

We promise to love and reverence you, with the love due a servant of Jesus Christ.

4th. This call shall be signed by the Deacons and Elders, who may be chosen from time to time hereafter.

Lastly, we hope that you will in the name and fear of God, accept this call, and that you may be the means in his hand, of doing much good among us. And O that the Lord might bless this our call, and that it might redound to his glory, and to the saving of many immortal souls.

Otto Parisiens, Jacob Spury, Henrich Schwartz, John Chris Armbrustes, Elders.
John W. Snyder, Christan Will, Christoph Zigenheim, Jacob Samply, Deacons.

Done in New York, 29th June, 1774, in the presence of Chris. F. Foering, V. D. M., Isaac Stoutenberg.

After having gone to God for his direction and assistance, by the measure of his grace to me, I do promise, with God's help, to accept the above call, on the conditions named. I was duly installed by the Rev. C. F. Foering, on the 6th of Sept., 1774.

J. G. Gebhard.

ACTS OF THE CLASSIS OF AMSTERDAM.

PROFESSORATE IN NEW YORK.

1774, July 18th. Art. 3. The Rev. Depp. ad res Exteras read a letter from the High Rev. Mr. Bonnet, Prof. at Utrecht, stating that the person of Livingston would be acceptable as Professor in New York, and that he ought to be invited to this office. This duty is entrusted to the Rev. Depp. ad res Exteras, who read a letter which was approved for forwarding. Quod factum. xiv. 350.

SYNODALIA, 1774.

Orange Nassau, Art. 6. As the Classis is heartily rejoiced at and thanks God for the increase and prosperity of the Princely House; so it is our fervent and constant prayer that God will please to preserve His Illustrious Highness, Netherland's beloved Hereditary Stadtholder, the Royal Spouse, and the desired Orange sprouts, (i. e. children,) as the pupil of His eye, and to make this house a blessing in the land. xiv. 353.

ACTS OF THE SYNOD OF NORTH HOLLAND, 1774, JULY–AUG.

ARTICLE 47.—NEW YORK AND NEW JERSEY.

Extract from the Acts of the General Assembly of Ministers and Elders of New York and New Jersey, held at Kingston, Oct. 7, 8; 1773.

At the close of these extracts is the following:

These Acts were accompanied by a letter of the same date and signed by the same persons, in which they further urge Art. 9, (on the Professorship), and request the Classis of Amsterdam to give special attention to it, and to recommend a capable person for Professor. And the Classis shall, at the earliest opportunity, further write to them about that.

The Rev. Classis of Amsterdam is thanked for the report it made and is requested to continue its correspondence with the churches.

[This letter and these minutes are dated, Kingston, Oct. 8, 1773.]

J. C. Rubell, President.
Dirck Romeyn, Scribe.

CHURCH OF NEW YORK.

New York, Sept. 19th, 1774.

Consistory held after calling on God's name.

Cornelius Clopper, Abram Lott, Gerritt Rappelye, and Zacharias Zikkelse were chosen to attend, as Elders, with the ministers, the Smaller Assembly (Classis) of Ministers and Elders.

Resolved, That the transactions of the Small and the Large Assemblies of Ministers and Elders, after the conclusion of the same, shall be communicated to Consistory by their delegates, that they may have sufficient insight into the matters therein treated.

Signed etc.,

J. Ritzema, p. t. President.

GENERAL MEETING OF MINISTERS AND ELDERS OF THE CHURCHES OF NEW YORK AND NEW JERSEY, OCTOBER 4–7, 1774.

Extracts.

HANDING IN THE READING OF THE LETTER OF THE REV. CLASSIS, AS WELL AS THE MINUTES OF THE LAST GENERAL MEETING.

A Letter from the Rev. Classis of Amsterdam, dated 18th December, 1773, was read, containing references to Acts of the General Meeting, held on the Second Tuesday of October, of the year 1772, respecting the Professorate, as well as an

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extract from a letter addressed to them by the honorable the Trustees of Queens College, in New Jersey, signed by a committee, relating to said Professorate; finally, their resolutions upon it, and desires for more light.

Hereupon were read the Acts of the last Rev. General Meeting, held at Kingston; upon which, it occurred to observe:

1. That the Rev. Classis, in reviewing these Acts, must have received the desired light.

2. That the complaints of the members present, it appeared that a suitable response was not made to the regulation in relation to the circulation of the Acts of North Holland; and all the brethren in whose hands said Acts are placed, are therefore earnestly directed to comply with said regulation.

3. That there had, as yet, no adequate regulation been made for the calling of an extraordinary General Meeting.

Therefore, the following is devised and agreed upon, viz.: that the delegates of each Particular to the General Ecclesiastical Body shall remain *in qualitate qua*, until their next Ordinary Particular Meeting; and that in case the Deputati, communicating with the last President and Clerk, regard an extraordinary General Meeting necessary, they shall fix the time and place for the purpose, and give the requisite notice to the members of the last ordinary General Meeting.

.....

REPORT OF THE DEPUTATI AND LETTER OF THE TRUSTEES OF QUEENS COLLEGE.

The Deputati report, that the papers of the last General Meeting were transmitted at the proper time, and according to particular information received, arrived in season; and that the answer may now daily be expected. The Rev. Particular Bodies rest in what has been done as to the subject, and are expecting the answer. Was besides presented and read a letter from the honorable the Trustees of Queens College, containing a reply to the extracts from the proceedings of the last General Meeting respecting the Professorate, which was heard and received with satisfaction. The Rev. Bodies suffers this matter to rest for the present, in accordance with the import of Article IV.

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ADVICE ASKED IN RELATION TO SUBSCRIPTION BY CONSISTORY.

The Particular Body of Kingston ask advice in relation to the following point: "Whether each member of the respective Consistories, and new members before their ordination, are required with their own hands to subscribe the Articles of Union?" This Rev. Body answer, that this is not intended by the fundamental Articles, nor has it been ordained by any of our General Meetings that such subscription should be required.

.....

Rev. Consistory of November 4th, 1772, and sought to ascertain of the congregation how far it might be possible to satisfy the expectation or demand of Rev. Meyer, are of opinion that we cannot satisfy the expectation or demand of Rev. Meyer in the proposed manner, but that we, notwithstanding, will, in brotherly love, lay aside the differences between us, as we believe should be done.

As regards the second proposal, inasmuch as you were of opinion that if the first part of the arrangement were not effected there could be no room for the second, we pass by it without remark.

Signed, in the name and by order of the Rev. Consistory,

Abraham Low.

Kingston, 16th September, 1773.

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SYNODICAL ACTS.

The Synodical Acts transmitted to us by the Rev. Classis having been received, and some of the Rev. Brethren complaining that they were not put into their hands in sufficient time to make use of them in our meeting, so far as they might serve for the elucidation of subjects coming under consideration, the Rev. Body thereupon *Resolved* That no one should retain the Synodical Acts longer than fourteen days, if at least there were opportunity of sending them to the next congregation; and the Deputati of this Rev. Body having received the same, as well as the letters of the Rev. Classis, shall make it their business, in the speediest and best manner, to send the Acts of Synod to the respective brethren, with the intimation that they conduct according to this resolution.

The Rev. Body return thanks to the Rev. Synod, as well as the Rev. Classis of Amsterdam, for their kindness in transmitting the Acts, and humbly request them to continue the same.

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LIST OF MINISTERS.

Rev. Mr. Livingston, at the request of this Rev. Body, undertakes to form a list of the ministers, licentiates, and vacant congregations in both Provinces, to be placed in the hands of the Rev. Classis of Amsterdam, with the request that they be placed upon the register, which is annually printed in Holland.

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ACTS OF JUNE, 1772.

The Rev. Mr. Livingston informed this Rev. Body that, by private letters from Amsterdam, he had learned that the Minutes of this Rev. Body, of 16th June, 1772, had not reached the Rev. Classis of Amsterdam: it was therefore *Resolved*, That a duplicate of the same, together with those of the present meeting, be transmitted.

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CHURCH OF NEW YORK.

New York, Nov. 21st, 1774.

Consistory held after calling on God's name.

A letter was presented from the Rev. Stephanus van Voorhees containing a request in the name of a Reformed Congregation at Dover, (N. Y. near Poughkeepsie) for some of the Psalm books still remaining in our hands, as a present for the poor members of the same.

Resolved, That two dozen be sent to the Rev. Mr. Voorhees, to be distributed by him in our name among the poorest families in the congregation, according to his best judgement.

Mr. Henry Zikkels presented an account of £4:7:3. for work and repairs done to the house of domine Ritzema. This was ordered to be paid by the Treasurer.

Signed, etc., L. de Ronde, p. t. President.

New York, Nov. 24th, 1774.

The Deacons, on account of the smallness of the collections, are not able to extend the necessary aid to the poor. The Consistory, therefore, at their request, agreed that on Sunday, after the second communion, special collection should be made in the three churches. In the forenoon, in the Old Church; in the afternoon in the North Church; and in the evening in the New Church. Notice shall be given on the previous Sunday, that each may prepare himself accordingly. An earnest appeal shall be made, and particularly a statement, that these collections are designed not only for the poor, but also for the children in the Free School,

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that they may be in some degree provided with clothes; lest for lack in this respect they remain out of school, and forget what they have learned.

The request of Mr. Pieter Outwater of New Hackensack, presented by the President, for a collection in our church, to pay their debt for the building of their new church, was declined; because we are not able to discharge our own debt of the same kind.

Resolved, That a monthly meeting of the Consistory be held on the first Thursday of each month at 6 P. M.

Signed,

J. Ritzema, p. t. President.

N. B. At the first monthly meeting the time was altered from the first to the second Thursday of each month.

Signed,

Archibald Laidlie, p. t. President.

CHURCH OF NEW YORK.

New York, Jan. 12th, 1775.

Consistory held after calling on God's name.

Three bonds were delivered by Mr. Jakobus Roosevelt; one of Mrs. Annatje van Dyck for £100. This expired, Nov. 4, 1774: and one of Mr. Jeremiah Platt for £900. This expired June 11, 1774: and a third of Capt. Jus. Shoals, £600. This expired Dec. 15, 1774: amounting together to £1600. These were made into one to Mr. Jakobus Roosevelt, on which the interest was paid up to Oct. 6th, 1774 when the interest begins on the new bond.

Signed etc.,

J. Ritzema, p. t. President.

PROCEEDINGS OF COLONEL GUY JOHNSON WITH THE SIX NATIONS.

At a meeting with the Chiefs of the Six Nations, who were Deputized to come to Guy Park on matters of importance. Friday 20th January 1775.

Indians complain of a Missionary.

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Then Conogqueisen Chief of Oneida on Behalf of the whole arose and said.

Brother. We are now to speak to you on another subject which much affects us; we hear many strange stories of late from the White people, that give us much trouble. We lately told you of some bad advisers we had met with about your own disputes they now come into our towns. We complained to you last summer that the Clergyman at Canowarighare was a very busy Man, that he refused to Baptise some of our people, who were not agreeable to him, and administering the Sacrament to children, whose parents were of his party. We have now much more to say on this head, for he goes on in such a manner that our chiefs are desirous to get rid of him; for he has a store in our village and is concerned in trade with his Brother, which is very unbecoming in him, and he minds public affairs more than Religion, for he is always collecting news and telling us strange matters of the white people, whilst he endeavours to represent us as a people of no consequence to them, in short, he has become such a meddler in things he has no business with, that we desire once more that you will cause him to be removed to prevent further trouble with him.

The Onondaga speaker next arose and spoke as follows:

Brother. When our Chiefs returned last from hence to Onondaga our young Men were mostly abroad, so that the Message to the Southward was delayed for some days and we have since heard that in consequence thereof one of the Messengers wrote a letter to you upon it which letter arrived at the village of Canowaroghare, where it was stopped and read by the Minister, who advised not to forward any news that might be disagreable, but to burn it, which was accord-

ingly done. We therefore beg that you will not look upon it to be an act of ours, or with our knowledge, and that should you hear any accounts of the Messenger's delay in consequence thereof, that you will believe our sincerity and not give ear to it, and by this Belt we beg that you will give orders that no busy people shall hereafter give ill advice, or obstruct the Messengers sent by you and us, as we believe this minister has done, who we find to be a very busy Man, and a man interested in Trade and things which we always thought unbecoming the character of a Clergyman.

A Belt of 7 Rows.

Having ended; Col. Johnson answered as follows.

Brothers the Chiefs. I have carefully attended to your speeches, and as they contain some weighty matters, which require some thought, I shall consider the whole seriously and give you a full answer with such advice and directions, as will I trust prove satisfactory to you.

Then gave them pipes, Tobacco, & some liquor, & adjourned.

.....

Brothers the Chiefs of Oneidas.

I hear with much concern your complaints against the Clergyman at one of your villages; you have, 'tis true, more than once applied on this subject, and I am very sorry to find them now much aggravated, as I am always inclined to judge favourably of the Clergy and willing to hope, that they have only for their object the promoting Religion and virtue. I could wish for the credit of Religion and the character of that Gentleman, that your charges were not well founded; I hope that you have considered all this, and as the nature of this charge, if true, renders his conduct very culpable, I shall be glad to have the most circumstantial account of such particulars, before I can determine on any thing, and in the interim, if you are convinced, that you have fairly stated the matter you may signify your disgust in such a manner as becomes moderate Men towards a Minister, whose person should always be treated with respect on account of his sacred profession. His recommending it to you to Burn a letter sent to me on public affairs, appears very extraordinary indeed, for whatever were the contents, it was unjustifiable to stop it and I hope you yourselves will be more carefull in this particular in future and not give encouragement to people who have no authority to intermeddle in public affairs.

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—Col. Docs. N. Y. Vol. viii, pp. 534, 535, 536, 538.

Bill Amending Time for Collecting Money for Ministry Act.

1775, Jan. 26. C. Colden, Governor.

The General Assembly sent a Bill to the Council, desiring their concurrence thereto, entitled, "An Act for altering the time of assessing and collecting the taxes for the support of a minister and the poor in the city of New York." *Council Journal,* 1946. Read; second reading ordered, 1946. Committed, Jan. 27, 1947. Passed, Jan. 28, 1948. Enacted, Jan. 31; p. 1775.

Church of New York.

Psalm Books.

New York, Feb. 9th, 1775.

Consistory held after calling on God's name.

Mr. Bayly requested a remission of rent, for his leased ground behind the North Church, in Schots street, on account of some damage done by water from the church to his house.

Resolved, That Mr. Jno. de Peyster be directed to demand the arrears of rent without abatement, and in case of refusal to sell the building.

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Mr. Gardiner desired a lease of three lots on Dutch Street, for thirty years. This was granted on condition that he pay £12. yearly for the first fifteen years, and £15 for the following.

As to the Psalm books on hand, in order to get them off earlier, the Consistory Resolved, That they should be sold at six shillings a copy by the dozen or half dozen; and at seven shillings by the single copy; and that Mr. Gerrit Abeel be requested to have some of them bound.

Mrs. van Syst and Mrs. Mc Collick were received as poor persons to be maintained on the terms provided.

Signed,
Lambertus de Ronde, p. t. President.

CHURCH OF NEW YORK.

New York, March 9th, 1775.

Consistory held after calling on God's name.

The Elders, van Zandt, and Bancker, to whom the leasing of the above mentioned lots to Gardinier was entrusted, reported, that they had agreed with the said Gardinier for £12. the first fifteen years, and £13. for the second term; and that he by the first of May next should set open the street, and set the houses in one line with the others. This was adopted.

Mr. Philips requested his lease to be altered from 30 to 45 years. This was refused.

Signed etc.,
Archibald Laidlie, p. t. President,

GENERAL MEETING OF MINISTERS AND ELDERS OF THE CHURCH OF NEW YORK, APRIL, 1775.

Extracts.

MISSIVES OF THE REVEREND CLASSIS OF AMSTERDAM.

Deputati reported, that in January last a letter from the Rev. Classis of Amsterdam, addressed to the Rev. General Body, came to hand, and that it had been opened according to order. Said missive was placed upon the table and read, as also a duplicate of the forementioned, which embraced, besides the contents of the aforesaid, a copy of a missive from the Rev. Professor G. Bonnet, in the name of the Rev. Theological Faculty at Utrecht, to R. A. Ten Brinck, *Deput. ad res exters. Class. Acsteleds.*, the first dated 4th September, Anno 1774; the second, 14th January, 1775; the general import having respect to the Professorship.

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PROFESSORATE.

This body regard themselves greatly obliged to the Rev. Faculty at Utrecht and the Rev. Classis of Amsterdam, on account of the pains they have taken in this matter; and however desirous this Body be to see this subject of the Professorate brought in the speediest manner to the consummation, yet in view of its importance, especially as relates to the distant future of our country, they defer action for the present, with the following limitations: that the Deputati, with the President and Clerk of the present meeting, as a standing committee be directed, provided in their judgment the state of the times and other circumstances permit the convening of the Ministers and Elders of the Dutch Church pertaining to our Body, at New York, to send circular letters at the conclusion of summer to all the Lesser Bodies, with the request that all their subordinate members, each Member being accompanied by one of his Elders, assemble at New York, on the fifth of October next, when also the Ordinary General Meeting shall be held, on Tuesday, being the usual time, in order that then, by the aid of all the Brethren, the necessary

measures may be taken for the formation of a sufficient fund for the calling a Professor, on the express condition that there shall then be no overhauling of what has already been done upon this subject.

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CONDITION OF OUR COUNTRY.

This Body taking to heart the present sad and perilous condition of our land, and considering that our multiplied, aggravated, long continued, and unlamented sins, have afforded reason to God to give up our land to the most deplorable calamities, judge, that its inhabitants are in the clearest manner called to repentance and conversion, and they thus recommend to all the Reformed Churches of their communion in the two Provinces of New York and New Jersey, to set apart Wednesday, 7th May next, as a day of solemn humiliation, with fasting and prayer, for the forgiveness of sins and averting of deserved miseries.

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EARL OF DARTMOUTH TO GOVERNOR TRYON.

Petition of the Presbyterians, and the Dutch Church to increase the number of members in the House of Representatives. Denominational Charters.

Whitehall May 4th, 1775.

Sir:

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The King has no doubt that the religious communities in New York as well the Dissenters as those of the Established Church are fully satisfied of His Majesty's gracious Intentions to afford them all reasonable support and Protection; His Majestys good disposition in that respect hath been manifested in many recent Instances of Grace and favor to both.

What is now requested, however by the reformed Dutch & Presbyterian churches and by the Members of Kings College involves constitutional questions of great difficulty, and it is more especially necessary that the Charter proposed in the latter case should have the fullest consideration before any step is taken upon it. To that end I have received the Kings Commands to lay the Draft of that charter, transmitted to you by Mr. Colden, before the Privy Council in order that it may be put into such a train of examination as shall be judged necessary, but I do not think it likely that their Lordships will be induced to advise the King, to grant a charter which is to have the effect to increase the number of Members in the House of Representatives without the consent and concurrence of that House; in other respects the Charter does not appear to me to be liable to any material objection.

The only doubt or difficulty that has occurred, upon the request of the reformed Dutch & Presbyterian Churches for Charters of Incorporation, is whether such Charters would not have the effect to give an establishment inconsistent, with the Principles of the Laws of England, and it is the more necessary to attend to this difficulty, as it was first stated by the Council of New York, in the case of the application made in 1766 by the Ministers, Elders and Deacons of the Presbyterian church within the City of New York; if however upon consideration of the several cases in which this privilege is now requested, the Law Servants of the King in the Province, and the Council whom you will consult upon them shall be of opinion that they are free from any difficulty of such a nature, it is the King's pleasure that you do grant such charter of incorporation, conformable to what has been approved of by His Majesty in a like Case within the Province of New Jersey of which you will be particularly informed by the enclosed Papers.

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—Col. Docs. N. Y. Vol. viii, pp. 572, 573, 574.

ADMINISTRATION OF GOVERNOR WILLIAM TRYON, JUNE 28, 1775–MARCH 23, 1780.

ACTS OF THE CLASSIS OF AMSTERDAM.

NEW YORK AND NEW JERSEY.

1775, July 17th. Art. 47. Synodalia. The Classis has received no information from the Churches in North America on account of the troubles there prevailing. xv. 31.

SYNOD OF NORTH HOLLAND AT EDAM, JULY 25–AUG. 3, 1775.

ARTICLE 47.—NEW YORK AND NEW JERSEY.

The Classis of Amsterdam communicates that, according to a private letter from that land, it was due to the troubled condition of the country that no report had been received. This matter remains recommended to the Rev. Classis of Amsterdam.

CHURCH OF NEW YORK.

New York, Aug. 10, 1775.

Consistory held after calling on the Lord's name.

A lease was given to David Gardner, for a lot in Dutch Street, for thirty years, at the rate of £12. for the first fifteen years, and £13. for the remaining fifteen years. Lease dated April 1, 1775.

Also a lease to Gerrit Scholter for a lot in Dutch Street for thirty years, at a rent of £4. for the first six years, and £6. for the next nine, and £6:10. for the remaining fifteen years. Lease dated April 25, 1775.

J. H. Livingston, p. t. President.

CLASSIS OF AMSTERDAM.

Acts of the Deputies, Sept. 4, 1775.

NEW YORK AND NEW JERSEY.

Deputies ad res exteras having as yet received no letters from New York and New Jersey proposed to and asked Classis whether they should wait to forward the Synodical Acts of the past year until the arrival of the letters, or whether they should forward them anyhow: whereupon it was resolved to permit the Deputies to send the Acta anyhow, as opportunity served, with an express request that those of New York and New Jersey would let them know in writing as soon as possible the state of the church among them. Quod factum.

xxiv:191.

GENERAL MEETING OF THE MINISTERS AND ELDERS OF THE CHURCH OF NEW YORK, OCT. 3–7, 1775.

Extracts.

CASE OF REV. MEYER AND THE CONGREGATION OF KINGSTON.

As regards the business of Rev. Meyer and the congregation of Kingston, commended to us by the Rev. Classis, the Rev. Body ordained that the paragraph of the letter of the Rev. Classis relative to this point be communicated to the Rev. Consistory of Kingston by the Rev. Deputatus who is to be chosen.

CLASSIS OF AMSTERDAM TO THE GENERAL MEETING OF MINISTERS AND ELDERS IN NEW YORK AND NEW JERSEY. OCT. 12, 1775. VOL. 31.

Rev. and Very-learned Sirs, and Highly-esteemed Brethren:—

We hope you have received our last two letters, sent you last year at the proper time.

But ever since you informed us that a General Meeting was held at Kingston, Oct. 5th to Oct. 8th, 1773, and of the business then done, we have heard nothing more of the condition of your Church. We greatly long, however, to hear from you. We therefore earnestly request you to rejoice our hearts with pleasant information, even as we endeavor to rejoice your hearts by sending you, with this letter, the Minutes of the Synod of North Holland, held at Enkhuizen, for 1774. This we do to foster this friendly and brotherly correspondence.

With this we have the honor, after wishing for you God's best blessing, to subscribe ourselves with all respects, etc., etc.,

Herman Hubert, Dep. Praes.
F. Serrurier, Scriba.

Amsterdam, Oct. 12, 1775.

ACTS OF THE CLASSIS OF AMSTERDAM.

NEW YORK AND NEW JERSEY.

1776, June 24th. Synodalia. Art. 47 ad 46 (47?) Information from our Committee ad res Exteras inserted. xv. 75.

SYNOD OF NORTH HOLLAND, JULY–AUG. 1776.

ARTICLE 45.—NEW YORK AND NEW JERSEY.

The Classis of Amsterdam has received no report from those churches. The matter continues to be further recommended to it.

EPISCOPAL CHURCHES IN NEW YORK AT THE OPENING OF THE REVOLUTION, 1776.

At the beginning of the Revolution there were in New York City only four congregations of the Church of England. Trinity

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Church, 1697; her two Chapels—St. George's in Beekman street, 1752; and St. Paul's, on Broadway, 1766; and also a congregation worshiping in Horse and Cart Lane (William street). In Westchester County there were Episcopal Congregations at Bedford, New Castle, New Rochelle, North Salem, Peekskill, Rye, Yonkers, East Chester and West Chester. On Long Island, the missionaries of the Society had extended their labors from Brooklyn to Islip, with strong centres at Jamaica, Newtown and Hempstead. On Staten Island, St. Andrew's Church, Richmond, was the principal spiritual home of a large part of the population. There were also Episcopal churches at Albany, Fishkill, Lithgow, (Linlithgow?) Poughkeepsie, Newburgh and Walden. Wilberforce, in a history of the American (Episcopal) Church in 1761, puts the population at one hundred thousand, and the number of Episcopalians at twenty five thousand. William Smith, however, puts the number of Episcopalians at about one fifteenth of the whole, or about six thousand.

DURING THE REVOLUTION.

During the Revolution the very name "Church of England" was a heavy burden for her to bear, and made her obnoxious to the great mass of the people. In New York, most of her ministers and people were Royalists. But it must be said also that most of them were missionaries of the English Society, and therefore, under oath to support the Crown. New York City was held by the British throughout the war, while Long Island and Westchester were debatable ground and suffered in turn from each side. Many Episcopals who fled to Nova Scotia or the Bermudas, had their property confiscated, and this was sometimes true even of Church lands. Trinity Church in New York City was burned in 1776, when about a fourth part of the houses were also destroyed.

GOVERNOR TRYON TO LORD GEORGE GERMAIN.

The Established Churches Closed.

Ship Dutchess of Gordon,
Off Staten Island, Aug. 14, 1776.

My Lord:

.....

The confederate Colonies have declared themselves independent States: Enclosed is a printed copy of their Declaration of Independency, which was published through the streets of New York the middle of last month, where the King's Statue has been demolished, as well as the King's Arms in the City Hall, the established churches shut up, and every Vestage of Royalty, as far as has been in the power of the Rebels, done away. The persons of the Mayors of the Cities of York and Albany, Judges, Councellors, Magistrates and principal gentlemen of the Country that are not in rebellion, seized and secured, and even down to the meanest planters persecuted and tyrannized over.

The whole armament destined for this part of America, except the last division of the Hessians, being now assembled here, I expect, by the courage and strength of this noble Army, tyranny will be crushed and legal government restored.

As the Military and Naval operations do not lye within my department, I shall leave the relations of them to those gentlemen who have the honor to guide them.

I am with all possible respect, My Lord,

Your Lordship's most obedient Servant,

Wm. Tryon.

.....

TRINITY CHURCH BURNED.

New York, September 24, 1776.

My Lord:

At the same time that I have the happiness to acquaint Your Lordship that on the 15th Inst. General Howe, with the forces under his command, by admirable skill, spirit and conduct, made himself master of the City of New York, and one-half of the Island; It grieves me to inform You that on the 21st, about two in the Morning, the Western part of the Town was set on fire by a number of Incendiaries, and which raged with such violence as destroyed, it is thought, one fourth part of the City, before the flames could be extinguished. Many of the incendiaries are now in prison, and two or three were killed as they were detected in their hellish design. Many circumstances lead to conjecture that Mr. Washington was privy to this villainous Act, as he sent all the bells of the churches out of town, under pretence of casting them into cannon, whereas it is much more probable to prevent the alarm being given by ringing of the Bells before the fire should get a head beyond the reach of Engines and Buckets: besides some Officers of his army were found concealed in the City, supposed for this devillish purpose. The town was thought to be saved more by a sudden change in the wind (which blew strong), and pulling down intermediate houses, than by water. It is afflicting to view the wretched and miserable inhabitants who have lost their all, the numbers of reputable shop keepers that are reduced to beggary, and many in want for their families of the necessaries of life, The fire broke out in sundry places nearly at the same time, but was first discovered at White Hall Stairs, and has burn't the whole body of the buildings that lyes between George Street and Broad Street, as high up as the City Hall, and all the buildings on the North of Fort George, lying between the North River and Great George Street as far up as King's College, excepting a few houses and St. Paul's Church, and almost all the houses on the Church Estate, with Trinity Church, is totally consumed; It really seems the conflagration was directed against the interest of the Church. The Ship Docks, Warehouses, and the Commercial part of the City is as yet safe, and every measure pursued by General Robertson, Commanding Officer in New York, assisted by myself,

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to establish such regulations and police as may ensure its future security. I was at Flatbush at Mr. Axtell's four miles from the City for the recovery of my health and strength when this dreadful event befel this devoted City.

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—Col. Docs. N, Y. Vol. viii. 683-4, 686.

STATE OF THE ANGLO-AMERICAN CHURCH, BY REV. CHARLES INGLIS OF TRINITY CHURCH, NEW YORK.

INTERRUPTION OF CORRESPONDENCE.

New York, October 31st, 1776.

Reverend Sir:—

The confusions which have prevailed in North America for some time past must have necessarily interrupted the correspondence of the Missionaries with the Society, and that to such a degree as to leave the Society in the dark with respect to the situation both of the Missionaries and the Missions at present. I flatter myself, therefore, that a short authentic account of them; and of the Church of England in general in this and the adjacent colonies, may be acceptable to the Society at this most critical period. The success of his Majesty's arms in reducing this city, and driving out the rebels, the 15th of last month, affords me an opportunity of doing this, as packets are now again established between this port and England.

ALL THE EPISCOPAL CLERGY LOYAL TO ENGLAND.

I have the pleasure to assure you that all the Society's Missionaries, without excepting one, in New Jersey, New York, Connecticut, and so far as I can learn, in the other New England colonies, have proved themselves faithful, loyal subjects in these trying times; and have to the utmost of their power opposed the spirit of disaffection and rebellion which has involved this continent in the greatest calamities. I must add, that all the other clergy of our Church in the above colonies, though not in the Society's service, have observed the same line of conduct; and although their joint endeavours could not wholly prevent the rebellion, yet they checked it considerably for some time, and prevented many thousands from plunging into it who otherwise would certainly have done so.

DRS. CHANDLER AND COOPER OBLIGED TO FLEE.

You have doubtless, been long since informed by my worthy friends, Dr. Chandler and Dr. Cooper, to what an height our violences were raised so early as May 1775, when they were both obliged to fly from hence and seek protection in England.

These violences have been gradually increasing ever since; and this with the delay of sending over succours, and the King's troops totally abandoning this province, reduced the friends of government here to a most disagreeable and dangerous situation, particularly the Clergy, who were viewed with peculiar envy and malignity by the disaffected; for, although civil liberty was the ostensible object, the bait that was flung out to catch the populace at large and engage them in the rebellion, yet it is now past all doubt that an abolition of the Church of England was one of the principal springs of the dissenting leaders' conduct; and hence the unanimity of dissenters in this business. Their universal defection from government, emancipating themselves from the jurisdiction of Great Britain, and becoming independent, was a necessary step towards this grand object.

PATRIOTISM OF THE PRESBYTERIANS.

I have it from good authority that the Presbyterian ministers, at a synod where most of them in the middle colonies were collected, passed a resolve to support the Continental Congress in all their measures. This and this only can account for the uniformity of their conduct; for I do not know one of them, nor have I been able, after strict inquiry, to hear of any, who did not, by preaching and every effort in their power, promote all the measures of the congress, however extravagant.

OPPOSITION TO EPISCOPAL CLERGY.

The Clergy amidst the scene of tumult and disorder, went on steadily with their duty; in their sermons, confiding themselves to the doctrines of the Gospel, without touching on politics; using their influence to allay our heats and cherish a spirit of loyalty among the people. This conduct, however harmless, gave great offence to our flaming patriots, who laid it down as a maxim, "That those who were not for them were against them." The Clergy were everywhere threatened, often reviled with the most opprobious language, sometimes treated with brutal violence. Some have been carried prisoners by armed mobs into distant provinces, where they were detained in close confinement for several weeks, and much insulted, without any crime being even alledged against them. Some have been flung into jails by committees for frivolous suspicions of plots, of which even their persecutors afterwards acquitted them. Some who were obliged to fly their own province to save their lives have been taken prisoners, sent back, and are threatened to be tried for their lives because they fled from danger. Some have been pulled out of the reading desk because they prayed for the King, and that before independency was declared. Others have been warned to appear at militia musters with their arms, have been fined for not appearing, and threatened with imprisonment for not paying those fines. Others have had their houses plundered, and their desks broken open under pretence of their containing treasonable papers.

I could fill a volume with such instances; and you may rely on the facts I have mentioned as indubitable, for I can name the persons, and have these particulars attested in the simplest manner. The persons concerned are all my acquintances, and not very distant; nor did they draw this treatment on themselves by any imprudence, but for adhering to their duty, which gave offence to some demagogues, who raised mobs to persecute them on that very account. Whatever reluctance or pain a benevolent heart may feel in recounting such things, which are, indeed a disgrace to humanity and religion, yet they ought to be held up to view, the more effectually to expose the baneful nature of persecution, make it detestable, and put mankind on their guard against their first approaches. Were every instance of this kind faithfully collected, it is probable that the sufferings of the American clergy would appear, in many respects, not inferior to those of the English clergy in the great rebellion of the last century; and such a work would be no bad supplement to "Walker's Sufferings of the Clergy."

INGLIS' OPINION OF THE AMERICAN REVOLUTION.

The present rebellion is certainly one of the most causeless, unprovoked, and unnatural that ever disgraced any country; a rebellion marked with peculiarly aggravated circumstances of guilt and ingratitude; yet amidst this general defection, there are very many who have exhibited instances of fortitude and adherence to their duty which do honor to human nature and Christianity; many who, for the sake of a good conscience, have incurred insults, persecutions, and loss of property, when a compliance with the spirit of the times had insured them applause, profit, and that eminence of which the human heart is naturally so fond. Perhaps such cases are the most trying to a man's fortitude, much more so, in my opinion, than those which are sudden, and where danger, though more

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apparent, yet is not more certain or real. The one is like a weight irresistibly pressing on us, which wastes and consumes our strength; the other, like a transient impulse, which, by sudden exertion of strength, may be resisted. It is but justice to say that those instances were exhibited by the members of our Church: there is not one of the clergy in the provinces I have specified, of whom this may not be affirmed; and very few of the laity who were respectable or men of property, have joined in the rebellion.

DECLARATION OF INDEPENDENCE.

Thus matters continued; the clergy proceeding regularly in the discharge of their duty where the hand of violence did not interfere, until the beginning of last July, when the congress thought proper to make an explicit declaration of independency, by which all connexion with Great Britain was to be broken off, and the Americans released from any allegiance to our gracious sovereign. For my part, I had long expected this event: it was what the measures of the congress from the beginning uniformly and necessarily led to.

THE CLERGY SHUT UP THEIR CHURCHES, UNABLE TO PRAY FOR THE KING, WITH A FEW EXCEPTIONS.

This declaration increased the embarrassments of the clergy. To officiate publicly, and not pray for the King and royall family according to the liturgy, was against their duty and oath, as well as dictates of their conscience; and yet to use the prayers for the King and royal family would have drawn inevitable destruction on them. The only course which they could pursue, to avoid both evils, was to suspend the public exercise of their function, and shut up their Churches.

This, accordingly was done. It is very remarkable that although the clergy of those provinces I have mentioned did not, and, indeed, could not, consult each other on this interesting occasion, yet they all fell upon the same method of shutting up their churches. The venerable Mr. Beach, of Connecticut, only is to be excepted, if my information be right, who officiated as usual after independency was declared, and, upon being warned of his danger, declared, with the firmness and spirit of a primitive confessor, "That he would do his duty, preach and pray for the King, till the rebels cut out his tongue." All the churches in Connecticut, (Mr. Beach's excepted, if the above account be true, and I had it from pretty good authority,) as well as those in this province, except in this city, Long Island, and Staten Island, where his Majesty's arms have penetrated, are now shut up. This is also the case with every Church in New Jersey; and I am informed by a gentleman lately returned from Pennsylvania, who had been a prisoner there for some time, that the churches in the several Missions of that province are shut up, one or two excepted, where the prayers for the King and royal family are omitted. The Churches in Philadelphia are open.

POSITION IN VIRGINIA.

How matters are circumstanced in the more southerly colonies, I cannot learn with any certainty; only that the provincial convention of Virginia have taken upon themselves to publish an edict, by which some collects for the King are to be wholly omitted in the liturgy, and others altered; the word "commonwealth" being substituted for the "King". For my part, I never expected much good of those clergy among them who oppose an American episcopate. If such should now renounce their allegiance, and abandon their duty, it is no more than what might naturally be looked for. There are, however, several worthy clergymen in those provinces, some of whom I hear have taken sanctuary in England, particularly from Maryland.

NEW YORK CITY IN THE REVOLUTION.

This province, although the most loyal and peaceable of any on the continent, by a strange fatality is become the scene of war, and suffers most. This city, especially, has a double portion of the calamities brought on by the present rebellion; and perhaps a brief detail of our situation for some months past, may gratify curiosity, and convey to the Society the clearest idea of the state of things here. Upon General Howe's departure from Boston to Halifax, early in the last spring, the rebel army was drawn to this city, which they fortified in the best manner they could, expecting it would be attacked. Most of the Inhabitants, warned by these symptoms of the gathering storm, moved into the country, and carried their valuable effects with them. Among others, I moved my family, consisting of a wife and three small children, seventy miles up Hudson's River where they still remain, that part of the country being yet possessed by the rebels.[1] Dr. Auchmuty, the rector, being much indisposed during the spring and summer, retired with his family to Brunswick in New Jersey; and the care of the churches, in his absence, of course, devolved on me, as the oldest assistant, a situation truly difficult and trying in such times, especially as the other assistants were young and inexperienced, though very loyal, and otherwise worthy men.

WASHINGTON IN NEW YORK.

About the middle of April, Mr. Washington, Commander in Chief of the rebel forces, came to town with a large reinforcement. Animated by his presence, and I suppose, encouraged by him, the rebel committees very much harassed the loyal inhabitants here and on Long Island. They were summoned before those committees, and upon refusing to give up their arms, and take the oaths that were tendered, they were imprisoned or sent into banishment. An army was sent to Long Island to disarm the inhabitants who were distinguished for their loyalty. Many had their property destroyed, and more were carried off prisoners. It should be observed, that members of the Church of England were the only sufferers on this occasion. The members of the Dutch Church are very numerous there, and many of them joined in opposing the rebellion; yet no notice was taken of them, nor the least injury done to them. About this time, Mr. Bloomer administered the sacrament at Newtown, where he had but four or five male communicants, the rest having been driven off, or carried away prisoners. At this present time there are many hundreds from this city and province prisoners in New England; and among these the Mayor of New York.[2] Several judges and members of his Majesty's Council, with other respectable inhabitants.

REQUEST THAT PRAYER FOR THE KING BE OMITTED. NOT DONE.

Soon after Washington's arrival, he attended our church; but on the Sunday morning, before divine service began, one of the rebel generals called at the rector's

[1] They were sent to New Windsor, Orange Co. in Oct. 1775, whence they removed to Goshen. Mr. I. obtained a flag of truce in the beginning of Dec. 1776 and applied to the Com. of Safety, then at Fishkill, for permission to remove his family, together with his furniture, books and papers back to the city. It does not appear whether he obtained permission or not. His family then consisted of his wife, Mrs. Cookes her mother, and three children, the oldest not quite three years, the youngest about three months old, and four servants. Journal of the N. Y. Prov. Congress, i. 746, 748; ii. 249.

[2] David Matthews. This gentleman belonged originally to Orange Co. Having been admitted early to the bar, he acted as crown officer upward of twenty years. He succeeded Mr. Hicks as Mayor of the city of N. Y. in 1776, but being a decided loyalist his name was entered on the list of the suspected, as early as May of that year. He was shortly after arrested by order of the Com. of Safety, and lodged in N. Y. Jail, whence he was soon removed to Conn. The charge against him was that he was cognizant of, or concerned in Gov. Tryon's plot to assassinate Gen. Washington, and blow up the fort. He escaped from Litchfield, Conn. in 1777, and he is represented by Sabine as in N. Y. in 1778, and as Register of the Court of Admiralty in 1782. By the act of 1779, he was attainted and his property confiscated, and left the United States in or about 1783.

house (supposing the latter was in town,) and, not finding him, left word that he came to inform the rector that "General Washington would be at Church, and would be glad if the violent prayers for the King and royal family were omitted." This message was brought to me, and as you may suppose I paid no regard to it.

On seeing that general not long after, I remonstrated against the unreasonableness of his request, which he must know the clergy could not comply with, and told him further, that it was in his power to shut up our churches, but by no means in his power to make "the clergy depart from their duty." This declaration drew from him an awkward apology for his conduct, which I believe was not authorized by Washington. Such incidents would not be worth mentioning, unless to give those who are at a distance a better idea of the spirit of the times.

DAY OF PRAYER APPOINTED BY WASHINGTON.

May 17th was appointed by the congress as a day of public fasting, prayer and humiliation throughout the continent. At the unanimous request of the members of our Church who were then in town, I consented to preach that day; and, indeed, our situation made it highly prudent, though a submission to an authority that was so far usurped was exceedingly grating and disagreeable. In giving notice the preceding Sunday, I only mentioned that there would be a sermon the ensuing Friday, which was the 17th, without saying anything of the reason, or by what authority. It was exceedingly difficult for a loyal clergyman to preach on such an occasion, and not incur danger on the one hand, or not depart from his duty on the other. I endeavoured to avoid both, making peace and repentance my subject, and explicitly disclaiming having anything to do with politics. This sermon, in the composition of which I took some pains, I intended to publish, for various reasons, should I be able to recover it from the place where it now is, with all my books and papers, in the country. The several churches in this province, (except two, where the clergymen thought they might without danger omit service,) and so far as I can learn, through all the thirteen united colonies, as they are called, were opened on this occasion.

INGLIS READS THE PRAYER FOR THE KING.

Matters became now critical here in the highest degree. The rebel army amounted to near thirty thousand. All their cannon and military stores were drawn hither, and they boasted that the place was impregnable. The mortifications and alarms which the clergy met with were innumerable. I have frequently heard myself called a Tory, and traitor to my country, as I passed the streets, and epithets joined to each, which decency forbids me to set down. Violent threats were thrown out against us, in case the King were any longer prayed for. One Sunday, when I was officiating, and proceeded some length in the service, a company of about one hundred armed rebels marched into the church, with drums beating and fifes playing, their guns loaded and bayonets fixed, as if going to battle. The congregation was thrown into the utmost terror, and several women fainted, expecting a massacre was intended. I took no notice of them, and went on with the service, only exerted my voice, which was in some measure drowned by the noise and tumult. The rebels stood thus in the aisle for near fifteen minutes, till, being asked into pews by the sexton, they complied. Still, however, the people expected that, when the collects for the King and royal family were read, I should be fired at, as menaces to that purpose had been frequently flung out. The matter, however passed over without any accident. Nothing of this kind happened before or since, which made it more remarkable. I was afterwards assured that something hostile and violent was intended; but He that stills the raging of the sea, and madness of the people, overruled their purpose, whatever it was.

THE ARMS OF THE KING TAKEN DOWN IN TRINITY CHURCH.

In the beginning of July, independency was declared; as this event was what I long expected, I had maturely considered, and was determined, what line of conduct to pursue. General Howe had arrived some time before from Halifax, as did Lord Howe from England. They had taken possession of Staten Island, where the fleet lay in sight of this city, at the distance of nine miles; and only waited for the arrival of the fleet from England, to make a descent and reduce New York. This circumstance pointed out still more clearly what part I should act. However, I thought it was proper to consult such of the Vestry as were in town, and others of the congregation, and have their concurrence; and I must do them the justice to say, that they were all unanimous for shutting up the Churches; and chose rather to submit to that temporary inconvenience, than, by omitting the prayers for the King, give that mark of disaffection to their sovereign. To have prayed for him had been rash to the last degree—the inevitable consequence had been a demolition of the churches, and the destruction of all who frequented them. The whole rebel force was collected here, and the most violent partizans from all parts of the continent. A fine equestrian statue of the King was pulled down, and totally demolished, immediately after independency was declared. All the King's arms, even those on signs of taverns, were destroyed. The committee sent me a message, which I esteemed a favor and indulgence, to have the King's arms taken down in the church, or else the mob would do it, and might deface and injure the churches. I immediately complied. People were not at liberty to speak their sentiments, and even silence was construed as a mark of disaffection.

TRINITY CHURCH CLOSED.

Things being thus situated, I shut up the churches. Even this was declaring, in the strongest manner, our disapprobation of independency, and that under the eye of Washington and his army. The other assistants now went to their respective friends in the country. My family were at such a distance, and in such a part of the country, that I could not with any degree of safety visit them; I therefore remained in the city, to visit the sick, baptize children, bury the dead, and afford what support I could to the remains of our poor flock, who were much dispirited; for several, especially of the poorer sort, had it not in their power to leave the city.

CHURCHES DENIED TO THE AMERICAN CHAPLAINS.

After we had ceased to officiate publicly, several, of the rebel officers sent to me for the keys of the churches, that their chaplains might preach in them; with these requisitions I peremptorily refused to comply, and let them know that, "if they would use the churches, they must break the gates and doors to get in." Accordingly, I took possession of all the keys, lest the sextons might be tampered with; for I could not bear the thought that their seditious and rebellious effusions should be poured out in our churches. When those requisitions were repeated with threats, my answer was, "that I did what I knew to be my duty, and that I would adhere to it, be the consequences what they would." Upon this they desisted, and did not occupy any of the churches.

INGLIS WRITES A PAMPHLET AGAINST THE AMERICAN CAUSE.

I cannot reflect on my situation at that time, without the warmest emotions of gratitude to Divine Providence for preserving me. I was watched with a jealous, suspicious eye. Besides the imputation of being notoriously disaffected—an imputation which had flung others in jail without any other crime,—I was known and pointed at as the author of several pieces against the proceedings of the congress. In February last, I wrote an answer to a pamphlet entitled "Common Sense," which earnestly recommended and justified independency. It was one of

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the most virulent, artful, and pernicious pamphlets I ever met with, and perhaps the wit of man could not devise one better calculated to do mischief. It seduced thousands. At the risk, not only of my liberty, but also of my life, I drew up an answer, and had it printed here; but the answer was no sooner advertised, than the whole impression was seized by the sons of liberty, and burnt. I then sent a copy to Philadelphia, where it was printed, and soon went through the second edition. This answer was laid to my charge, and swelled the catalogue of my political transgressions. In short, I was in the utmost danger, and it is to the overruling hand of Providence that I attribute my deliverance and safety. With difficulty I stood my ground till about the middle of August, when almost all who were suspected of disaffection were taken up and sent prisoners to New England: I therefore found it necessary to return to Flushing on Long Island; but I had no sooner left that place, than the committee met, and entered into a debate about seizing me. This obliged me to shift my quarters, and keep as private as possible, till the 27th of that month, when General Howe defeated the rebels on Long Island, which set me and many others at liberty.

THE ENGLISH TAKE NEW YORK.

On Sunday, the 15th of September, General Howe, with the King's forces, landed on New York Island four miles above the city; upon which the rebels abandoned the city, and retired towards King's Bridge, which joins this Island to the continent. Early on Monday morning, the 16th, I returned to the city, which exhibited a most melancholy appearance, being deserted and pillaged. My house was plundered of everything by the rebels. My loss amounts to near 200 l. this currency, or upwards of 100 l. sterling. The rebels carried off all the bells in the city, partly to convert them into cannon, partly to prevent notice being given speedily of the destruction they meditated against the city by fire, when it began. On Wednesday, I opened one of the churches, and solemnized Divine service, when all the inhabitants gladly attended, and joy was lighted up in every countenance on the restoration of our public worship; for very few remained but such as were members of our Church. Each congratulated himself and others on the prospect of returning peace and security; but alas! the enemies of peace were secretly working among us.

ATTEMPT TO BURN THE CITY.

Several rebels secreted themselves in the houses, to execute the diabolical purpose of destroying the city. On the Saturday following an opportunity presented itself; for the weather being very dry, and the wind blowing fresh, they set fire to the city in several places at the same time, between twelve and one o'clock in the morning. The fire raged with the utmost fury, and, in its destructive progress, consumed about one thousand houses, or a fourth part of the whole city. To the vigorous efforts of the officers of the army and navy, and of the soldiers and seamen it is owing, under Providence, that the whole city was not destroyed. We had three churches, of which Trinity Church was the oldest and largest. It was a venerable edifice, had an excellent organ which cost 850 l. sterling, and was otherwise ornamented. This Church, with the rector's house and the charity school,—the two latter, large expensive buildings,—were burned. St. Paul's Church and King's College had shared the same fate, being directly on the line of fire, had I not been providentially on the spot, and sent a number of people with water on the roof of each. Our houses are all covered with cedar shingles, which makes fire very dangerous. The church corporation had suffered prodigiously, as was evidently intended. Besides the buildings already mentioned, about two hundred houses, which stood on the church ground, were consumed; so that the loss cannot be estimated at less than 25,000 l. sterling. This melancholy accident, and the principal scene of war being here, will occasion the clergy of this city to be the greatest sufferers of any on the continent by the present rebellion.

The church corporation have some thoughts of applying to his Majesty for a brief to collect money in England, or for leave to open a subscription to repair their loss in some measure, which, I fear, will involve them in inextricable diffi-

culties, as they are already burdened with a debt of more than 20,000 l. this currency. But this step will probably be deferred till the city and county are restored to his Majesty's peace and protection, which I hope will be soon, as a petition for this purpose, signed by near a thousand inhabitants, has been presented to the King's Commissioners, I had the honor of drawing up this petition; and from the amiable and excellent character of the Commissioners, Lord Howe and General Howe, from whom everything brave, generous, and humane, or tending to the interest of Great Britain, and the colonies, may be justly expected, I flatter myself that the prayers of our Petition will be soon granted. perhaps I should apologize for this detail, in which I myself was so much concerned; but, in truth, no better method occurred to me of conveying to you information of what I thought you were desirous to know; and I claim no merit in doing what I always conceived to be my duty. Any of my brethren in my situation would have done the same that I did—many of them, probably, much better.

Episcopal Missionaries in General Suffer.

All the Missionaries in the colonies first mentioned are resident on their respective Missions, although their churches are shut, except those that are now in England, and Mr. Walter of Boston, who is here; also Mr. Cooke, who is chaplain to the Guards, and cannot get to his Mission, as that part of the country is still in the hands of the rebels. I fear many of the Missionaries are distressed for want of an opportunity to draw for their salaries, and I apprehend that they have not yet received any benefit from the generous collection that was made for them in England, Dr. Chandler some time since sent me a list of those Missionaries in New Jersey, New York and Connecticut, that were to receive those benefactions, and the sum allotted to each; desiring that I should give them notice and inform them how to draw for the money. But I have not yet been able to give intelligence of this to any except Messrs. Seabury, Bloomer and Cutting all communication by letter with the rest being entirely cut off. Dr. Chandler also kindly informed me, that the Society transmitted a large sum to Boston, to pay the Missionaries in Massachusetts and New Hampshire; but I imagine General Howe left Boston before the money could get there; and I have not been able to learn who the person was to whom the money was delivered, nor what is become of it. The Missions of New Windsor (or Newburgh, as it was latterly called) and of Albany are still vacant. Mr. Stuart continues at Fort Hunter, and occasionally officiates at Johnstown. He has been of much service in that place. The Indians under his care remain firm in their attachment to the King, except one or two that were bribed into a kind of neutrality, with rum and some other presents by the rebels, but will, I doubt not be as active as any for the King's service, now that General Burgoyne has crossed the lakes from Canada with his army, and is got into this province. Upon the whole, the Church of England has lost none of its members by the rebellion as yet—none, I mean, whose departure from it can be deemed a loss; on the contrary, its own members are more firmly attached to it than ever. And even the sober and more rational among dissenters—for they are not all equally violent and frantic—look with reverence and esteem on the part which Church people here have acted. I have not a doubt but, with the blessing of Providence, his Majesty's arms will be successful, and finally crush this unnatural rebellion. In that case, if the steps are taken which reason, prudence, and common sense dictate, the Church will indubitably increase, and these confusions will terminate in a large accession to its members. Then will be the time to make that provision for the American Church, which is necessary, and place it on at least an equal footing with other denominations by granting it an episcopate, thereby allowing it a full toleration. If this opportunity is let slip, I think there is a moral certainty that such another never will again offer; and I must conclude, in that case, that Government is equally infatuated with the Americans at present. If fifty years elapse without any episcopate here, there will be no occasion for one afterwards; and to fix one then will be as impracticable as it would be useless. And I may appeal to all judicious persons, whether it is not as contrary to sound policy, as it certainly is to right reason and justice, that the King's loyal subjects here, members of the national Church, should be

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denied a privilege the want of which will discourage and diminish their numbers, and that merely to gratify the clamours of dissenters, who have now discovered such enmity to the constitution, and who will ever clamour against anything that will tend to benefit or increase the Church here. The time indeed, is not yet fully come to move in this affair; but I apprehend it is not very distant, and, therefore, it should be thought of. Government will have it in its power very soon to settle this and other matters as may be judged expedient. The Clergy here will not be wanting in anything that is in their power towards the accomplishment of so desirable an object; and, in the meantime would be very glad to have the Society's advice and directions how to proceed. I may add, that the Society, taught by late experience, will be desirous of seeing the Church placed on a more respectable footing, and so far as I can judge, will join in such prudent measures as may be thought necessary, on their part, for the attainment of it.

I shall not trespass further on your time and patience, by adding to this letter, which is swelled to an extraordinary length, for which the interesting occasion and subject must be my apology, than to assure you, that I am, with the most perfect esteem and regard to yourself and the Venerable Society.

Reverend Sir,

Your affectionate and humble servant,

Charles Inglis.

The Rev. Dr. Hind.

P. S.—Since the above was written, Dr. Auchmuty is come to town, having, with great difficulty, escaped from the rebels at Brunswick.

—Doc. Hist. N. Y. Vol. iii. pp. 637-646.

FINAL REPEAL OF THE MINISTRY ACT OF 1693 AND ALL ITS AMENDMENTS. FREEDOM OF RELIGION ESTABLISHED.

Constitution of the State of New York; passed April 20, 1777.*

Art. xxxv. ..... "such parts of the common law of England and of the statute law of England and Great Britain and of the Acts of the Legislature of the Colony of New York, as did, together, form the law of said Colony on the nineteenth day of April, in the year of our Lord 1775, shall be and continue the law of the state."....

"That all such parts of the said common law, and all such of the said Statute, and Acts aforesaid, or parts thereof, as may be construed to establish or maintain any particular denominations of Christians or their Ministers ..... are hereby abrogated and rejected....."

Article xxxviii. "And Whereas we are required by the benevolent principles of national liberty, not only to expel civil tyranny, but also to guard against that spiritual oppression and intolerance, wherewith the bigotry and ambition of weak and wicked priests and princes have scourged mankind: This Convention doth further, and in the name and by the authority of the good people of this State,

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*LAST REVISION OF THE CONSTITUTION OF THE STATE OF NEW YORK, AS ADOPTED, NOVEMBER, 1894.

RELIGIOUS LIBERTY.

Art. I. § 3. The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this State to all mankind; and no person shall be rendered incompetent to be a witness on account of his opinions on matters of religious belief; but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of this State.

SECTARIAN APPROPRIATIONS.

Art. ix. § 4. Neither the State nor any subdivision thereof, shall use its property or credit or any public money, or authorize or permit either to be used, directly or indirectly, in aid or maintenance, other than for examination or inspection, of any school or institution of learning wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught.

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ORDAIN, DETERMINE and DECLARE, that the free exercise and enjoyment of religious profession and worship without discrimination or preference, shall forever hereafter be allowed within this State to all mankind. Provided that the liberty of conscience hereby granted, shall not be so construed, as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of this State".

ACTS OF THE CLASSIS OF AMSTERDAM.

NEW YORK AND NEW JERSEY.

1777, July 21st. Synodalia. Art. 45. The information from the Committee ad res Exteras is, that no tidings have come to us from those churches. xv. 97.

SYNOD OF NORTH HOLLAND, JULY–AUG. 1777.

ARTICLE 44.—NEW YORK AND NEW JERSEY.

No report has come in from that land. Therefore the Classes leaves the matter to the Classis of Amsterdam.

ACTS OF THE CLASSIS OF AMSTERDAM.

1778, July 20th. Synodalia. Art. 43. No allusion to New York and New Jersey. xv. 126.

SYNOD OF NORTH HOLLAND, JULY–AUG. 1778.

ARTICLE 43.—NEW YORK AND NEW JERSEY.

No report has been sent over. The Classes leave the matter to the Classis of Amsterdam, in case a report does come in.

GENERAL MEETING OF MINISTERS AND ELDERS OF THE CHURCH OF NEW YORK, OCTOBER 6–8, 1778. EXTRACTS RECORDED IN MINTS. SYNOD OF NORTH HOLLAND, JULY, 1780, ART. 52.

Extracts.

CORRESPONDENCE.

Since, through the present sad circumstances of country and Church, the correspondence of this Rev. Body with the Rev. Classis of Amsterdam has already for three years been necessarily suspended; and since also, now, by said circumstances, various members are prevented from attending the meeting of this Rev. Body, whereby the Rev. Body is placed in a situation which incapacitates it to

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communicate, according to its desire, a particular and accurate account of the train of events since the beginning of the War; this Rev. Body have, notwithstanding, regarded it their duty again to renew said correspondence, in case a way of accomplishing the object presented itself; and besides transmitting the Acts of this Rev. Body, to give a general narrative, by means of a missive, of the cause of its interruption, to the present time, hoping that, through the Lord's good providence, we shall soon be in a condition to give a full account of the state of the Church in this country to the Rev. Classis, and through them, to the Rev. Synod, N. H.;* at least, when accurate information on this point shall be presented by the respective minor Ecclesiastical Assemblies.

STATE OF THE COUNTRY.

SETTING APART A DAY OF FASTING AND PRAYER.

The Rev. Body with sorrowful hearts contemplate the pitiful condition of land and Church: some of our cities being desolated, our villages and boroughs subverted, many of our houses of worship and their furniture burned, desecrated, plundered, and cast to the ground; many dear pledges of the loving Jesus, together with the faithful ambassadors of His Cross, driven from their peaceful homes and compelled to roam through the land, so that, with respect to those once flourishing congregations, we may, even weeping, take up the lamentation of the Church of old, and say: "The ways of Zion do mourn because none come to the solemn feasts; all her gates are desolate; her priests sigh, her virgins are afflicted, and she is in bitterness." And what increases our grief is, that although the Lord smites, we yet seem so little affected; for our youth, upon the brink of ruin, indulge in vices heretofore unknown; the professors of the precious doctrines of the Cross are, in general, inconsiderate in discourse and careless in their walk; and (which grieves the Rev. Body in their inmost soul) even the followers of the crucified Lamb, as well ministers as members, have abated in their zeal, lost their wonted tenderness, having in many cases left their first love and made themselves chargeable with many iniquities. For all which reasons, therefore, (notwithstanding the wonderful instances of Divine help experienced by our land and Church,) the Rev. Body regard themselves in conscience and before God, solemnly bound to set apart a day for our humiliation before the Lord, and for the confession as well of those sins and departures from God which have been enumerated, as those which have not been mentioned; that with fasting and mourning we may humbly beseech Him graciously to blot out the transgressions of the land, and in sovereign love heal our backslidings and recover us from our wanderings, by pouring out his Spirit and commanding his blessing upon all classes in our land, both civil and military, rulers and subjects; especially, that the great King of Zion will graciously have compassion upon us, causing our cities, villages, and towns to be rebuilt; but, above all, that he will again gather together and restore our now desolated and dispersed congregations, break in pieces the kingdom of darkness, and renew and confirm among us the kingdom of the King of Kings, and so effect the desired turning to the Lord, that we, remembering our first love, may also do our first works; that our schools and seminaries may truly be nurseries of the Lord's dear vineyard; and that he will renew his favor and kindness to us as in days of old: Thursday, the 12th November, approaching, being appointed for that purpose.

The Clerk of this Rev. Body is directed to prepare and send a copy of this article to the respective Particular Bodies, or at least to one of the members of the same, with the accompanying request, that he communicate it to the respective ministers and congregations pertaining to them; as also to such of the Rev. Brethren as have to this time not yet come in.

.....

*North Holland.

THE GENERAL MEETING OF NEW YORK AND NEW JERSEY, PER REV. JOHN LEYDT AND REV. REYNIER VAN NEST, TO THE CLASSIS OF AMSTERDAM, OCT. 8, 1778.—VOL. 33, PAGE 617. No. 559.

(Revolutionary War.)

Very Rev. Sirs and Brethren:—

The present condition of the country and of the Church here, which has now for three years closed the way to correspondence with your Revs. as also the frequent incursions of the enemies in different parts of this land, are, to our sorrow, the unavoidable causes of our not having held a General Meeting since the year 1775. The city of New York being occupied by the enemy, the (ministerial) brethren of the city, forsaken by their church members who were for the most part scattered hither and thither, were obliged to seek safety in the interior of this state. Of those on Long Island, two (of the ministers) are hemmed in by the enemy on every side. So it has been impossible for the Particular Meeting (or Classis) of New York to convene since that time.

In the district of Albany fresh disturbances were raised some time ago by the enemies in the interior, in conjunction with the savage heathen, whom they stir up against us. For which reason that (Particular) Meeting also could not be held this year any more than last year. This, too, is the reason why no members from there have come to attend this (General) Meeting. About Hackensack the enemies appeared again a few days since, numbering from seven to eight thousand, so that from that district, (the Particular Meeting of Hackensack) but one delegate came, and he without an elder. (Dirck Romeyn.)

However we thought best, as well as we could, and as far as the state of affairs permitted—the good hand of God having made a little more room for us to organize this (General) Meeting, constituted of delegates from two districts, and in part from a third. This was done in order to examine two students, who, having, in the midst of the present troubles, tried to pursue their studies as far as they could, presented themselves to us; and also to resume, if Divine Providence should be pleased to open the way thereto, the necessary and useful correspondence with your Revs. So we have the honor of sending over herewith the minutes of our present (General) Meeting, (1778).

We should be glad to communicate at this time some satisfactory report concerning the present condition of the country and the Church; but the lack of reports from all the Particular Meetings (or Classes) prevents us as yet from doing anything in this way with accuracy. We hope and pray that the Lord may, before long, in mercy enable us to accomplish that object in a satisfactory manner.

No doubt it is known to your Revs. what are the chief reasons why this terrible civil war between the English government and these American regions has arisen, and why the Protestants of this people, in its General Congress, have declared themselves independent of the Parliament and the king of Great Britain. Nor do we doubt all that the enemies have, from their side, tried to put things in the most favorable light, so as to make them appear right. In view of the manifest, and to all rational and conscientious people, most clearly evident justice of the course, all our brethren, with exception of only three, so far as we know, as also those of the Presbyterian churches, with perhaps very few exceptions, have felt no hesitancy in choosing the side of Congress. And herein we are from time to time increasingly strengthened and confirmed, among other things, by the unrighteous acts and unheard of cruelties committed by the English army everywhere; the inhuman maltreatment of so many thousands of our prisoners, in noisome prisons and ships, suffering from hunger, cold, nakedness and other never-heard-of barbarities; the wanton burning of our houses, villages, towns and cities; among others also of the beautiful and flourishing town of Kingston—which, last fall, was completely burnt and destroyed by the enemy out of pure wantonness, and at the express command of the (British) General; the incessant robbing and plundering wherever they gain the upperhand; the instigation of the savage barbarians

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1779 against our peaceful inhabitants, and the murdering of men, women and children; above all, the malicious and God-provoking destruction of our churches, both in New York and in the country; and a thousand other cruelties which have been and are still daily being committed with inconceivable bitterness and fury—all of which, and whatever may be further necessary, we hope to communicate hereafter as early as possible and with proper verifications.

And, although, on the one hand, it is our duty and our desire to kiss (lit. hear) the rod, and the Lord who has appointed it; to keep silence, in humble penitence acknowledging His justice in all things that have come upon us for our sins and the crying iniquities of the people, we have, nevertheless, abundant reason for viewing, with wonder and adoration, the entire course of this bitter and unnatural war, and for acknowledging, with humble gratitude, the special and visible tokens of the Lord's gracious and merciful providence, in the interest and for the preservation of our ruined Zion—which amidst it all is left "as a booth in a vineyard and as a lodge in a garden of cucumbers;" and for publicly maintaining what we deem to be a just cause, in which the inhabitants, altogether unprepared at first, simply for their defense, took up arms, so that we must say indeed, "this is the Lord's doing and it is marvellous in our eyes;" yea, "Hitherto hath the Lord helped us."

We shall call attention to these things again on a subsequent occasion, when it may please the Lord to afford us larger liberty and the opportunity to write with greater definiteness and accuracy. Meanwhile, commending ourselves and our oppressed and partially destroyed Zion to the Lord and His merciful grace, as also mediately to your Revs. with the much-availing prayers of the godly, we now close with the prayer that Jehovah may graciously preserve the Netherland Zion, our beloved Mother Church, against such bitterness as the Lord's people and servants here have tasted, and are still tasting; that He may glorify it more and more, and make it a praise in the whole earth; and also in every way bless your Revs. in your efforts for God's Church!

Was signed as above.

The above letter was accompanied by the Acts of the General Assembly in the States of New York (and New Jersey).

ACTS OF THE CLASSIS OF AMSTERDAM.

1779, July 19th. Synodalia. Art. 43. No information has been received from New York. XV. 154.

SYNOD OF NORTH HOLLAND, JULY–AUG. 1779.

ARTICLE 49.—NEW YORK AND NEW JERSEY.

No report. The Classis of Harlem observed that this lemma had, by mistake, been left out of the Acts last year, at any rate out of those that had been sent to it. (All were sent in MSS. It was not left out of the official copy. E. T. C.)

TRINITY CHURCH, NEW YORK CITY, GRANTS USE OF ST. GEORGE'S CHAPEL TO THE DUTCH LOYALISTS, UNDER THE CARE OF REV. GARRET LYDEKKER. OCT. 29, 1779.

Oct. 29. "It being represented to this Corporation by one of its members that the Old Dutch Church in this City is at Present used as a Hospital for His Majesty's Troops: The Board impressed with a grateful remembrance of the former kindness of the members of that Ancient Church in permitting the use

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of their Church to the members of the Church of England, when they had no proper edifice of their own for that purpose, offer to the members of the Ancient Dutch Church the use of St. George's Chapel for the celebrating their worship on Sundays and such other times as they shall choose to perform Divine service. They hope from nine to eleven o'clock in the morning, and from one to three in the afternoon will be convenient to the members of the Dutch Church. If these hours should be very inconvenient the Vestry will endeavor to meet their wishes as far as they can consistent with the duty they owe to their own congregation ".*—Records of Trinity Church i. 140. Dix, i. 427.

The Rev. Mr. Inglis, Rector of Trinity, writing to the Society for Propagating the Gospel, London, on November 26, 1779, says that, "The members of the Dutch Church in this city had always lived in the utmost harmony with the members of our Church ", and that " the Loyal Dutch continued in the city after it was reduced by the King's Troops; and a loyal Minister " [Rev. Garret Lydekker] " officiated for them. But the Commandant was under the necessity of taking their Church lately for an Hospital, and the Dutch Congregation signified their inclination that we should assist them. I immediately called my Vestry and after maturely considering all circumstances we judged it advisable for many reasons to let them have the use of one of our Churches. Accordingly their Minister now officiates for them early in the morning, and between our services in St. George's Chapel, without any interruption to my Congregation. I believe we did right in this, and think you would have been of the same opinion, were you acquainted with our situation ".—N. Y. MSS. ii. 637—Dix, i. 427-8.

Letter of Thanks From Rev. Garret Lydekker to Trinity Church for the Use of St. George's Chapel, April 8, 1780.

April 11th. " The Rector communicated a letter received by him from several of the members of the Ancient Reformed Dutch Congregation which being read was ordered on file. The letter is as follows ":

" New York, April 8th, 1780, Major General Pattison, having taken the earliest opportunity, (the recovery of the sick and wounded soldiers would permit) of returning to the old Dutch Church of which we now have posession. Permit us, Sir, through you to return our most grateful thanks to the Vestry of Trinity Church for their kind offer of St. George's Chapple, with the use of which we were so happily accommodated during the time our Church was occupied by his Majesty's troops. The Christian-like behavior and kind attention shown them in our distress by members of the Church of England will make a lasting impression on the mind of the Antient Reformed Dutch Congregation, who have always considered the interests of the two churches inseperable, and hope that this Instance of Brotherly Love, will evince to posterity the cordial and happy union subsisting between us. We are, with great regard, Dear Sir,

Your most faithful and obedient servants ",

Garret Lydekker, V. D. M.
Abel Hardenbrook
John Alstyne
William Ellis
Henry Brevoort
Barnardus Smith
Jeronimus Alstyne
Abel Hardenbrook, Jr.
Isaac Kip.

*See Vol. 2, pages 1218, 1219, of these "Ecclesiastical Records of N. Y."; also article "Lydekker, Garret," in Corwin's Manual, 4th ed. 1902, page 586; also Sprague's Annals of American Pulpit, Vol. viii, 55, 56.

ACTS OF THE CLASSIS OF AMSTERDAM.

New York and New Jersey.

1780, April 3rd. Art. 5. Letters. The Rev. Deputati ad res Exteras have received information by letter from New York, dated October 7, 1778, which for the present need not be answered. xv. 163.

ACTS OF THE CLASSIS OF AMSTERDAM.

New York and New Jersey.

1780, July 23rd. Synodalia. Art. 49. Inseratur the information from our Committee ad res Exteras. xv. 185.

SYNOD OF NORTH HOLLAND, JULY 25 AND FOLLOWING DAYS, 1780. PP. 60–62, VOL. 66.

ARTICLE 52.—NEW YORK AND NEW JERSEY.

The Committee on the Pennsylvania Affair, in making their report, read what had come before them from the Classis of Amsterdam in regard to New York and New Jersey.

I. An extract from a letter from the General Assembly of New York and New Jersey, dated Oct. 8, 1778, and signed in the name of all, by John Leydt, President and Rynier Van Nest, Scribe.

II. This contained:

1. The information that, in the present condition of the country and the church there, the way for correspondence with us had now for three years been closed; and that, owing to the frequent invasions of the enemy, they had, to their regret, been in no condition to hold a General Assembly from 1778 (1775?) till the present time (1778).

(1) That, during the occupation of the City of New York by the enemy, the city brethren, being forsaken (by the members) of their churches, who were, for the most part, scattered everywhere, had been obliged to seek their safety far inland.

(2) That, as Long Island also was surrounded by the enemy, the Particular Assembly of New York could not be held during that time. Nor could one be held in the district of Albany. But one aged delegate (Rev. Dirck Romeyn) was able to come up from Hackensack, and that without an elder, (to this General Assembly.)

(3) That They had agreed, however, as far as the state of things would allow, to form from the delegates of two (of the Particular Assemblies) an Assembly for the examination of two students who had presented themselves to them; as also for resuming the necessary and beneficial correspondence with us. To this end they send us the Minutes of their present meeting (at Kingston, 1778.)

(4) This they follow up with an extensive complaint about their present circumstances, commending themselves to our prayers, and closing with congratulations.

The Minute of the Meeting held in (the State of) New York, in the Kingston district, Oct. 6, 1778 and days following:

Art. 1. The members constituting this Assembly were—

From New Brunswick: Rev. J. R. Hardenberg, who opened the Meeting. Rev. J. Leydt; also two elders.

From Kingston: Rev. R. Van Nest; Rev. S. Goetschius; also one elder.

From Hackensack, Rev. Theodorick (or Dirck) Romeyn. Also Rev. Isaac Rysdyk, Deputies of this Synod.

Art. 2. Election of Moderators.

Art. 3. The Minutes of the last General Assembly, not being at hand, the Acts could not be arranged according to the usual lemmata.

Art. 4. To resume the correspondence with the Classis of Amsterdam as far as possible.

Art. 5. To take account of the state of the churches; to this end to meet in extraordinary session in May, 1779.

Art. 6. Relates to a proposition previously made by the Kingston meeting respecting the discharge of ministers; in regard to which this Assembly still holds itself to the order of the Netherland churches on this point.

Art. 7. States that two students, P. de Wit and Matth. Leydt, J. fil., had been examined and admitted as candidates.

Art. 8, (9?) In a touching manner it is herein proposed to set apart the 2nd of November, 1778, as a day of fasting and prayer.

Art. 9, (10?) Extraordinary meeting appointed for May first, 1779.

Art. 10, (11?) Place for the regular meeting to be determined at the extraordinary meeting.

Art. 11, (12?) Review.

Art. 12, (13?) Adjournment.

(Was signed)

J. Leydt, praeses.
P. Van Nest, scriba.

General Meeting of Ministers and Elders of the Church of New York, October 3–6, 1780.

Extracts.

Request to the Government Respecting the Suppression of the Sins of the Land.

The Rev. Body having taken into consideration the high-handed and continually advancing wickedness of this land, whereby the righteous displeasure of God is more and more excited against it, have been led to conclude to present to the present authorities of this land a memorial, with a request to the same to employ their influence to suppress all scandalous and heaven-provoking improprieties: Messrs. Dirck Romeyn and Solomon Froeligh being commissioned to prepare a draft for that purpose, which, examined and approved by the Rev. Body, reads as follows:

To his Excellency, George Clinton, Esquire, Governor of the State of New York, General and Commander-in-Chief of all the Militia, and Admiral of the Navy of the same, and to the honorable the Senate and House of Assembly of said State.

The Memorial and Petition of the Reverend Synod of the Low Dutch Reformed Church in America humbly sheweth,

That the beneficent Ruler of the Universe has, at divers times and occasions, given the most indubitable proofs of his Divine and benevolent interposition for the good of these United States, and this State in particular, by which Christians of every denomination are called upon in the most striking manner to make proper acknowledgements for favor conferred.

That they behold with the utmost satisfaction, that a great part of their fellow Christians, at least of those who have fallen under their cognizance, continue to answer the wonders of Providence, by attending with a degree of assiduity to their religious and social duties.

That the unwearied exertions of these United States, and of this State in particular, and especially the unparalleled perseverance of the American army exhibited in the prosecution of the present just and necessary war, from whatever

personal motives it may otherwise proceed, cannot but be considered as national virtues; such as have been usually owned and accepted of by the Deity in the issue.

That the Magistrates and other officers of Government have from time to time exerted their influence and authority for obtaining the end which an overruling Providence so evidently pointed out as worthy of the best efforts of the citizens of those States, which, as far as we know, have been answered with equal alacrity by a great part of our fellow-citizens, being subjects of these States.

That the ministers of the Gospel, of every denomination, as far as we know, and especially those under the jurisdiction of the Synod of the Low Dutch Reformed Church in America, have, for the most part, notwithstanding many discouragements of different nature, continued, with unwearied application, to inculcate to the utmost of their ability, both by precept and example, the great duties enjoined upon Christians by the Gospel of Peace.

That the ultimate object of the wishes of every good man, being frequently held out to these States by the benevolent Disposer of human events, as nearly within their reach, an antecedent, at least external preparation of the temper and disposition of their fellow-Christians to a conduct less offensive than that which at present prevails, is it at least required, that the wished-for blessing, when received, may not in the event be changed into a curse.

That notwithstanding the above pleasing reflection, the sensibility of every good man cannot be affected in the most feeling manner, to find that the indefatigable exertions of all who wish well to the cause of morality, have proved ineffectual to a great part of the community; at least, your Memorialists cannot but observe, with the deepest regret,

That vices of the first magnitude are patronized and practiced by many with a boldness and audacity heretofore unknown, to the perversion of good order in society, and the discouragement and depression of our holy religion; vices which sound policy cannot but point out as destructive in the event to every notion of a well regulated government:

That the exertions of the Magistrate, the faithful and unremitted admonitions and warnings of Gospel ministers and others who wish well to mankind, have hitherto, for the most part, proved ineffectual for suppressing the spirit of licentiousness and reclaiming the refractory from the evil of their ways:

That hence the Lord's Day is wantonly profaned, the awful name of God vainly used and abused on the most trivial occasion; gaming and other such practices as are contrary to the well-being of society, and of their own nature sinful, and therefore, altogether offensive in the eyes of perfect rectitude, are carried on with unrestrained freedom: all of which cannot fail of at least continuing the judgments of the Almighty, if not of bringing down renewed tokens of the Divine displeasure on these United States, and this State in particular:

That your Memorialists, although conscious of that Divine maxim of policy, that righteousness exalts a nation, and that sin is a reproach to any people, observe with the utmost concern, that some defect is existing, either in the laws directed against vice and immorality, or the execution thereof, the effects of which have already been too severely felt both in Church and State:

That your Memorialists do not presume to point out where the refect lies, but desire, in pursuance of the example of their Lord and Master, the Holy Jesus, to bestow all their labor and abilities for the advancement of the real happiness of mankind; and therefore

Pray, that the honorable the Legislative Authority of the State of New York would, in their wisdom, use their authority to investigate, and, as far as can be, determine the cause of the prevailing deficiency, and to apply proper remedies for removing this pressing evil, either by framing such salutary laws as shall be judged necessary for that purpose, or putting those already in being into execution, etc., etc.

.....

CHURCH OF POUGHKEEPSIE.

Dr. J. H. Livingston invited to officiate during the War.

"1781, July 9, Resolved to open a subscription list for raising a sum sufficient for the purpose of inviting the Rev. Dr. John H. Livingston, late of the City of New York, but at present at the Manor of Livingston, to become our minister."

"1781, August 4, an invitation was made, and drawn up in proper form in writing, by which the Rev. Dr. Livingston was requested to perform the duties of a minister in the congregation as long as he shall find his situation to be convenient to himself and his family, promising to pay him for his service at the rate of three hundred and fifty bushels of wheat, and fifty pounds in specie per annum."

"1781, August 6, the Rev. Dr. Livingston accepted of this invitation, and is accordingly become the minister of the congregation."

.....

"It having pleased the LORD to restore peace to America, in consequence of which the exiled inhabitants of the City of New York were permitted to return to their homes,—the Rev. Dr. Livingston took leave of the congregation of Poughkeepsie in an affectionate farewell sermon, Nov. 23, 1783, and opened his ministry again in the City of New York, Dec. 7, 1783.

Thus the Church of Poughkeepsie is again become vacant."—History of the Reformed Church of Poughkeepsie, p. 68.

ACTS OF THE CLASSIS OF AMSTERDAM.

1781, July 23rd. Synodalia. Art. 52 ad 49. No information has been received from the churches of New York and New Jersey on account of the state of the times. xv. 211.

SYNOD OF NORTH HOLLAND, AT EDAM, JULY 31–AUG. 9, 1781.

Article 51.

New York and New Jersey.

Owing to the sad events (of the war), no report has come in from that land. The Classes are longing for more favorable tidings, and leave the care of those churches further to the Rev. Classis of Amsterdam.

GENERAL MEETING OF MINISTERS AND ELDERS OF THE CHURCH OF NEW YORK, OCTOBER 2–4, 1781.

Extracts.

REPORT RESPECTING THE DELIVERY OF THE REQUEST TO THE AUTHORITIES FOR THE SUPPRESSION OF THE SINS OF THE LAND.

In regard to the Memorial of this Rev. Body to the authorities in relation to the suppression of the sins of the land, resolved upon by this Rev. Body in the year 1780,

1782

Dr. Isaac Rysdyk reported, that the same was placed by him in the hands of two members of the government of this State, with some hope that it would have the desired issue; and he was thanked for his trouble and care in relation to it.

.....

STATE OF THE CHURCH.

And since it is proposed to this Rev. Body, and desired by the Rev. Brethren, that Articles 4 and 5 of the Proceedings of the Rev. General Body, of the year 1778, might be complied with, so that the Rev. Body might receive the necessary information respecting the state of the churches, to the end that they may also be able to communicate the same to the Mother Church in the Netherlands, which seems, by reason of the disquietude of the times, to have been hitherto neglected, it appears to the Rev. Body that the visitation of the churches could be made greatly subservient to this end, provided the visitors were directed carefully to note their proceedings and the state of the congregations, and strenuously to exert themselves to furnish their Ecclesiastical Bodies with the same, who can then communicate them to the next General Body.

.....

ACTS OF THE CLASSIS OF AMSTERDAM.

New York and New Jersey.

1782, July 22nd. Synodalia. Art. 51 ad 52. The Committee ad res Exteras have received no information from New York and New Jersey. xv. 243.

SYNOD OF NORTH HOLLAND, AT ALKMAAR, JULY 30–AUG. 8, 1782.

Article 50.

New York and New Jersey.

The grievous war, which has been carried on in North America for some years, must be taken to be the cause of our not getting any report from those churches. Meanwhile the Classes leave this matter further recommended to the watchful care of the Classis of Amsterdam.

GENERAL MEETING OF MINISTERS AND ELDERS OF THE CHURCH OF NEW YORK, OCTOBER 1–3, 1782.

Extracts.

SINS OF THE LAND.

Whether it would not be advisable, in order to prevent further corruption of morals among the rising generation and others, That this Rev. Body present to the honorable Government an *expose*, setting forth briefly, but distinctly, the sins and disorders punishable by the civil magistrate, with the accompanying desire, that their Excellencies please to take such order in relation to this point, that

the salutary laws of the land may be faithfully executed for the suppression of such evils, and the avoidance of further and greater judgments of the Most High.

This Rev. Body approve the proposition, but desiring that the other Particular Bodies also represent their wishes, postpone a decision until the next General Meeting.

.....

The Classis of Amsterdam to the Ecclesiastical Assembly of New York and New Jersey, July 21, 1783. Vol. 32, Page 62, No. 38.

Very Rev. Sirs and Much Beloved Brethren:—

Already a long time has elapsed since we had the pleasure of receiving a letter from your Revs. This was sent on Oct. 8th 1778, accompanied by the Acts of your Revs. Ecclesiastical (General) Meeting, held at New Paltz, Oct. 6th and days following, in the year above mentioned.

We have very largely participated in the disagreeable circumstances, into which your country, and thereby your churches also have come.

We should, therefore, not have failed in answering that letter at once, and in sending over on that occasion the Acts of the North Holland Synods. But, aside from our lack of opportunity, the circumstances were so critical, that we deemed it advisable, so long as the calamities of war continued, to break off for a while the correspondence, much as we otherwise love to exchange letters with you; especially because the letter, with the accompanying Acts of the Synod of North Holland of the year 1776, which we sent to your Revs. by way of St. Eustatius, does not seem to have reached its destination; and we feared that subsequent letters would suffer the same fate.

As now, however, the state of affairs takes, provisionally, a more favorable turn, we want to avail ourselves of the first opportunity to write to your Revs. to show that it will be very agreeable to us to maintain the correspondence with the churches of New York and New Jersey. Wherefore we send herewith the Acts of the latest North Holland Synod. And as we are very anxious to be informed of the present state of your churches nothing will please us more than to contribute something toward promoting their welfare.

Our hearts desire is that your churches may be strengthened and be established in peace; be multiplied and walk in the consolation of the Holy Ghost; and that your Revs. services may be blest in their manifold relations.

With this, we are and remain, with due respect,

Very Rev. Sirs and Much Beloved Brethren,

D. J. Van Binnevest, V. D. M. Deput. ad res exteras.

J. C. Van Herwerden, V. D. M. Deput. ad res exteras.

Acts of the Classis of Amsterdam.

1783, July 21st. Synodalia. Art. 50 ad 51. On account of the (Revolutionary) War, no information has come in from the churches of New York and New Jersey. The Classis hopes that ere long, peace in North America will open the way thereto.

xv. 271.

Synod of North Holland, Held at Haarlem, July 29–Aug. 7, 1783.

Article 49.—New York and New Jersey.

Their Hon. Mightinesses and the corresponding delegates were anxious to hear, at last, some report from those churches. Owing to the war, Amsterdam had till now received no report. The Classes are hoping that the peace in North America

may before long open the way to get a report. Amsterdam has already sent a letter thither, with a view to renewing the correspondence. The Classis of Hoorn proposed to place this Article under Pennsylvania, etc., so as to abridge the Acts. But, as these two lemmata are wholly different in their nature, it was, at the suggestion of Amsterdam, resolved to abide by the order in use.

SUGGESTIONS AS TO A REFORMED CHURCH THEOLOGICAL SEMINARY.

Possibilities of a Professorship in King's (Columbia) College; Difficulties.—Possible Union with Princeton; Difficulties.—Advantages of an Independent Seminary at New Brunswick.

Rev. Dr. John H. Livingston to Rev. Dr. Ellardus Westerlo, Oct. 22, 1783.

(Extract.)

"The revolution in our political interests has made a change in the general face of our American world, and as it has removed some difficulties which were taken into consideration in our former plan, (1772), so it has introduced others which deserve a very weighty and impartial discussion. The common enemy to our religious liberties is now removed; and we have nothing to fear from the pride and domination of the Episcopal heirarchy."

"A sufficient seminary for all purposes of common literature, is now already established in the Jerseys, (at Princeton) and will probably be enlarged into an university, and be most favored by the Legislature in that State. The erecting, therefore, a College, with all the appendages necessary to justify the appellation, at Brunswick, appears to be an object at once beyond our funds, and in itself unnecessary. The question will then recur, what must, what ought, what can we do? To me, there appears but three possible methods, which, if not free from difficulties, seem to be upon the whole at least practicable, and in some measure calculated to answer the purposes we wish to obtain—either to wait until the government of this State (New York) shall organize the College in the City of New York, (King's or Columbia) and then appoint a professor for our churches in that College, to be supported by the funds of the College; or, to request, (which, if done, will doubtless be obtained), a local union with Princeton, where a professor of our nomination, and supported by us, may teach in their house, and the students have the privilege of their library; or, lastly, that our churches support their independence, and distinct name and existence, by erecting at Brunswick—not a College, but a Divinity-Hall, for the sole purpose of teaching Theology."

"I will freely communicate to you my sentiments upon each of these, not only because you have a right, as a friend, to know my opinion, but because I wish to prompt you to an explicit declaration of your own mind upon the subject, as I am by no means fixed in my views, but would fain gain all the advice possible in a matter which is justly considered by all as important, and which cannot succeed without the joint concurrence and approbation of the whole."

I. "With respect, then, to the first thing proposed, it appears to me the following difficulties are altogether insurmountable: 1. The time may prove too long for the wants of our Church before the College in New York (King's or Columbia) is properly organized. 2. The old Charter of that College, and the funds which were given upon express condition of the operation of that Charter, will create some difficulties; these have still their friends, who will be ready to oppose, if not openly, at least by their influence, every measure which seems to prefer any persuasion or denomination above the Episcopal. 3. The government of this State will probably wish to give no countenance at all to any denomination of Christians, lest an infringement of religious liberty should be made; and, therefore, if the College should be erected into an university, it is my opinion the science of theology will be entirely omitted. For us, therefore, to be waiting for that event, will be

loss of time, engaging in the quarrels of an old standing and high partyship, or a final disappointment at last."

II. "The second has a greater prospect of success, and for some time has been uppermost in my mind, in consequence of a train of happy consequences, which I imagined I saw connected with that situation; nor was the assured orthodoxy of all the Presbyterian Churches, and their indissoluble union in doctrines with ours, by that means, the least argument to persuade me into a coalition with Princeton. But, upon mature thought, it is evident to me that this measure will not succeed. For—1. Our professor, when placed there, must be either under the control of the Trusteeship of that College, or (if an exemption from their jurisdiction should be stipulated) it is impossible but he will, in time, be under the influence of their customs, sentiments, and opinions, as he must be one among the many who surround him, and who, all being swayed by one interest, will unavoidably draw him also with the stream; whereby the professor of the Dutch Church will and cannot but be a Presbyterian professor. You know my sentiments in favor of the Presbyterians too well to suppose I mean any thing in this the least derogatory to them, their doctrines, or their church government. I esteem them highly, and wish many among us were not possessed with such groundless prejudices against them. But when I consider our churches as hitherto preserving a distinct denomination, my first observation will be seen to have great weight, as the name and existence of the Dutch churches by such an union would soon expire. 2. The same sum must be raised by us for the support of this professorate at Princeton, as if it was placed in any other situation, while the prospect of its answering our purpose would be dubious, and our professor evidently placed farther out of our control, in proportion as he became united to others. 3. Our correspondence with our mother churches in Holland, and the possibility of being increased by emigrations from thence, should at least incline us to remain as pure and unsuspected of any mixture as possible—unless some generous and proper plan, formed by a genius equal to the task, should be drawn for uniting all the Reformed Churches in America into one national Church—which, notwithstanding the seeming difficulties in the way, I humbly apprehend will be practicable and, consistent with the outlines drawn by Professor Witsius for King William the Third, I yet hope to see accomplished. But until something of that kind is proposed, what has been mentioned above stands with its full force."

III. "The last of the three proposed plans remains to be considered. At first blush, it is evident that if it can be put in practice, it will distinguish our churches as singularly concerned for maintaining the truths of the Gospel, and instead of absorbing them into other denominations, will fix their character in a point of view, which will hand down the efforts of the present generation with honor to posterity. While others have labored with success and praise for the cultivation of learning in general, it seems to be reserved in Providence, as the peculiar province of our churches, to employ their whole influence in teaching and establishing the Reformed religion."

"Before I mention the difficulties which have occurred to my mind, permit me to premise the arguments in its favor. 1. If we erect a respectable professorate and Divinity-Hall at Brunswick, we shall have our institution wholly under our own control; every difficulty can be canvassed, and redress obtained without the interposition of other denominations, or any appeal to different boards. 2. The name and estimation of the Dutch churches among the various churches in America, are in such repute for orthodoxy, that our institution will bid fairer to be universally useful when we stand alone, than any union with any that can be named, could possibly promise. 3. The local situation of Brunswick seems to be a proper centre for the States of New York, and Jersey, and Pennsylvania, in the last of which there are perhaps as many congregations of the Reformed churches as in both the former. 4. But what ought to be a principal consideration is, that all the donations and assistance we are to expect for this undertaking, will be given by those who belong to the Dutch churches, (as every other denomination has plans of their own, which call forth their whole abilities,) and it is evident the benefactors for our professorate would give with greater freedom, and feel more happy in promoting a work, which they were assured would remain under the sole inspection of the Dutch churches, than by any combination of ecclesiastic interests with Princeton, or political with New York, could possibly be effected."

"These, and what I might still add, if these were not sufficient, have induced me to prefer the last to both the former plans. The difficulties which occur, are, indeed, not small; they are few in number, but of great weight. The one is, it will unavoidably take up some time, at least two years, before anything of importance can be done towards this establishment. The other is, we have not funds equal to the task; and we shall need the advice of our wisest friends, to point out a method for obtaining a sum sufficient to maintain a professor in theology, and in the oriental languages."

"I have already said that I was not fixed in my views respecting this affair; at least, not so fixed but that I stand open for conviction, and wish to obtain all the light which can be thrown upon the object, before I determine in what manner my vote or small influence shall direct. Upon discoursing with Mr. Romeyn, I found him fully convinced that what I have considered was the proper line of conduct for us; and his arguments have not a little conduced to establish my mind upon this plan. It is the interest of the Redeemer's cause we have at heart. Our hands must do what we are called to with all our might. An effectual and peculiarly exclusive door is now opened for service. The enemy of all religion is not at rest. Our united efforts and blessings, as answers to prayer from the throne, may fix an establishment that shall make glad the city of our God for ages yet to come."

REV. JACOB R. HARDENBERGH TO THE CLASSIS OF AMSTERDAM, Nov. 7, 1783.

Portfolio, "New York," Vol. II.

Very Rev. and Very Learned Gentlemen, and Much Esteemed Brethren:—

A week or two ago I sent a letter to your Revs. by the hand of a certain gentleman who gave his surname as Wille, and said that he had recently come from Holland. From here (Rosendale) he was to go to New York, and from there to Philadelphia. He promised me to forward it with the safest and earliest opportunity. I hope that your Revs. may have received it all right.

Not only my relation to the Very Rev. General Meeting, as its latest President and Deputy to (of?) the Synod, but also the interest of the Church of God in this region, led me to take the liberty of addressing the above-mentioned letter to your Revs., as also of calling your Revs. attention once more to what I thought must be communicated to your Revs.

There is among us a numerous and influential Denomination, known by the name of Presbyterians, who say that they were formerly connected with the established Church of Scotland, and, therefore, are essentially one with ours.

For a considerable time, however, doubts have been springing up in the minds of many of our people concerning the orthodoxy and the church-standing of these brethren. We know that the ancient Scotch church took care that no persons were admitted to the sacred ministry, unless they had previously declared that they held the Doctrine contained in their Confession of Faith and Catechism to be true, and thus in accord with the divinely Sacred Scriptures of the Old and New Testaments, and had entered also into the required engagement to conform themselves thereto in their teaching.

These cautious principles the said Presbyterians have dispensed with and abandoned, each one of their Presbyteries or Classes being competent now to pass upon the fundamental teaching of their Church, and to admit, at pleasure, not only persons, but also their opinions. From this there has resulted among them a great difference in sentiment concerning several of the weightiest dogmas of Sacred Theology.

The Dutch Reformed have been asked more than once to unite themselves with them, but, on account of the danger mentioned, they have positively refused. Thereupon the others have taken another course, by trying to encroach upon our churches. Of late they have done this more publicly. The following is an instance: About a year ago one of their ministers, who was said to have been driven from his place by the enemy, came into one of our vacant churches, offering his services

to that church for six months. Later, however, with a part of the Consistory, he caused men, women and children in that and adjacent churches, by obtaining their signatures, to leave the Dutch Church and join the Presbyterian. At our last General Meeting these things were brought up, but, owing to circumstances, they have as yet not been brought to a conclusion.

Some years ago this Denomination established for its benefit a Seminary in New Jersey, which has suffered a great deal during the course of this war. Now I have recently learned that the President of that institution, John Witherspoon, S. S. T. Doctor, was about to sail for France, for the purpose of securing contributions to make good the losses sustained, and to increase the funds. Surmising that his Rev. is likely to go, for the same purpose, into the United Netherlands; and is provided, possibly, with some sort of recommendation from His Excellency, the Ambassador of their High Mightinesses, the States, who recently arrived at the place where that Seminary is established; as their High Mightinesses, the Congress, hold their sessions there at present; this last, however, is simply a guess, based on a probability or a possibility: surmising, I say, what is mentioned above, I deemed it my duty to communicate the same to your Revs. according to the truth, in order that your Revs. may, according to your prudent and discreet judgment make such use of it as your Revs. shall consider necessary.

The government under the Crown of Great Britain did, years ago, grant a Charter for the establishment of a Seminary in that same State, for the use of the Dutch Reformed. This Charter has by the present government been improved and confirmed anew. The funds of this institution also have suffered a great deal. Expressly designed as it is, for the benefit of our own Church if it should continue to need the helping hand of kindly disposed friends, there is no doubt but that the well-to-do benefactors in our Fatherland would much rather bestow their gifts of love upon it, than upon a Denomination which might seek to use them to its detriment.

I trust that your Revs. will always take pleasure in the interests of our Reformed American Zion, which, I can foresee, is to be subject to violent attacks. With a prayer for needed blessing upon your Revs. honored persons, families and sacred ministry, I remain,

Very Rev. and Very Learned Sirs, and Much Respected Brethren,
Your Very Rev. obedient and affectionate brother,
Jacob R. Hardenbergh.

At Rosendale, in the County of Ulster,
State of New York, Nov. 7, 1783.

Rev. Dr. John H. Livingston to Rev. Theodoric Romeyn, March 18, 1784.

University for the State of New York.

"That evening when I parted with you, the Governors of the College met, and a bill for erecting a University in the State of New York was read to us. Many observations upon the bill, in the form it then bore, were made, and some alterations were strongly urged. The alterations insisted upon were not essential, with respect to the *basis* of the University, but only the form in which the matter was managed. There is no opposition from any quarter which occasions the least doubt but the business will be conducted with that spirit of catholicism and harmony, which will insure a literary foundation of importance to the Church and State. As soon as the bill has obtained its proper alterations, and gone through its different stages, I will endeavor to obtain a copy for you, and send it over to you."

INCORPORATION OF RELIGIOUS BODIES.

Extract from "An Act to enable all the religious denominations in this State to appoint Trustees, who shall be a body corporate, for the purpose of taking care of the temporalities of their respective congregations, and for other purposes therein mentioned."

Passed 6th of April, 1784.

I. *Be it therefore enacted by the people of the State of New York, represented in Senate and Assembly, and it is hereby enacted by the authority of the same,* That from and after the passing of this Act, it shall and may be lawful to and for the male persons of full age, belonging to any church, congregation, or religious society *not already established* within this State, or which may at any time hereafter be within the same, to assemble and meet together at the church, meeting-house, or other place where they statedly attend for divine worship, and then and there by plurality of voices, to elect, nominate, and appoint any number of discreet and prudent persons of their church, congregation, or society, not less than three, or exceeding nine in number, as Trustees, to take the charge of the estate and property belonging to their respective churches, congregations, or religious societies, and to transact all affairs relative to the temporalities of their respective churches, congregations, or societies: That at such election every male person of full age, who has statedly worshipped with the said church, congregation, or society, and has formally been considered as belonging thereto, shall be entitled to a voice at such first election."

* * * * * * * * * * * *

XIV. *And be it further enacted by the authority aforesaid,* That it shall and may be lawful, to and for every religious corporation created by Letters Patent under the Great Seal of the Colony of New York, to have, hold, occupy and enjoy, lands, tenements, goods and chattels of the yearly value of *one thousand two hundred pounds,* although the Letters Patent by which such corporation respectively were created, should contain a clause or clauses restricting and limiting the annual revenue and income of such corporation, at a sum less than *one thousand two hundred pounds;* any law, usage, or custom to the contrary in any wise notwithstanding." See Oct. 5, 1784, etc.

[See Amendment, March 7, 1788.]

REPEAL OF ALL SECTARIAN LEGISLATION PASSED DURING THE COLONIAL PERIOD.

An Act for making such Alterations in the Charter of the Corporation of Trinity Church, as to render it more conformable to the Constitution of the State.—Passed 17th April, 1784.

GENERAL MEETING OF MINISTERS AND ELDERS OF THE CHURCH OF NEW YORK, MAY 18–21, 1784.

Condition of the Reformed Church at the close of the Revolution. Extracts.

DRAFT RESPECTING THE STATE OF THE OUTSTANDING CONGREGATIONS AND OF THE CHURCHES.

The gentlemen appointed a committee to draft a report in relation to the congregations which still stand out, etc., laid the same before this Rev. Body, reading as follows:

From the reports on this subject, laid upon the table of this Rev. Body, it appears to the members of the committee, *salvo meliori*, that the Rev. Consistory of Albany, or at least their minister, is disposed to a union, but that the opposition of a portion of the congregation has excited their fears, and led them to request further time in order to bring them over.

The two smaller congregations, Niskayuna and Half Moon, in the vicinity of Albany, decline, not so much from opposition as fear of disturbance, and particularly on account of the example of Albany. Rev. Cock's refusal to the members of the committee, to convene his Consistory for the execution of their commission, renders evident his vehement opposition, and affords reason to suppose that he employs his influence against it in the congregation; which appears the more strange, inasmuch as he has heretofore been so zealous for subordination to the Rev. Classis of Amsterdam.

It further clearly appears to the members of this committee, that such an independence, or a remaining by themselves, must be associated with dangerous and pernicious consequences; as, viz.:

1. Of schism in such congregations, without ecclesiastical remedy.

2. That such a state of things might be of most undesirable consequence in relation to the congregations already united, inasmuch as, upon the occurrence of anything displeasing to them, influenced by this example, they might lightly withdraw from the union and their ecclesiastical subordination, without its being possible for this Rev. Body to prevent it.

3. That such congregations continuing to stand out, are, by reasons of their situation and the particular state of the land, open to all those corrupting and ruinous influences which go in connection with ecclesiastical independence, in the midst of an overwhelming flood of errors and soul-destroying heresies.

Wherefore, the Rev. Committee are necessarily brought to the conclusion, that the Rev. Body should, in the most emphatic manner, represent this subject to the Rev. Classis of Amsterdam, and through it to the Rev. Synod, with request that they will again urge this weighty and highly important matter, if so be that it may serve at length to gain over the congregations which still stand out, and secure the desired consummation of our great work of Union.

The Rev. Committee having further availed themselves of all possible assistance in the execution of their commission, ask the additional liberty and honor of laying the following before this Rev. Body:

That the formal congregations, with the Ministers within the compass of the jurisdiction of this Rev. Body, are found to be the following:

IN THE PARTICULAR BODY OF NEW YORK.

Congregations.	*Ministers.*
New York	Joannes Ritzema, *Emeritus* Lambertus de Ronde. Joannes H. Livingston.
Flatbush Brooklyn Bushwick Amersfort New Utrecht	Ulpianus Van Sinderen.
Jamaica Oyster Bay Success Newtown	Vacant.
Phillipsburgh	Vacant.
Cortlandt's Manor	Vacant.
Ger. Congregation at New York	Rev. Gross.

IN THE PARTICULAR BODY OF HACKENSACK.

Congregations.	*Ministers.*
Bergen, Staten Island, North Side, do. South Side	Wilhelmus Jackson.
Hackensack, Schraalenbergh, do. Old congregation	Dirck Romeyn.
do. Consistory constituted during the disturbances	W. Kuypers.
Tappan, New Hempstead	Vacant.
Kakiet	Vacant.
Paramus, Panne	Benjamin Van Der Linde.
Pompton, Totowa, Horse Neck	Hermanus Meyer.
Aquackanonck	Henricus Schoonmaker.
Persippeny	Vacant.
Second River	Vacant.

IN THE PARTICULAR BODY OF NEW BRUNSWICK.

Congregations.	*Ministers.*
New Brunswick, Six Mile Run	Vacant.
Raritan, Bedminster	Vacant.
Millstone, Shannock	Solomon Frolich.
Sourland	Joannes M. Van Harlingen.
Freehold, Middletown	Benjamin Du Bois.
Conewango	Cornelius Consyn.
North Branch	Simeon Van Arsdalen.
South and North Hampton, Bucks County	Vacant.
Walpeck, Minisink, Mahakemack	Vacant.

IN THE PARTICULAR BODY OF KINGSTON.

Congregations.	*Ministers.*
Kingston	Rev. Doll, outstanding.
Marbletown and Rochester	Rev. Jacob R. Hardenbergh.
Wawarsing	Vacant.
New Paltz and New Hurley	Stephanus Goetschius.
Shawangunck and Wallkill	Reynier Van Nest.
Poughkeepsie	Vacant.
Fishkill, New Hackensack	Isaac Rysdyk.
Hopewell	Isaac Blauvelt.
Clove	Vacant.
Dover	Vacant.
Rhinebeck Flats	Stephanus Voorhees.
Rhinebeck and Camp, German	Dan. Ger. Cock, outstanding.
Red Hook	Vacant.
Stissing, German	Vacant. Outstanding.
Caatsban	Vacant.

IN THE PARTICULAR BODY OF ALBANY.

Congregations.	*Ministers.*
Albany	Eilardus Westerlo, outstanding.
do. German Congregation	Vacant.
Schenectady	Barend Vroman, *Emeritus.*
Conewango	Thomas Romeyn.
Niskayuna	Vacant.
Norman's Kill	do.
Upper and Lower Schoharie	do.
Stone Arabia	do.
Canajoharie	do.
Great Flats	Rosekrans.
Catskill and Coxsackie	Joannes Schunema.
Manor Livingston, Greenbush and Taghkanick	Nicolas Lansingh.
Claverack	Gebhart.
Kinderhook	Vacant.
Schodack	do.
Half Moon	do.
Saratoga	do.
Schaghticoke	Elias Van Bunschoten.

From this catalogue, it appears that there are under the jurisdiction of the Rev. Body almost a hundred regularly constituted congregations, of which fifty-three are provided with the ministration of the Holy Gospel; that many of the vacant congregations are large and able, and that in them all there is an ardent desire for the Word of the living God; that several of the ministers still occupied, will, through old age and other causes, apparently not long be able to engage in the work of the Lord; that the number of additions by reason of the recent lamentable war are very small, and that, consequently, the lack of Ministers is rather increasing than otherwise, there being not more than two licentiates to supply the existing deficiency; that according to the reports of the Rev. Brethren, for the two following years there are no candidates to be expected, whilst at the same time, the suffering congregations daily find their danger and affliction increased, partly by the lack of licentiates, and partly by the floods of error, infidelity, and all kinds of irreligion, which are everywhere bursting upon the land. The new settlements which are now occurring in the respective States of this land, and will daily increase, present the most favorable opportunities for the extension of our churches and the diffusion of the pure doctrines of grace, especially since a considerable portion of them are composed of persons and families originally belonging to the Reformed Church or heartily devoted to the same, whereby, with a Divine blessing, the number of our congregations could, in a short time, be at least doubled, if we had Ministers who could be employed by the Rev. Body among them as Missionaries, with sufficient means for their support.

The Rev. Committee, attentively considering all things, are of the judgment, that this apparent state of our churches necessarily demands that some popular and reasonable measures, agreeable to Christian duty and the nature of the case, should be, in the speediest and best manner, taken for the supply of the existing need, and the extension of the borders of our Church, by collecting and consulting congregations in the new settlements in these and the neighboring States, at least where such settlements are carried forward by those who pertain to the Reformed Church. Not prepared, however, to define in particular what these measures should be, said Rev. Committee humbly desire to resign to the Rev. Body, for their future deliberation and determination, this, in their opinion, necessary and weighty subject.

The Rev. Body thank the gentlemen of the committee for the labor they have bestowed, and assume the subject as matter for consideration.

PROFESSORATE.

The Professorate was taken into consideration, as a subject of great weight and importance. The Rev. Body, heartily lamenting that, by reason of the war, attention to it had been necessarily so long deferred, were unanimously of opinion, that since it had now pleased the Lord to grant the land a blessed and honorable peace, together with a confirmation of our Freedom and Independence, this matter should, with all earnestness and speed, as well as suitable care, be promoted and brought to a consummation. As a means of affording light upon this subject, a letter was presented from the honorable, the respected Trustees of Queens College at New Brunswick, addressed to this Rev. Body, in which they commend that Seminary to the patronage of the Church; at the same time, also a copy of an Act of the Legislative power of the State of New York, in relation to the establishment of a University in that State; whereupon, it was resolved, with respect to each of these subjects presented, that this Rev. Body, desiring to proceed with the utmost prudence as well as zeal, would at present make no definite answer to said letter, nor determine anything in relation to the Professorate at New York; but that each member of the Rev. Body should endeavor to obtain as much light and information on both subjects as possible, and that the definite determination of the matter should be deferred to the approaching October, when a General Meeting shall V. D. be held. In the meanwhile, the Rev. President is directed to reply to the letter of the respected Trustees, comprehending the substance of this resolution, and expressing the sincere disposition of the Rev. Body to do all in their power for the welfare of the Seminary at New Brunswick, as far as is consistent with the general interest of the Church. But since this subject affects the well-being of the whole Reformed Church, the Rev. Body desire to have the counsel and presence of all the Ministers of the Congregations under the jurisdiction of this Rev. Body. Wherefore, it is ordained, that the Rev. President of all the Particular Bodies be pleased to communicate to their respective Rev. Bodies, or to their respective subordinate congregations, this desire, with the request that each Minister appear with an Elder upon the first Wednesday of the coming October, at New York, in order that then, with the Lord's blessing, this weighty matter may be brought to a desirable issue.

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[The ministers of the Reformed Church, with very few exceptions, were loyal to the cause of Independence. See Dr. John Todds Discourse on "The Posture of its Ministers and People during the Revolution." *Centennial Discourses,*" 1876, pp. 107-139. E. T. C.]

CLASSIS OF AMSTERDAM.

1784, July 19th. Synodalia. Art. 49 ad 50. The Classis has received information from New York and New Jersey, giving evidence of their watchfulness for orthodoxy of doctrine. This has been obtained through a private letter. xv. 313.

SYNOD OF NORTH HOLLAND, AT AMSTERDAM, JULY 27–AUG. 5, 1784.

ARTICLE 49.—NEW YORK AND NEW JERSEY.

Their Hon. Mightinesses, the corresponding delegates and the Classes, would like to have their desires gratified, if it were only to hope for a favorable report about those churches from the Rev. Classis of Amsterdam.

1784, AUG. 26. INCORPORATION OF THE LUTHERAN CHURCH AT ALBANY.

Pastors.

Rev. Henry Moeller, 1784-5.

Supplied by Revs. Schwertfeger, Groetz, and Johan Frederic Ernst, pastor of Loonenbergh, (Athens, N. Y.) and Claverack.

Rev. Anthon Theodore Braun, 1794-1800.—Munsell's Annals, i. 122-5.

General Meeting of Ministers and Elders of the Church of New York, Oct. 5–8, 1784.

Completion of Ecclesiastical Independence. See Oct. 15-18, 1771.

Extracts.

Letter of the Rev. Classis of Amsterdam.

A letter from the Rev. Classis of Amsterdam, dated 21st July, 1783, accompanied by the Acts of the Rev. Synod of North Holland, was read to the Rev. Body, and was an occasion for special joy. For this kind attention and care, the Rev. Body heartily thank the Rev. Classis of Amsterdam, and entertain the pleasing hope that the correspondence for a considerable time interrupted by the war, will, under the gracious providence of God, hereafter be regularly maintained.

.....

Fraternal Correspondence.

And inasmuch as this Rev. Body, at its session in the spring, passed a resolution, in case the Presbyterian Synod of New York and Philadelphia were so inclined, to appoint a committee who should meet a committee of the Presbyterians, to devise such regulations as might serve as a foundation for fraternal intercourse and Christian neighborship, this Rev. Body further resolve, that the same committee in their name also inform the brethren of the United Reformed Scotch Church of their inclination to avail themselves of any opening for more intimate fraternal intercourse, and to report more particularly at the next meeting.

.....

Fundamental Articles of 1771–2.

Since the names of the Respective Bodies have associated with them many difficulties and inconveniences in the use of them, especially in the Minutes, and are also to an extent unintelligible to other persuasions, and have thus tended to the discredit of our otherwise respectable Church, the Rev. Body, as now increased by the presence of the advisory members who have been called in from the whole body of our Church, and strengthened by their counsel and assent, have seen fit to change the same in accordance with the provision made in the Articles of the Plan of Union, and henceforth to apply to the General Body the name of Synod, and to the Particular Bodies the name of Classis; under this restriction, however, that this change shall in no measure be prejudicial to the Articles of Union, which this Rev. Body solemnly declare shall remain inviolable,

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Ecclesiastical Incorporations.

In the Rev. Body mention was made of an Act of the Legislature of the State of New York for the incorporation of all the religious persuasions within said State, against which some weighty objections have been brought. The Rev. Body, though upon the eve of separation, and unable to bestow suitable attention upon the subject, yet judge, on account of the weight of the objections, that the respective Reformed Dutch Churches within that State should, if possible, not be hasty in availing themselves of this law, but abide a more particular consideration of the subject in the coming meeting, (See April 6, 1784.)

ELECTION OF A PROFESSOR OF THEOLOGY BY THE SYNOD OF THE REFORMED DUTCH CHURCH, OCT. 5, SEQ. 1784.

The subject of the Professorate, to which it had not been possible to attend for a considerable time, by reason of various hindrance, being taken up at this Meeting, with desires directed to God for necessary guidance and direction in this very weighty matter; to throw light upon the subject, the President not only read all the Acts at the various General Meetings relative thereto, together with all other collateral matter, as namely: an address of the respective Trustees of Queens College, at New Brunswick, commending that Academy to the care of the Rev. Body; a letter from the Rev. Consistory at Schenectady, containing an advantageous offer for the establishment of a Seminary in that place; an Act of the honorable Assembly of the State of New York, and a proposal from various inhabitants of Hackensack in relation to the College of New Brunswick, in case of its removal. But for a fuller opening of the subject, the Rev. Brethren gave their advice in respect to what they judged necessary and serviceable for the education of youth in all the preparatory sciences, as well as in the Hebrew languages and the various parts of Sacred Theology.

The Rev. Body, having deliberated upon the subject, saw fit hereupon to appoint a commission to draft the resolutions of this Rev. Body in relation to the Professorate, and lay them on the table of this Body. Said commission was appointed, viz.: Rev. Messrs. Jacob R. Hardenbergh, *Deputatus Synodi*, Jo. H. Livingston, Isaac Rysdyk, as also Messrs. Joannes Jansen, Joannes Freer, and Jacobus Swartwoud; which committee presented the following:

1. "That since, for the attainment of the salutary object had in view in the appointment of one or more Professors, studies preparatory to Theology are absolutely necessary, attention should at the same time be directed to one or more seminaries or schools for the instruction of young gentlemen proposing to apply themselves to theological studies.

2. (a) And since already for many years there has been a school established at New Brunswick, in the Jerseys, which as early as Anno Domini, 1773, was received under the care of the Rev. Body, but by reason of various obstacles and delays, and of the recent war, it has not been possible to bring matters to a completion, this Rev. Body, deliberating thereupon, finally resolve, according to their ability, in the speediest manner to carry it forward.

(b) As regards the advantageous offer made to this Rev. Body in the name of the respectable congregation of Schenectady, in relation to the establishment there, as a very convenient place and at a proper distance from Queens College, of a Seminary or College under the oversight and patronage of this Rev. Body, the Rev. Body joyfully accept said offer, and resolve in like manner, with the blessing of God, so far as the times and circumstances permit, cheerfully to do all in their power towards the promotion of such a College at Schenectady.

(c) With reference to one or more Professors in Theology, this Rev. Body resolve to appoint a Professor of Theology in the City of New York; and since, through the unfavorable nature of the times, the Rev. Body is not in condition to call a Professor upon a sufficient income, it is hoped that the Rev. Consistory of New York will make the best arrangement in relation to it.

(d) The Rev. Body, considering the necessity for a knowledge of the Hebrew language to the proper discharge of the holy ministry, resolve for the assistance of the Professor and the instruction of the students in that sacred language, to appoint for the purpose one of the ministerial brethren who shall be judged best qualified, to whom the students of Theology shall, if possible, resort."

The Rev. Body having thanked the gentlemen of the committee for their labor, and carefully considered the draft presented, accepted it, and resolved respecting the particular points contained in it, as follows:

1. That for weighty reasons stated, the Rev. Body is of opinion that the removal of Queens College is impracticable; and from the fact that the Rev. Body have received it as an object of their care, they recommend to the Trustees to employ all diligence and care to keep alive, and according to opportunity, to promote the upbuilding of said College, until, in Providence, an increase of funds can be procured, to which the Rev. Body promise to render assistance.

2. For the accomplishment of the matter relative to Schenectady, the Rev. Body appoint a committee to be associated with the Rev. Consistory of Schenectady in promoting and carrying into effect said business in the speediest and best manner. The Rev. Messrs. Jacob R. Hardenbergh, Eilardus Westerlo, Thomas Romeyn and Elias Bunschooten, are appointed said committee.

3. As regards the third point, the Rev. Mr. Johannes H. Livingston, Doctor of Sacred Theology and Minister at New York, is by this Rev. Body unanimously appointed Professor of Sacred Theology in the city of New York, under whose care the students will be required to place themselves for the study of Sacred Theology, or at least the completion of their studies. From this Professor, students of Theology shall be required to bring a certificate whenever they desire to be admitted to the preparatory examination, for which certificate, as a suitable *honorarium* the students shall present to the Professor at least five pounds; and in case any students have commenced their studies at other places, it is enjoined upon them to exhibit to said Professor a certificate of the commencement of their studies, with, however, this restriction, that no certificates shall be received by the Professor which are given by persons who do not belong to the body of our Church as members of this Ecclesiastical Assembly. Of the said Professorate, a regular Diploma is executed, approved, and placed in the hands of the Rev. Professor.

And since the services which this Rev. Body, in their call of the Rev. Mr. Livingston, as Professor of Sacred Theology, have imposed upon him, necessarily will require some dispensation from his otherwise necessary ecclesiastical functions, this Rev. Body ordain, that a respectful address be presented in their name to the Rev. Consistory of the Reformed Dutch Church in this city, by a committee to be appointed for that purpose, informing them of the Professorial call made upon their highly esteemed pastor, and requesting them to make every possible arrangement to afford him opportunity, according to the demands of duty in that position, to accomplish the salutary object of the Body, for the advancement of the welfare of our beloved Church, in hope that they will also contribute all in their power for the support of our Dutch Reformed Church in this portion of the world; on which business the Rev. Messrs. J. R. Hardenbergh, Isaac Rysdyk, Isaac Blauvelt, and Benjamin Du Bois are appointed a committee.

4. With respect to the appointment of one of the ministers as Instructor of the Students in the inspired languages, Dr. Hermanus Meyer, Minister at Pompton and Totowa, is appointed thereto.

[On May 19, 1785, Dr. Livingston delivered his Inaugural Address, as Synod Professor of Theology, in an elegant oration, in Latin, in the old Dutch Church in Garden street, New York City. The topic was "THE TRUTH OF THE CHRISTIAN RELIGION." He began with a happy reference to the results of the Revolution; then the importance of religion to the nation. He then gave a general view of all religion, true and false. He then treated of Natural Religion, and its insufficiency, and of Revealed Religion, as necessary to salvation. He then presented arguments to prove that the Bible is a Divine Revelation.

This Discourse was printed at the time. In 1876, very few copies could be found, and it was suggested that it should be reprinted in "Centennial Discourses." This was done in the first edition, but omitted in the second edition, to make room for an Index. E. T. C.]

CORRESPONDENCE FROM AMERICA.

The Synod of New York and New Jersey, per Rev. Dr. John H. Livingston, as its President, to the Classis of Amsterdam, Oct. 8, 1784. Vol. 34, page 94-97. No. 39.

ASSUMPTION OF ECCLESIASTICAL INDEPENDENCE.

Reverend Gentlemen and dearly beloved Brethren:—

Among the many unspeakable blessings which have been granted us by the Lord, such as his bringing the war in our land with all its awful consequences to an end, and giving us the ability to establish our dearly purchased liberties upon a firm and honorable basis; we may, nevertheless, justly consider the preservation

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of his Church, and the restoration of our spiritual privileges, the most important of them all, yeá, the grandest and the most valuable. We have again been permitted to assemble with all our membership, in delightful security, and to hold our Ecclesiastical Meetings without fear of being disturbed by the sword of a ruthless enemy. It was also a peculiar pleasure to us, at our reunion, to be honored with a letter from the Rev. Classis of Amsterdam, dated July 21, 1783. This was received with special delight, as the first fruits of peace, and an unmistakable evidence of the unbroken attachment and love of the Lord's Church in the Netherlands to this portion of his Vineyard. During the war, when our Ecclesiastical Meetings could be but partially attended, we not only held them every year, but endeavored also, as far as possible, to remember our highly esteemed Church in the Netherlands. We frequently sent letters to her, although, as we feared at the time, none of them were received, with the exception of one of October, (8), 1778.

The Acts of our more recent Meetings which we have the honor of forwarding to the Rev. Classis of Amsterdam with this letter, are those of October, 1783, May, 1784, and October, 1784. From these you will learn the condition of our churches. The number of our ministers has been diminished by death, since the beginning of the war. We are the more grieved at this, not only because there were eminent men among them, but because the number of vacant congregations has thereby been increased. However, the "MEASURES AND THE APPOINTMENTS" which we have now made, appear in our judgment, to be the means best adapted, under the blessing of God, to heal the breaches and promote the future prosperity of our churches. They are such measures and appointments as we trust will meet with the unanimous approbation of the Church in the Netherlands. The recognition of this by the Very Rev. Synod of North Holland and the Rev. Classis of Amsterdam, we will receive with great satisfaction.*

Inasmuch as our Church and Doctrine are highly esteemed by the different Protestant Denominations, our present circumstances and relations in this country give us a well-grounded hope that we will be able not only to provide ministers for our own churches, where they are lacking, when our plans shall have reached maturity, but also serve as a means for preserving and spreading the truth and purity of doctrine, among other Denominations. However, the destructions and dreadful consequences caused by the war, are still so wide spread and so apparent among us, that but little can be done immediately toward the accomplishment of these great purposes. We are obliged to wait in faith, until the good hand of Him, who has already performed so many wondrous deeds in our behalf, shall open the way and afford us the necessary assistance.

There have been no changes in our circumstances or names, which will occasion even the least change in our love, esteem and adherence to the Church in the Netherlands, or cause our correspondence to languish. On the contrary we will thankfully acknowledge every year the receipt of the Acts of the Synod of North Holland, and we prefer to continue to receive them through the kind hands of the Rev. Classis of Amsterdam; for we know from long experience how much care and labor and love, the Rev. Classis of Amsterdam has bestowed upon our churches. We also engage, on our part, punctually to observe the now renewed Correspondence, being willing not only to communicate the state of our churches here, and all our circumstances, which we will do with the greatest pleasure; but we will also gladly receive the wise counsels of our esteemed brethren. We will also ever open arms and affectionate hearts the oppressed children of Zion who may flee to our Pella.

May the Lord preserve the brave inhabitants of the Netherlands from further sorrows, and in mercy forbid the fires of war from causing new desolations among them. May He bless the Church of the Netherlands, and cause truth and pure

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*These "*Measures and Appointments*" involved very much. The "General Meeting" or "Body" now assumed the name of "Synod," which had been a matter of earnest debate for many years; and the "Particular Bodies" assumed the name of "Classes." A "Professor of Theology" was now appointed by the Synod, without further correspondence on the subject. The Classis of Amsterdam would understand from the perusal of the Acts of the American Synod sent them, that complete independence was now assumed, yet the statement in this letter is couched in most courteous terms. "The recognition of this by the Rev. Synod and Classis we will receive with great satisfaction ....." "There have been no changes in our circumstances or names which will occasion the least change in our love, etc."

religion to increase and become ever more triumphant. May He bless the Very Rev. Synod of North Holland and the Rev. Classis of Amsterdam, and make all our hearts glad with good tidings concerning His precious Zion on all the different Continents.

Herewith, we have the honor to remain with true brotherly love and due regard,

Highly Esteemed Gentlemen,

Your obedient and well-wishing Brethren,

O. N.

J. H. Livingston, Ecclesiastes Neo Eboraco, et Synodi Deputatus.

New York, Oct. 8, 1784

See, however, the answer to this letter, dated Jan. 10, 1786, in which the Classis of Amsterdam still addresses the American Synod as an "Ecclesiastical Assembly," and not as a "Synod." This produced some sensitiveness, but the mode of address was subsequently changed.

Ordination of John McDonald. Nov. 8, 1784.

The presbytery of New York ordained John McDonald a minister of the gospel, and he was at the same time installed pastor of the Presbyterian Church in Albany. He was the third pastor of that church, and it was during his ministry that the edifice was erected for that congregation on the corner of South Pearl and Beaver streets, now occupied by a society of Congregationalists.—Albany Gazette, Nov. 8, 1784. Munsell's Annals of Albany, Vol. ii. p. 202.

The Episcopal Church After the Revolution.

In 1784 an Episcopal Conference was held at New Brunswick, N. J. at which delegates from many of the surviving churches of the Middle States, met, to reorganize the "Society for the Relief of the Widows and Orphans of Clergymen." The question of an American Episcopate naturally came up, when they learned that Dr. Samuel Seabury of Connecticut, had been elected Bishop in 1783, and had sailed for England for consecration. A larger Conference was soon held, in which seven States were represented, and it was recommended that a GENERAL CONVENTION be called, to meet in Philadelphia, Sept. 27, 1785. In preparation for this, a (Diocesan) Convention for the State of New York was held on June 22, 1785. At this there were present five clergymen, Rev. Samuel Provoost, rector of Trinity, with his two assistants, Rev. Abram Beach and Rev. Benjamin Moore; Rev. Joshua Bloomer from the United Parishes of Jamaica, Newtown and Flushing, Long Island; and Rev. John H. Rowland of Staten Island. There were also present eleven laymen. This meeting did nothing but to elect delegates to the General Convention.

The second Diocesan Convention was held in St. Paul's Chapel, New York City, in May 1786. A report was made of the Gen-

eral Convention at Philadelphia in 1785, and a copy of a revised "Book of Common Prayer" was laid before the House. An adjourned session was held in June, when, out of respect to the English Bishops, the consideration of the revision of the "Book of Common Prayer" was postponed.

At the General Convention, 1785, Rev. Samuel Provoost was recommended as first Bishop of New York. He was endorsed, as such, by the New York Diocesan Convention of 1786. This Convention closed its labors by instructing its delegates to the next General Convention, not to consent to any act that may imply the validity of Dr. Seabury's ordinations. This requires some explanation. Bishop Seabury had been consecrated at Aberdeen, Scotland, on Nov. 14, 1784, by three Scottish Bishops and had returned to Connecticut in June, 1785, about the time of that New York Convention. He had played an active pro-British part during the war, which had made him very obnoxious to his countrymen. He was still drawing half pay as a retired British Chaplain. This made him very unacceptable to the Bishop elect of New York. For years Bishop Provoost refused to recognize Bishop Seabury. The vote not to recognize his official acts was probably passed by the aid of the laity, for the most of the clergy sympathized with Seabury. It was not until 1787 that Seabury took his seat in the General Convention, and not until 1792 that Seabury and Provoost were brought together, just before the consecration of Bishop Claggett. Then Bishop Seabury consented to pay, and Bishop Provoost to receive the visit, which etiquette enjoined upon the former to the latter.

The difficulties in the way of consecration of American Bishops by Bishops of the Church of England having been removed, Drs. White and Provoost sailed for England and were consecrated in Lambeth Chapel, Feb. 4, 1787. The next day they started for home, and arrived on Easter Sunday, 1787, ninety years after the Charter granted to Trinity Church. Large accessions to the Episcopal churches, by confirmation, were soon made. In 1791, fourteen clergy were on the rolls of the diocese of New York.

But the clouds again descended and settled down darker than ever. The prophecy was often made that the Episcopal Church in America could not survive more than a generation. Continued disputes with England revived feelings of hostility against this branch of the Church. Bishop Provoost also was more of a scholar than an ecclesiastic. He was not even present at the important Convention of 1789. He resigned his position as Rector of Trinity in 1800, and his office as Bishop in 1801.

QUEENS COLLEGE.

Nomination of Rev. Dr. J. H. Livingston as Professor of Theology also in Queens College, May 10, 1785.

Extracts from the Proceedings of the Board of Trustees of Queens College in New Jersey, convened at New Brunswick, May 10th, 1785.

Extracts from the Proceedings of the Rev. Synod of the Dutch Reformed Churches in the States of New York and New Jersey, holden in the years 1773 and 1784, were read, containing the 9th, 13th and 16th articles expressing the sense of the Rev. Synod on the Professorship in this Institution, on the impracticability of removing it from its present establishment in New Brunswick, recommending to the trustees a diligent attention to its interests, and promising their aid in procuring an augmentation of its funds. Whereupon the Board entered into the following determinations:

1. That an immediate increase of the funds of this College ought to be attempted by every possible exertion, as on that principally its continuing in existence depends.

2. That upon the union of the Dutch Churches for the support of this Institution, and their agreeing to promote subscriptions among themselves for the increase of its funds, it will be highly proper for this Board, with the concurrence of the Rev. Synod to call immediately some well-qualified person to be Professor of Divinity and the President of this College.

3. That this Board are ready and willing to comply with the several requisitions of the Rev. Synod, holden in the year 1773, respecting the Professorship of Divinity in this Institution, and the binding themselves to refund the money received from the State of New York, in case it shall be employed for the support of any other Professor of Divinity than those of the Dutch Reformed Church.

4. That the Rev. Johannes M. Van Harlingen, the Rev. Simon Van Artsdalen and Mr. John Schureman be a Committee to recommend the interests of this Seminary to the Rev. Synod at their next meeting; that they assure them of the earnest wishes of this Board to promote an Institution so happily calculated for the benefit of the Dutch Reformed Church in America in particular, and the good of society in the general, and that the said Committee be authorized to agree with the Rev. Synod upon a plan best adapted to secure the necessary augmentation of the funds, to nominate persons approved by the Synod, to set on foot and promote subscriptions in the several Dutch congregations, or elsewhere in America, and that upon the Rev. Synod's concurrence and adoption of any effectual plan for raising money for the use of this Institution to inform them that this Board have, upon mature deliberation, resolved to nominate the Rev. Johannes H. Livingston, D. D., as Professor of Divinity and President of Queens College, and that upon this nomination receiving the approbation of the Rev. Synod, and upon such measures being adopted for the increase of its funds, as will probably be attended with success, they will proceed to call him to those stations in the Institution.

James Schureman,
Clerk of the Board.

SYNOD OF REFORMED DUTCH CHURCHES IN NEW YORK AND NEW JERSEY, MAY 17–20, 1785.

Extracts.

FRATERNAL CORRESPONDENCE.

The President reported, that by reason of certain occurrences, the gentlemen composing the committee had been unable to do anything on the subject, but that he had had some personal conversation with members of both Synods, the substance of which he communicated to the Rev. Synod; whereupon the Rev. Body, after mature deliberation upon that important subject, passed the following resolutions, which must be regarded as the foundation of all further negotiations in relation to it, viz:

1. That there shall be no intermixing or confounding of the two distinct ecclesiastical communities, but that, on the contrary, each ecclesiastical communion shall continue to retain its distinct Ecclesiastical Assemblies of Consistories, Classes and Synods.

2. That the standards as solumnly subscribed among us, as also our Fundamental Articles, shall be preserved untouched, and in no respect exposed to the danger of being violated or at all varied from.

3. That in said negotiations, these our standards, without ecclesiastical obligation to the same, be frankly made known to the brethren of the other church communions, and at the same time, the members of our committee endeavor to procure from these brethren mentioned the grounds or criteria of their distinct ecclesiastical organization, in order to arrange the mode and measure of the intended correspondence and fraternal neighborship according to those grounds respectively.

4. That upon the supposition that each ecclesiastical communion retain its peculiar policy, this Rev. Body have nothing further in view in the aforesaid correspondence, than a closer union, in order to the promotion of the general interest of the Protestant Churches in this country, mutual incitement to the preservation of the purity of the Reformed faith and holiness of life, and the warding off and preventing of divisions, schisms, and other irregularities.

5. That the Rev. Body regard the solumn subscription of the standards in the respective churches as exceedingly profitable and highly necessary for the preservation of purity and doctrine, and in order to excite and cherish mutual confidence between brethren of the same neighboring churches, and are therefore desirous to perceive the same in the principles of the forementioned brethren.

Further, the same gentlemen, appointed a committee on this subject at the last meeting, are continued, with this change—that the Rev. Mr. Eilardus Westerlo, Minister at Albany, and Mr. Jno. Schuurman, Elder from Brunswick quarter, be added to them, and that the ministerial brethren each bring an Elder from his quarter to be associated with them.

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FUNDS.

There were presented to the Body by the Rev. Mr. Simon Van Arsdalen, as appointed with Mr. Jno. Schurman, by the honorable Trustees of Queens College, to advance the interests of that university in the Rev. Synod, extracts from the minutes of the honorable Trustees of Queens College, containing resolutions respecting the state of that Seminary, and provisional means for its preservation and promotion; showing especially that the detriment experienced by its funds in the course of the war demands immediate endeavors to restore them, in order that the institution may be kept in operation; as well as their readiness to unite with this Rev. Ecclesiastical Body, in accordance with the stipulations of the years 1773 and 1774, in relation to the residence and Presidency of the Professsor of Sacred Theology, provided this Rev. Body could afford them the prospect of sufficient means to support the same. After mature

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deliberation, this Rev. Body reply in relation to the residence of the Professor, that in accordance with their resolutions upon the subject, the extreme necessities of the case have compelled them to deviate somewhat from their plan, in relation to the residence of said Professor, framed in connection with the honorable gentlemen the Trustees, as ordained in said Acts; and that it appears to them at present impracticable so to enlarge said funds that the proceeds of the same can support their professors in a manner suitable to their station; but that this Rev. Body would fain see said funds at present so increased, that the College might not only be maintained, but advanced to a higher state of prosperity, which would probably contribute greatly to the securing of a more general collection. And although the present state of our churches renders it critical for ministers to dwell much in their respective congregations upon money matters, the brethren shall seek, as far as prudence with respect to parochial relations permit, to secure such contributions from particular wealthy friends, as the honorable Trustees may see fit to attempt; and the Deputati of this Rev. Body are directed at the first opportunity to furnish to the honorable gentlemen, the Trustees, a copy of this resolution.

As regards the General Funds, the Rev. Body further defer the consideration of that subject.

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PROFESSORSHIP.

The Rev. President reported that, in the city of Schenectady, some disasters relative to the school to be established at that place had prevented the scheme from being carried into effect; wherefore the matter of a Seminary at that place is further intrusted to the gentlemen appointed on the committee.

In relation to the Professorship of Sacred Theology, the Rev. Body have had the satisfaction of beholding the Rev. Professor, J. H. Livingston, publicly assume that office, with a learned and elegant dissertation in the old Dutch Church in New York.

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DAY OF FASTING AND PRAYER.

The Rev. Body contemplating with intense grief both the pressing necessities of the Church, which is not only marked by a profound decline, by reason of a great lack of knowledge, faith, and decided holiness of life, associated with marked unfruitfulness of the Word of God in producing genuine conversion, but, in addition, is still called to mourn over the scarcity of pastors and teachers, with an accompanying dearth of means of grace, and also the sad condition of our land, in which, besides ordinary sins and iniquities, the prevailing transgression of the Lord's holy commandments, free-thinking and even absolute denial of the existence of God, together with numerous horrible errors and corrupt forms of religion obtain, accompanied with Divine judgments and visitations, which, in some places, rest upon the increase of the earth, and other evils which afflict the land, regard it in the highest degree necessary solumnly to set apart a day for fasting and prayer, to be observed in our respective congregations on Thursday, the sixteenth day of June approaching, to humble ourselves upon the same before the tremendous majesty of God, and with hearty confession of our sins and guilt, to pour out our souls before the Most High God, with ardent and persevering prayers and supplications that it may please him, in the riches of his grace, to wash away the sins of the land and the church, by the blood of the great Mediator of the Covenant, Jesus Christ, to sanctify and remove his judgments, to pour out his Spirit for the fructifying of the word and the conversion of many sinners, and deliver his beloved Church from her need, and grant to her many pastors and teachers after his own heart, who shall feed the flock of God with knowledge and understanding, and thus raise the Church from her deep decline to a desirable and blessed state of spiritual beauty and fruitfulness, in order that she may again be enabled to praise his holy name; that he show himself a God who, upon the united prayers of his servants and children, does good to Zion, and builds the fallen walls of the spiritual Jerusalem.

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ACTS OF THE CLASSIS OF AMSTERDAM.

New York and New Jersey.

1785, July 18th. Art. 11. Letters have been received from New York containing news of the churches (kerkstdaat), and expressing the desire to continue in correspondence with the Classis of Amsterdam. xv. 332.

Synodalia. Art. 49 ad 49. Inseratur the information from our Committee ad res Exteras concerning New York and New Jersey. xv. 341.

SYNOD OF NORTH HOLLAND, HELD AT HOORN, JULY 26–AUG. 4, 1785.

ARTICLE 50.—NEW YORK AND NEW JERSEY.

Their Hon. Mightinesses, the corresponding delegates, the Deputies, and the Classis, rejoice with thanksgiving over the report which the Classis of Amsterdam has brought in regarding those churches, and which is of the following import:

The Rev. Classis of Amsterdam has received from New York a letter, signed, Oct. 8, 1784, by John H. Livingston, minister at New York, and Deputy of the Synod, together with the Acts of the Convention held there in Oct. 1783, May 1784 and Oct. 1784. A list is given of the organized churches, as also of the ministers, within the jurisdiction of that Rev. Assembly. From this Register it appears that there are nearly one hundred organized churches, fifty-three of which are provided with the ministry of the Holy Gospel. Many of the vacant churches are large, in numbers, and in good circumstances, and in all there is manifest a yearning desire for the Word of the Living God. From age and other causes, several of the ministers will probably not be able to engage in the work of the Lord much longer. Because of the recent sad war, the number of accessions (of ministers) is very small, and consequently the lack of ministers has rather increased. There are not more than two candidates to supply the existing need. For the first two years no new accessions of candidates for the sacred ministry are to be expected, while those suffering churches find their danger and distress daily becoming greater, partly through the lack of prophesyings, and partly by the mighty influx of errors—liberalism and all sorts of irreligion, which are breaking forth everything in that country. The new colonizations, which, in the different States of that country, are already taking place, and are daily on the increase, are offering the most desirable opportunities for the extension of the Church and the spread of the pure doctrine of grace, especially as a considerable number of families and persons in those movements belong originally to the Reformed Church, and are heartily loyal to it; so that, with the blessing of God, the number of churches might, possibly, within a short time, be doubled. This would certainly be the case, if there were ministers whom the Assembly could employ among them as missionaries, and supply with sufficient means of support.

The Assembly at New York, having received a letter from the Rev. Classis of Amsterdam, dated July 21, 1783, and the Acts of the Rev. Synod of North Holland, expresses its thanks therefor, and lives in the hope that, in this time of peace, by God's gracious blessing, the correspondence, which has by the long continued war been for a long time interrupted, may be resumed and continued without interruption.

They mention, moreover that the Rev. John H. Livingston, Doctor of Sacred Theology, and minister at New York, has by the Assembly been appointed Professor

of Sacred Theology at New York, and Rev. Hermanus Meyer, Minister at Pompton and Totowa, is to instruct the students in the Sacred Languages.

And, inasmuch as the Rev. Assembly finds it necessary, for maintaining the instruction of the youth, that certain funds will have to be provided, beyond what little there is on hand, either at home or abroad; and since it could not well undertake to attend to that matter at this meeting, the consideration of the matter was postponed to another Meeting. But there is reason to hope that the Fatherland also will offer a helping hand in this, and his Excellency, the United States Ambassador from Holland, has expressed himself not unfavorably concerning it, the Rev. Assembly has agreed to ask the Rev. Mr. Livingston, on some suitable occasion, to communicate to his Excellency the state of the churches and the schools; if, perchance, this might open a door for obtaining from the Fatherland a support, for the more efficient prosecution of the work undertaken for the building up the churches and the schools there.

Synod of Reformed Dutch Church in New York and New Jersey, Oct. 4–7, 1785.

Extracts.

Professorship.

The committee relative to the Seminary at Schenectady are continued.

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Funds.

This matter, so far as it has reference to Queens College, is left in the state mentioned in Article VIII. of the last Synod; but as regards the remainder of that article, relative to collections abroad, this Rev. Body conclude to make, at present, no determination.

Fundamental Articles.

The Rev. Particular Bodies have, in accordance with the ordinance of the General Body of the 5th October, 1784, unanimously adopted the name of Classis, for reasons mentioned and under accompanying restrictions, and fully approved of that of Synod as given to the General Body.

Ecclesiastical Incorporation.

Since it has become further apparent to the Rev. Body that there are highly objectionable features in the Act of Ecclesiastical Incorporation, passed by the Legislature of the State of New York, the Rev. Body determine to appoint a committee both for the congregations in the State of New York and those in New Jersey, to solicit of the Supreme Magistrates of the respective States the right and privilege, by means of an Act, or change of Act or Acts already passed, to incorporate the Ecclesiastical Societies of the same according to the State and Constitution of the Reformed Dutch Churches, and agreeably to the manner and mode in which some of the same, as those of New York and Albany, Hackensack, New Millstone and others, have already been long actually incorporated. As the committee are appointed, Dr. Eilardus Westerlo, Doct. and Prof. J. H. Livingston, Dr. Is. Blauvelt, Dr. D. Romeyn, and Dr. J. R. Hardenbergh, for the State of New York; Drs. Hermanus Meyer, Solomon Frolich and Simon Van Arsdalen for New Jersey. The Rev. Committee are directed to avail themselves of all such means for obtaining the end as they shall judge serviceable thereto.

FRATERNAL CORRESPONDENCE.

The commissioners report that they met the committee of the other two mentioned Synods, and, with them, formed certain rules for the maintenance of mutual correspondence; but, since the minutes of said meeting are not yet drawn, they cannot make a particular report. The commission is continued until the next Synod, and a copy of their Minutes, as well as of those of the Synod, shall be furnished to the respective Classes as soon as possible, at the expense of Synod.

ENGLISH PSALMS.

The Rev. Body judge, that since in many of our congregations Divine service must be performed in the English language, it will be necessary hereafter to make some regulations upon this subject, but defer the same for the present.

REV. JOHN RITZEMA, MINISTER EMERITUS OF NEW YORK, TO THE CLASSIS OF AMSTERDAM, DEC. 10, 1785. VOL. 34, PAGES 112–120. REFERRED TO, VOL. 25, P. 36.

Addressed:

To the Very Rev., Very Learned Gentlemen, the Deputati ad res exteras, of the Classis of Amsterdam.

Very Rev. Sirs, Fathers and Brethren:—

I received by what has always seemed to me to be a wonderful and adorable providence of God, my portion in the ministry for the upbuilding of the Netherland Church. Many of your Revs. are also not ignorant of the fact, that I generally had no small part in the difficulties which occurred in the church, thinking, as I did, that, if our churches were to continue to exist under another (Civil) Government, it would be necessary, on the one hand, to preserve the Privileges granted to us, and on the other, to adhere inviolably to the Rev. Classis of Amsterdam. For, without those things, the purity of our Doctrine, according to the Synod of Dordrecht, could not be preserved, nor could good order be maintained.

Our church in the Province of New York, was, according to the Peace of Breda, (1667) as I understand it, not a merely tolerated, but an Established Church. It obtained before, and, especially during, my time, Privileges which were refused to others. This made "Dissenters" envy us. This was particularly the case with the Presbyterians. Although this could not be said of all, yet the best of these Presbyterians were one with us in the Fundamental Doctrines. These were also always seeking Union with us in order thus to secure our churches with their properties. The growth of the English language and the decrease of the Dutch in many places contributed not a little toward such ends. And now I find that what was feared in connection with civil independence, will be sure to come about in the Church, and that the purity of Doctrine will also come to an end.

As for me, I was compelled to ask for my release (form active duties) and I am now living at the good old age of seventy-seven in peace, in the country. I can, therefore, quietly commend to God the cause of His Church, as I daily do in my prayers. But, since the departure of the British troops from New York, and the taking possession of the city by our troops, so many things have been changed in church affairs, in respect of myself as well as of some of the brethren, that I find myself in conscience bound before God to give your Revs. some information with regard to these things.

To begin with myself. With the consent of my Consistory, in April 1776, when New York was besieged, I took flight with my family to the country, at first thirty miles distant. However, after a two years' stay, there, I was surrounded by the (hostile) army again, in my place of refuge, so that I narrowly, and with much loss, escaped up the River, to Kinderhook, a place about 145 miles from New York, where the minister (Fryenmoet) had died the year previous.

Finally, after independence from Great Britain had been secured, I intended to return, with mine, to New York. Fortunately, not far from where I lived there was a part of my old fugitive church. Among them were two counselors, three deacons, etc. I thought best to visit in October, for the purpose of considering what course I would better take by December, when the city was to be surrendered. I scarcely dare make mention of that meeting, because it ended in my being, with positive violence, turned out of my lawful church, and in the deprivation to the church of its old minister, who was still desired with tears by hundreds. I had come within ten miles of my journey's end, when I met a man, formerly one of my deacons, to whom I revealed the object of my journey. He told me confidentially, that a plot was laid against me to keep me forever out of my church, and to give me some support, annually, that I might end my days in the country. That led me to step down from my wagon and turn into his house, where he told me everything he knew. I then set before him my right and duty, as the oldest minister, according to our Charter from King William; the tenor of the grants to the church, which I had in my possession, and the reasons why I thought all this to be impossible, especially as the persons, to whom I was going, were my best friends, my first catechumens, with whom I never had had a dispute; yea, in regard to whom I dared to boast that they would have had their eyes plucked out rather than see that any harm came to me, etc.

This, however, put me on my guard. I preached the day following, with much pleasure and inspiration, to a portion of my old congregation whom I had not seen for seven years, besides others of the place. After the sermon, I was at once invited to dinner by one of the counselors. This invitation I accepted, on condition that in the evening, at the other's house, I must, with a view to my object, have a conversation on the "state of affairs." This took place, lasting till late at night. Everything passed off in a friendly spirit; and any one, who did not know what had been told me, would have said—"There is a company of people of one mind." One, however, dropped a word which I took up. It was about the Charter and what, according to its express language, I was expected to do, with four elders and four deacons. He answered me: "Domine, our Charter is of no value. We ought to have a new one, now that the legislative power rests with us. We can get one just as we like." To this I replied: "Sir, if we do that, we annul every instrument and writing of ours, many of which I myself sealed with the seal of our Corporation; and you, Sir," said I to the other, "will then lose £2000 holding, as you do, an obligation from the Church to your Honor's father, for the completion of our North Church, with the seal of the corporation upon it." Whereupon at once a deep silence occurred. In the end, the result was that one said:— "Next week I will go to New York and see how matters stand there and bring report." This took place. At the same time I was informed that they would take possession of the churches, residences, etc.; that the journey was too great for me in the winter; that my costly house was unfit to live in, etc.; that it would be made habitable again, and then, with the first sailboats, I might come down with my family.

What happened meanwhile? On the 10th of February (1785) certain elders and deacons come together and send me this arbitrary action:— "My service is no longer needed. There are not more than twenty or thirty people who are any longer in favor of Dutch. The welfare of the Church demands English services, and it would not be agreeable for me to preach to so few. They allow me half of my salary for life. I can live on that in the country, but not in the city. An action of similar import they would send to my colleague, de Ronde."

Thus I and Rev. de Ronde were deposed by five elders and seven deacons; the Charter in the matter of our calls was nullified, together with all the acts of the Consistory respecting us. At once I was convinced in reference to the plot revealed to me; and the meaning of the remark, "Our Charter is of no value," etc. I reflected on the matter. I searched the writings and the acts of the Consistory, which were in my possession, took counsel with good friends, considered time and circumstances and my advanced years, and concluded that it was best to get an honorable release, without entering into a dispute with them as to the justice of the case, seeing that I would find little help in the gate. I then sent my daughter's husband to New York, to treat with them on moderate terms. I requested to be made Minister Emeritus, with a release from administrative duties in the Church,

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in which, I knew, I could not agree with them. I expressed my willingness to preach (in Dutch) to the few who yet remained, as long as I could be of use to them. Only I requested that my house should be given back to me, and I would have it repaired for £400., so that it would be good enough for me; the interest on which amount, I would pay as long as I lived; and that then I would agree to their proposition. The last of those terms was utterly refused to me.

My colleague, de Ronde, hearing of this, thought that, as I was Emeritus, he was now the oldest minister, and must necessarily come into his rights, according to the Charter. He, therefore, took another course and demanded the payment of arrears in salary for so many years. Wanting to make sure of his rights, he preached once and again to the congregation. The Consistory refused to give more salary than before. Out of this he had to hire his own house, which would now take at least half his salary. The church being unable and unwilling to contribute anything of account, he was finally glad to come in on my terms, etc.

The church, however, was dissatisfied at our being thus thrust out. Many of the old Dutch people came back to the city, demanded their rights, and wanted their ministers back. I was particularly desired by many; and was informed, from time to time, by others of a report spread concerning me, to the effect that through age, I had become unintelligible, and that I had myself given up the work, the real reason being kept concealed. I found myself obliged to come down, last May, and to show what, by the grace of God, I could do, and at Kinderhook had been doing every Sunday. The result was that I put my enemies to shame. I preached to a full church so intelligibly that every one declared that they had never heard me do better.

Whereupon every one desired that I should come back to the city. They would provide a residence for me. Requests were made by the Consistory. These wanted me back so much that two of the elders even begged me, with tears in their eyes, and left me no rest until I promised that I would come back. They would provide a house for me, and see to it that I had a living. I did make the promise on the condition that I would, indeed, preach, catechize, etc.; but, as Minister Emeritus, I would take no part in the church-management; for I knew what the Consistory's object was, and that as I would not be able to consent to that, I would be in constant difficulty with them. If then, at their request, the Consistory should call me back, I would be at their service again, as long as I was able. I went home expecting nothing else than that I should return to the city late in the summer. But the oppressors—permit me to use the expression—of the Dutch Church influenced them to such an extent that they would not get my house repaired for the £400, the interest on which I was willing to pay as long as I lived; whereas they have now repaired it at a cost of £1200., after the similitude of a palace, for Dr. Livingston; so that it is now derisively called "The Palace of the Dutch Bishop." Besides that, they have promised him £500., a year, whereas we never had more than £300; and I only £260, with a free residence; whereas the Doctor, (Livingston), as also his deceased colleague, Laidlie, were called on a pure subscript'on, and without any claim whatever on the property of the Dutch.

Oh! how happy I am that, in my old age, I may live in peace in the country, and minister to a small church with satisfaction, although I get little more for my labor than free residence, fuel and light. An attempt has now been made to pacify the Church by inviting to its pastorate a minister from Holland, because, amid many murmurings, the Dutch services had come to a complete standstill, etc.

On the same track have now followed those of Long Island, also, in their treatment of Rev. Van Sinderen. Being a country man of mine, I paid him a visit once, and found him outside of a parsonage, living with his children. He quickly brought out a letter, written to him by his Consistory in the same style as ours; "We need your services no longer, etc.; but will give you £50 annually." At this he burst out in tears, "What wickedness! what violence!" I cheered him up as much as I could, for he was involved in the same fate as myself. "How fortunate we are" I said, "that we have been discharged with honor! Now there remains for us nothing else than to get discharged from everything else, and to make firm our foundations upon Jesus, and through Him to await a blessed Eternity! Look at your unfortunate colleague," I said, "whom they have deposed," etc., "Rev. Rubel; while I do not take his part at all, I hold that he has been treated in an unecclesiastical and unscriptural manner; because, for reasons which

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he gave, he refused to appear before their Assembly, and was, therefore deposed. In my time, too, we have had two or three miserable cases; but we labored to restore the erring with meekness of wisdom, and put hardly any one under censure. Now, on some charge or other, what the truth of the matter is, I leave in its place, summarily to depose this man, who, as long as I have known him, was always a sober and temperate man, is the first of the ministers who came here from Netherland, (?) ("de eerste van de predikanten die nit Nederland is overgekomen"?) and is the son of a noble father, and has a brother who is still living, I say, it seems to me to indicate that here they are inclined to bear with no one, unless he is an American.

I add yet another instance. The Assemblies which are now called "Synods" and "Classes" have made Dr. Livingston and Dr. Meyer, Professors; the former in Theology and the latter, in Languages. Although they have neither an Academy nor students, they have passed a resolution that no one shall be admitted for examination, unless he has, for a certain time, been under the instruction, first of Doctor Meyer, and then of Professor Livingston. Last year it happened that a certain Snyder, (Schneyder)—that, I think, is the man's name—who came here during the war, and supported himself by giving instruction to children, made himself known to the Ministers, Kock, Doll and Gebhard, who reside in my vicinity. These advised him to study diligently the Systems of Braumius and Burman. According to the account which I received from those gentlemen, he made himself at home in those works. As the Church of Schoharie had lost its minister, and knew of no one who was conversant with the German language, and, having suffered much during the war, was unable to invite a minister from Germany, this man was recommended to it, was invited, and gave such satisfaction that the church was willing to call him, in case he could secure a license. He went with an elder to New York, a journey of 170 miles. On their return, they stopped at my house, and gave an account of what had occurred. They said to me that his request for license had been refused him; that he had addressed the Assembly in Latin, offering himself for examination in Latin or German. He told me that no one had answered him; the Professor was not present, and he thought that no one of the illustrious Assembly knew Latin. So he might as well go on and edify the Church as well as he could. Now I hear that he is again refused, and has gone to Philadelphia to be ordained there.

Now, Very Rev. Sirs and Brethren, I must take notice of yet another thing—something of which a gentleman informed me a week or two ago. It was this; that in the month of May, at New York, he had read a letter from the Deputati ad res exteras to Doctor Livingston, in which, among other things, a complaint was made, and a wish of the Classis was expressed. The complaint was made of the withdrawal from the Classis; and the wish was that the Classis might be kept informed of the state of the church, here, etc. that he, accordingly, went to the Doctor, who is from Amsterdam, and proposed to him, that, as a matter of necessity, all the ministers should convene together, to consider the condition of the church, as it had suffered much by the war, and to ask for assistance; and that he received for an answer, that he was quite competent to do that alone, as he had sufficient influence in Holland. What was done I do not know; nor do I expect to make inquiry concerning it, because, receiving no hearing when I was working to please (the Classis) I shall certainly not be listened to now.

I experienced a new proof thereof when I was in New York, and his Excellency, the Ambassador Van Berkel, in conversation, said to me that I had been treacherously and shamefully treated—a man who had served so long with honor, and who was still so strong and spry. "Domine, you have missed it, you ought, willing or not, to have come in and maintained your rights, and those of the Dutch Church. Then everything would have been well. I would have helped you, etc." Begging leave, I asked his Excellency in reply, whether he did not know that, at that time, there was no place for me to lay my head. My house had been ruined by the enemy. My church, aware that, early in the spring, I would come down, set the carpenters to work, to fit up a couple of rooms by that time. But the Consistory ordered the work to be stopped. They did not want to have the house repaired. Your Excellency was not there; and do you not see how my colleague, de Ronde, fared? I knew with whom I had to deal. When it became known that I had talked with his Excellency, some asked me what it was he told me. I answered

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little, but they objected at once that "he had no business to concern himself about our Church. If he wants a minister, then the States of Holland should send him one. They knew what they had to do," etc. I might point out other instances of pride in the Doctor. He, arrayed in his fine toga, daily parades the streets, and ascends the pulpit; neglects to catechize, and instruct the youth, saying he has no time for that. The pretension is made that they are members of the Netherland Reformed Church; but the foundations upon which that church stands, and which distinguishes it from others—little care is taken of them. What a Laodicean condition!

I live here at a place five miles from the North River, twenty miles from Albany, and fourteen miles from Clavarack. No public worship is conducted here except by myself. I have lived here as an exile for nearly eight years. Too little I have concerned myself about the condition of the Church; for, from time to time, I expected to return to my own. I was not wholly idle, however. I preached once every Sunday, when the weather, in some degree, permitted, and catechized usually in the afternoon. The great slackness, however, especially as regards the latter work, as also the lack of books for instruction, the Compendium being the only one I had, sometimes discouraged me. I cannot find male members enough to change the Consistory, which I have only done twice in all this time. I asked my Consistory, because I expected to go away, to go through the entire district of this locality to secure a subscription for a young minister. They came back and could not make out £60, and that only in promises; while a minister who has ever so small a family needs £200, if he is to live with any respectability. Whereupon I felt myself in conscience bound before God, seeing that, while I get no compensation for my work, I receive enough from New York to live on, to continue here as long as I can be of any use. I think that in the region between Claverack and Albany there must be in the neighborhood of 1000 families, purely Dutch—that being the language usually spoken in them. Their religion, for the most part, consists solely in presenting their children for baptism in the Dutch Church. I think I have baptized 800 here. Four ministers would have work, if they could only find their living. I have undertaken, with an elder, to go round in one part of the congregation for a couple of days, and hope, when the snow falls, to do so in other parts with a sleigh; in order to let the people know, at their houses, the way of salvation, which they either cannot or will not hear about in public. For their souls, I consider now are laid to my charge. Oh! that I might yet cause some to awake out of the snares of Satan. Then the Lord would show me for what purpose I am staying here.

I think now, very Rev. Sirs, that I have said enough to those who understand. Much as I have desired to continue among my own to the end, the Lord has set me to rest in this way. Even if they were now willing to restore me to my former state, I find that my shoulder is too weak to bear that burden. I am waiting for the reward of grace, with the forgiveness of all my many weaknesses.

Although I am not conscious of having written one word that is beside the truth, I, nevertheless, hope that no occasion will be given me for defending it. I do not know but that a deposition might result.

Thus I close this letter, wishing for Jehovah's blessing upon your Revs. persons and weighty ministries. May He who dwelt in the Burning Bush be with the Church of Netherland and shed His light and grace upon your Ecclesiastical Assemblies! And, although I do not expect that your long continued efforts here will bear much fruit, my desire is, nevertheless, that your Very Revs. may persevere in contributing your share.

I am, very Rev. Sirs, Fathers and Brethren in Christ,

Your Revs. obedient servant in the Lord,

Joannes Ritzema, Minister Emeritus of New York,
residing at Kinderhook in North America.

Kinderhook, Dec. 10, 1785.

P. S. While I have no personal object, I shall be exceedingly pleased to be favored with an answer. I know that the Judge stands at the door, and says to me, "Be thou faithful unto death!"

THE CLASSIS OF AMSTERDAM.

1786, Jan. 10th. A letter to New York was read and approved, and will be sent with the Acts of the Synod of 1785 and 1786. XV. 353.

The Classis of Amsterdam to the Rev. Ecclesiastical Assembly of New York and New Jersey, Jan. 10, 1786. Vol. 32, page 91. No. 54.

Very Rev. Sirs and Much Respected Brethren:—

In due time we received your Revs. esteemed letter of Oct. 8, 1784, together with the Acts of your Revs. Assemblies, held at New York, October, 1783, May, 1784, and October, 1784, for the transmission of which we thank you.

We gladly learned, that among the privileges which your Revs. are now permitted to enjoy, this was one of them:—that, as it had pleased God to cause the War in your land, with all its terrible consequences to cease, and to restore to you a delightful peace, your Revs. were also permitted to come together in peace and brotherly love. May the God of peace grant your Revs. the perpetual enjoyment of this privilege.

It touched us to learn that the number of ministers in the churches within the jurisdiction of your Revs. Assembly is small, and that it is to be feared that matters will grow still worse; and that the supply is far short of satisfying the demand. With you, and also for you, we pray that the Lord of the harvest would send forth laborers into His harvest. It would give us joy, if capable and pious candidates or ministers showed a disposition to fill up the ranks of the ministry in that country.

It grieves us that your Revs. have reason to complain because of the mighty flood of errors, the free-thinking, with all the different kinds of irreligion which are breaking forth everywhere in your country. May God grant your Revs. a double measure of zeal and faithfulness, to watch against such things; and by His Spirit, may He make your Revs. efforts successful for the removal of all destructive errors, in order that truth may triumph over falsehood, and the members of the churches, by an exemplary walk in godliness, establish the pure Doctrine of the Truth.

Your Revs. inform us also that very Rev. Gentlemen, John H. Livingston, has, by the Rev. Assembly, been appointed Professor of Theology at New York, and that Rev. Hermanus Meyer, Minister at Pompton and Totowa, has been chosen to instruct the students in the Sacred Languages. Our hearts' desire is that the All-sufficient Jehovah may increasingly furnish both men with all needed gifts and graces for those eminent and weighty positions, and make them blessed instruments for instructing young Nazarites, who shall in the course of time render truly useful service to the Church of God.

We take this occasion to send your Revs. the Acts of the very Rev. Synod of North Holland, held in the year 1784, at Amsterdam and in the year 1785, at Hoorn.

Further, Brethren, let us take heed to ourselves and to the flock of which the Holy Spirit has made us overseers. Let us watch and pray, waiting for the coming of our Lord, to whom we shall have to render an account of the work which has been committed to us, in order that we may have boldness and be not ashamed at His coming. May the glorified King of His Church be ever graciously near your Revs. May He bless your Revs. in the weighty work of the Sacred Ministry. Remember us in your prayers, and believe that, in true brotherly love, and with all respect, we call ourselves,

Very Rev. Sirs and Much Beloved Brethren,
Your Revs. Obedient and well-wishing Brethren,
In the name of all,

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At Our Classical Assembly, Amsterdam, Jan. 10, 1786.

N. B. This letter is sent to New York with the ship called "The Philadelphia, Captain George Lower."

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REV. DR. JOHN H. LIVINGSTON TO REV. DR. THEODORIC ROMEYN MARCH 1786.

Consistorial Trusteeship in Dutch Churches.

"The business of our incorporations I found was not properly understood by some, and very warmly opposed by others. The ideas adopted by the authors of the incorporation act, were to keep the temporalities of all churches perfectly distinct from spirituals. For this reason, without adverting to the customs or discipline of any religious denomination, the body corporate in one and all of them was to be formed in a new mode, and this mode be adopted by every congregation. In this plan there are many of our great folks so established that I despaired of any opening for redress in our case. I applied, however, constantly to some leading members in both houses, and at last obtained their consent to a bill, which I now inclose to Dr. Westerlo, who is requested to send it forward to you. But, even as to this bill, it is suggested to me that it will be insisted upon, and probably a clause for that purpose added to the bill, that our elders and deacons shall be chosen at large by the people, and not by the consistories, as at present, being, as they say, more republican. Should this last be urged, I would rather drop the whole application, as that remedy would be worse than the present disease, and would infallibly bring confusion into our churches. The truth is, I do not feel anxious to bring the business forward this session. However, I have drawn a memorial, and sent it with this conveyance to brother Westerlo, for him and you to sign; and if you both judge it is best still to push the matter, I will do as you shall direct."

"That the minister or ministers, and elders and deacons, and if, during any time, there be no minister, then the elders and deacons, during such time, of every Reformed Protestant Dutch Church or congregation, now or hereafter to be established in this State, and *elected according to the rules and usages of such churches within this State, shall be the trustees for every such church or congregation.*"

[Such act was passed, March 7, 1788.]

THE SYNOD OF NEW YORK AND NEW JERSEY, PER REV. HERMANUS MEYER, TO THE CLASSIS OF AMSTERDAM, APRIL 11, 1786. VOL. 34; PP. 173–6. NO. 50.

Very Rev. and Very Learned Sirs and Much Esteemed Brethren:—

A long time has elapsed since we were favored with letters from the Very Rev. Classis of Amsterdam, together with the long expected Acts of the very Rev. Synod of North Holland. Inasmuch as, by the desired peace, navigation has again been opened between us and the esteemed inhabitants of our Fatherland, so that it is better than heretofore, we have, therefore, cherished the hope that our correspondence, which was interrupted by the war, might be revived. But alas! for a long time now we have awaited in vain for the delightful reports from the Church of the Fatherland. This has given us considerable anxiety, thinking that possibly some of the letters may have got lost. The last letter of the very Rev. Classis received by us was dated July 21, 1783. Since that time we have received no communications.

We have the honor of sending herewith to the very Rev. Classis, and through it, to the Very Rev. Synod of North Holland, the latest Acts of our Synod, which was held (in New York) at the usual time last year (1785) in the month of October. Before that we had held an extraordinary meeting in the month of May, 1785. The Acts of this meeting also we would herewith send to your Revs., but, through some accident, those documents, all ready for transmission, are not at hand, so that we cannot send them along at present. As soon as they come to hand, however, we shall have them followed, by the first opportunity.

Fraternal Correspondence with Other Churches.

Meanwhile, as the matter was referred to in the latest Synodical Acts, (Oct.) we can inform your Revs. beforehand, that in that extraordinary Synod (of May) the foundation was laid for a fraternal correspondence with the Scotch Church as well as with the Presbyterian Church in this country. This, our very Rev. Synod thought might be useful for the promotion of the more general interests of God's Kingdom and Church in these regions, and for the maintenance of a desirable harmony and peace among one another. Extreme care was taken, however, that our church should avoid any particular (byzondere) Union with the Brethren mentioned, so far as the different Ecclesiastical Assemblies are concerned; but we shall continue to stand on the firmly established Constitution of the Netherland Church.

Laws of Incorporation.

We also, in order to throw light on the 15th Article of the now accompanying Acts, (of Oct. 1785) thought it not out of place to observe that our Dutch Church is not an Established Church in this country, but is just like all the other Churches. For that reason it does not enjoy any particular patronage from the Government of the country. Therefore the Rev. Synod has deemed it necessary to employ the proper means for securing a law providing for Ecclesiastical Incorporations, by letters of privilege (privilegie brieven-charters) from the Government, where no such law (or Charter) already exists. This was done in order that the ecclesiastical privileges, rights and properties (voorregten, regten en questeren,) of the several congregations may thereby be protected; and that the respective Consistories, according to their respective offices (amter) may be enabled, in the capacity of consistories, to maintain and direct the Church, and church affairs and properties, under the protection of the laws of the land. As also to get the (general) law of Church Incorporation, which already exists in the State of New York, changed and amended in points wherein it does not accord with the Constitution of our ecclesiastical economy (huishoudinge.)

We hope that the letter sent by our highly esteemed brother Professor Livingston, as Deputatus Synodi, together with the Synodical Acts of October, 1783, May, 1784 and October, 1784, may have safely gone over, and been well received by the Classis.

In certain respects, our church is at present still in a critical condition. Many churches are still lying exposed, deprived, as they are, of a regular preaching service, both from a lack of Nazarites, and through having some of the ministers snatched away from them. In our schools, however, there is now a considerable number of young men who are getting themselves ready to study for the ministry, and also some who are actually being prepared therefor. This leads us to hope that, with the help and blessing of God, the Church will, in the course of a few years, receive help and illumination through them.

As we count it a privilege, as members of one Body, to take to heart in our prayers before the Throne of Grace the welfare of the Netherland Church, so it will be a matter of joy to us, in our still cramped circumstances, to continue to enjoy the intercession, as well as the cooperation of our esteemed Sister-Church in the Netherlands.

May the Lord bless the Rev. Classis of Amsterdam and its several members and meetings! May He be a pillar of cloud by day and a pillar of fire by night to the Assemblies of the Very Rev. Synod, as also to all the dwelling places of Mount Zion in your parts, and make the entire Church of Netherland, to which we feel most tenderly attached, a Praise in the whole earth!

In the hope of receiving before long good tidings from your Revs., we have the honor of remaining, with due respect and brotherly love, Very Rev. Sirs and Brethren, Your Very Revs. obedient servants and brethren, In the name of all,

Hermanus Meyer, V. D. M. d. p. t.
Deputatus Synodi.

Pompton, April 11, 1786.

CLASSIS OF AMSTERDAM.

1786, July 17th. Synodalia. Art. 50 ad 49. Information from our Committee ad res Exteras in reference to New York, was lacking. xv. 373.

SYNOD OF NORTH HOLLAND, HELD AT ALKMAAR, JULY 25–AUG. 3, 1786.

ARTICLE 55.—NEW YORK AND NEW JERSEY.

Their Hon. Mightinesses, the corresponding delegates, the Deputies and the Classes are awaiting a report from Amsterdam; but this Classis gives the information that no report had come in.

SYNOD OF THE REFORMED DUTCH CHURCHES IN NEW YORK AND NEW JERSEY, OCTOBER 3–6, 1786.

Extracts.

LETTER OF THE REV. CLASSIS OF AMSTERDAM.

There was delivered at the table of this Body, by the Deputatus, J. H. Livingston, a letter from the Rev. Classis of Amsterdam, of the 10th January, of this year, with the Acts of the Synod of North Holland, of the years 1784 and 1785. The Rev. Body rejoice in the highest degree in this new token of unbroken union and edifying fellowship, and return their thanks to the Rev. Classis of Amsterdam for their continued fraternal care in transmitting the above-mentioned Synodical Acts.

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PROFESSORSHIP.

Seeing the cost of carrying on the study of Theology under the Rev. Professor in the city of New York is yearly considerably greater than it would be in the country, and some students in these our critical times, on account of the expense inevitably to be incurred in the pursuit of the preparatory studies, find it difficult to meet those higher charges; and, consequently, said students for the most part pursue their theological studies under one and another of the ministers of our communion: therefore, the Rev. Body, having taken the foregoing into calm and mature consideration, are unanimously of opinion, that ministers, however competent otherwise to give theological instruction, are ordinarily so engrossed by parochial cares, that it is not to be supposed that they can give the requisite attention to such students; that every minister is not sufficiently furnished to impart instruction in those high mysteries; and that, besides, the benefit to be expected from a theological college is lost by the students being thus scattered. For the prevention of which, and the promotion of a thorough knowledge of the sacred truths, so highly necessary in these far-reaching times, especially in this portion of the world, the Rev. Body have unanimously concluded, as they do hereby conclude, that one of our brethren in the country, who shall be judged most suited to it, be nominated and appointed as Lector of most Holy Theology, to instruct the students of Sacred Divinity, and in the best possible manner prepare them for the Holy Ministry; so, however, that those students, for the completion of their studies, shall be required to conform to the regulation made in relation thereto

in the establishment of the Theological Professorate. This Rev. Body further recommend to all such students, for these reasons, if it be not convenient for them to pursue their studies with the Rev. Professor at New York, at least to do so with the Rev. Lector, unless circumstances in particular cases should render it impracticable, of which the Classis to which such students belong shall judge. In the meantime, it is thought fit that students who have already commenced their studies here or there under the care of other ministers, should be permitted to pursue the same, and be required, according to their election, to place themselves under the care of the Professor or Lector for further qualification, or for the investigation and approval of their requirements, in order to be admitted to examination upon their testimony and recommendation. Whereupon the Rev. Body proceeded to the aforesaid nomination, and unanimously chose for that purpose the learned Mr. Hermanus Meyer, V. D. M. at Pompton and Totowa, heretofore appointed instructor in the Hebrew language, in the hope that that gentleman will not decline this additional charge, considering that it is not yet in our power otherwise to provide for the proper pursuit of those studies. The Rev. Body further direct the Rev. Deputatus, Professor Livingston, in the name of this Rev. Body, to announce the above appointment of the Rev. Mr. Meyer, in a respectful address to the Rev. Consistories of Pompton and Totowa, and to request of the same to lend the helping hand for the promotion of the object of this Rev. Body, and the accomplishment of it by Mr. Meyer.

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FRATERNAL CORRESPONDENCE.

The committee of the Rev. Body on this subject placed upon the table an account of their transactions with the committees of the other Synods, just received, which having been read and maturely considered, this Body perceive no marked objection to the provisional approval of them. Yet since it seems to this Rev. Body to be a matter of such weight and important relation to the future, that the advice of the respective Classes of our Church should be taken on the subject, before the Rev. Synod come to a final determination, the Rev. Deputati Synodi are hereby requested without fail to send a copy of the above-mentioned proceedings to all the Classes. The Rev. Gentlemen composing the committee are continued, with the addition of Dr. Henricus Schoonmaker, with his Elder, who shall make a full report during the sessions of this Synod.

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ECCLESIASTICAL INCORPORATION.

The Rev. Gentlemen appointed a committee upon this subject reported for both of the States, that the execution of their commission had, by unavoidable hindrances, been thus far prevented, but that they had made decided progress; and placed upon the table a copy of a certain petition to their high Excellencies, the authorities, together with a correspondent plan, both of which were approved by the Rev. Body; who also ordain that a committee be appointed in the name of this Rev. Body to subscribe said petition, and further, according to opportunity, to advance the object with the Legislative authorities of said States. As members of the committee, are appointed Revs. J. H. Livingston, E. Westerlo, and D. Romeyn, with their Elders, for the State of New York, and Revs. J. R. Hardenbergh, Frolich, and Meyer, with their Elders, for the State of New Jersey.

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ACTS OF THE CLASSIS OF AMSTERDAM.

New York and New Jersey.

1787, Jan. 9th. There is also a letter from New York, signed by John Casparus Rubels, dated at Flatbush, Oct. 17, 1786, with a

copy of a document showing how his Reverence had been treated by the American Synod, and also what his Reverence has done. In this letter Domine Rubels expresses repentance for his conduct, and seeks to be restored by the Classis, and asks for some information from the same. xv. 408.

THE CLASSIS OF AMSTERDAM TO THE REV. CHURCH ASSEMBLY OF NEW YORK AND NEW JERSEY, APRIL 2, 1787. VOL. 32, P. 119, No. 67.

Very Rev. Sirs and much respected Brethren:—

Your Revs. letter of April 11, 1786, besides the Acts of your Revs. last meeting held in October, 1785, came duly to hand. We thank you very much for them, and, according to your promise, we shall early look for the Acts of your Revs. Extraordinary Assembly held in May, 1785.

We are sorry that your Revs. had not yet received our previous letter of Jan. 10, 1786, which was sent with the ship "The Philadelphia", Captain George Tower, accompanied by the Acts of the Synod of North Holland held at Amsterdam, 1784 and at Hoorn 1785; as also by the report of our having received your Revs. Acts of October 1783, May 1784 and October 1784. We have the honor of forwarding to your Revs. herewith the Acts of the last Synod, held at Enkhuysen, 1786. As we are very much concerned for the pastorless condition of many of your churches, our wish and prayer is that the good hope which your Revs. cherish concerning several young men at your Revs. schools, may be abundantly realized.

We truly thank your Revs. for what was communicated to us in regard to a Union of your Revs. Assembly with the Scotch Church; as well as in regard to an ecclesiastical incorporation by letters of Privilege, etc. because the English Netherland Church is not yet established, or enjoying the patronage of the government. But, as we can form no well-founded judgment on the one thing or the other, we desire and expect that all necessary prudence and faithfulness will be observed in these weighty matters, so that the real good of the Lord's Church may be promoted.

With a prayer for the Lord's best blessing upon your Revs. Assembly, churches, persons, ministry, as also upon your families and all that is yours, with assurance of our affectionate greeting, I have the honor of calling myself with much respect,

Rev. Sirs and Much Beloved Brethren,

Your Very Revs. obedient servant and fellow-brother;
In the name of all.

At our Classical Assembly, at Amsterdam, April 2, 1787.

AMENDMENT TO THE CHARTER OF 1754, OF KINGS COLLEGE, CHANGING ITS NAME; MAKING IT UNSECTARIAN; AND APPOINTING A BOARD OF TRUSTEES. APRIL 13, 1787.

Extracts.

An Act to institute an University within this State, and for other Purposes therein mentioned.

Passed April 13th, 1787. (Sess. 10. ch. 82. sec. 8, 9, 10, 11. Greenleaf's Edit. vol. i. p. 437. Kent & Radcliff's Edit. vol. ii. p. 336.)

Synod of the Reformed Dutch Churches in New York and New Jersey, May 1–4, 1787. Vol. 34, PP. 307, Seq.

Extracts.

Form of Call.

Since the Rev. Synod notice that some calls which are presented at this table do not specifically express the subordination of the congregations calling the ministers, and of the ministers called, to the established Classical and Synodic Bodies, which is yet, for weighty reasons, and especially the observance of uniformity in the calls, judged highly necessary, the Rev. Synod decree, that a commisson be appointed to frame a general Form for calls, and present it to the next Synod, in accordance with which, when approved, calls shall hereafter be framed. As members of the commission the Rev. Messrs. Eliardus Westerlow, J. H. Livingston, and Hermanus Meyer are appointed.

Fraternal Correspondence.

The Deputati state that, by insurmountable obstacles, they have been prevented from securing copies of the proceedings of the committees of the other Synods, and have therefore been unable to furnish them to the respective Classes; but that they will endeavor, if possible, to effect this object before the next Ordinary Meeting.

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Incorporation of Churches.

The Rev. Synod, having learned from the Rev. Prof. J. H. Livingston, that there has already been presented to the supreme authority of the State of New York a petition for the incorporation of Consistories as Trustees of the property of the churches, in accordance with the Constitution of the Netherlands Church, but that the same has not yet been answered, judge that, for the further promoting and effecting the object of said petition, there shall also be received a request from the respective members of the various congregations, to be presented at the next session, in accordance with the form on the subject drawn and approved by the present Synodical Meeting; of which a copy shall be taken and presented to the respective Classes, that the same may be subscribed by all the congregations in a uniform manner, before the coming session of the honorable Assembly of the State of New York, in such way as the respective Consistories shall judge most suitable.

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Classis of Amsterdam.

1787, July 21. Synodalia. The Committee ad res exteras reported concerning New York and New Jersey.

Synod of Edam, July 29–Aug. 7, 1787.

Article 51.—New York and New Jersey.

In regard to New York and New Jersey the Commissioners from Amsterdam reported:

1. That a letter had been received from there, signed, Pompton, Oct. 26, 1786, written by H. Mayer, minister at Pompton and Deputy of the Synod, communicating at the same time the Acts of the Christian Synod of the Netherland Reformed churches, existing in the states of New York and New Jersey, which was held at

1787

New York, Oct. 3 and days following, 1786. The Acts were signed by J. R. Hardenberg, president and du Bois, scribe.

2. There had also come to hand a letter from Rev. J. C. Rubel in the original; as also one from Rev. Ritzema, and some private letters to the Classis of Amsterdam. Of these no special reports could be given as yet, since explanations on many matters are expected later, and are indeed necessary.

LUTHERAN CHURCH, ALBANY.

1787, August: The trustees of the Lutheran church recently erected, acknowledged the receipt of donations to the amount of five hundred and fifty two pounds, one hundred and twenty shillings and two pence; more than two hundred and fourteen pounds of which was obtained in Albany and its vicinity. The total cost of the building was six hundred and forty pounds.

—Munsell's Annals, Vol. ii. p. 205.

SYNOD OF THE REFORMED DUTCH CHURCHES IN NEW YORK AND NEW JERSEY, OCT. 2–6, 1787. MINTS. CLASSIS OF AMSTERDAM, VOL. 34, 307, ETC.

Extracts.

LETTER FROM THE REVEREND CLASSIS OF AMSTERDAM.

The Rev. Deputati Synodi placed upon the table of this Rev. Body a letter from the Rev. Classis of Amsterdam, with the Acts of the Synod of North Holland accompanying it. The letter having been read, it was resolved, that the Rev. Deputati Synodi should draw up a definite answer, and lay that answer upon the table of this Rev. Synod before its close. The Deputati Synodi are hereby also directed now and henceforth, at the first opportunity, to place upon the table of this Synod such parts of the Acts of the Synod of North Holland as they regard as having a bearing upon and advantageous to our ecclesiastical communion; not to the neglect, however, of communicating in the speediest manner, according to custom, said Acts to the respective Classes and the members of the same.

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PROFESSORSHIP.

This Article having been read, it was ordained, that although the respective congregations, in the judgment of this Synod, are not yet in condition to furnish wholly, or in part, a sufficient salary for the support of a Professor, yet this subject, agreeably to the Plan of Union, should be kept alive, and as soon as possible effected.

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FUNDS.

The Rev. Body have heard with satisfaction, from the Rev. Members who are cognizant of them, of the present circumstances of Queens College and other academies elsewhere established, and cherish an ardent desire for their further advancement, as much and as soon as possible, in accordance with former Synodical resolutions.

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English Psalmody.

The Rev. Body, convinced of the necessity for another and better version of the Psalms of David, than the congregations as yet possess in the English language, which is continually increasing in our churches, to be used for their benefit in public worship, (no congregation, however, to be obliged thereto, where that of the New York Consistory is in use,) have determined as speedily as possible to form such a new versification out of other collections of English Psalms in repute and received in the Reformed churches. As a committee for this purpose are appointed the Rev. J. H. Livingston, Eli Westerlo, William Linn, Jac. R. Hardenbergh, D. Romeyn, Sol. Frolich and Is. Blauvelt, who are also requested to engage in the work with all practicable speed, and lay it before this Synod for ecclesiastical approval.

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The Synod of New York and New Jersey, Per Rev. E. Westerlo, to the Classis of Amsterdam, Oct. 5, 1787. Vol. 34, PP. 272-5.

Very Rev. Sirs and Highly Esteemed Brethren:—

We duly received your Revs. esteemed letter of April of this year, and have heard it read at our present Meeting with much pleasure, and with deep gratitude for your Revs. continued affection for our now United Church in this country. Gladly, therefore, would we seize the first opportunity, as we hereby do, to declare our due acknowledgement therefor, as also for the friendly and fraternal transmission of the accompanying Acts of the very Rev. Synod held at Enkhuysen, 1786.

From the minutes of the Assembly now in session, which we have the honor of sending to your Revs., together with those of the extra session which was held here in the spring, (May, 1787,) it will, to your Revs. joy, as we trust, appear that God is pleased to raise up more and more of our young men to be Nazarites, consecrated and fitted for the ministry of the Gospel in the different vacant churches. With regard to them we cherish the hope, that each one of them will, according to the measure of the Gift of Christ, be useful and profitable to the Church of God.

As we notice, however, that the Minutes of some of our previous Ecclesiastical Meetings had not yet reached you, we take the liberty of giving your Revs. some special and further information concerning the two weighty matters which your Revs. letter distinctly refers to.

Correspondence with Other Churches.

First, concerning the correspondence of our Dutch Synod with the different Synods of the Presbyterians and the Scotch Seceded Brethren. Your Revs. will please understand that, neither we, nor our churches, have united ourselves into one Ecclesiastical Body with either of the above-mentioned churches or Synod of those Brethren; but have rather kept ourselves distinct and by ourselves, and have had in mind solely the opening of a fraternal correspondence; in order that, as neighboring brethren, we may dwell together in unity, and, as friends; take counsel with one another in love; yea, that we may assist one another in preserving the purified Gospel Doctrine, and in more successfully carrying out the ecclesiastical Discipline in our different, but yet neighboring churches. Just what progress we have made in this matter, the Acts of our Church Assemblies, when received, will sufficiently show. In fact, this matter has not yet been brought to completion; but we desire with all our heart, that our fraternal negotiations with one another may long be maintained in peaceful confidence, and be every way blest for the attainment of the weighty ends above mentioned.

Laws of Incorporation.

In regard to the incorporation of our churches, in general, your Revs. will please understand, that our respective authorities, in both States, have, since our new Government came in, made a special law, providing that each congregation of all the different denominations in these States—for no Church, in particular, is an established Church in this country—shall have the liberty to incorporate itself, in a certain fixed way, by the election or appointment of Trustees, or Managers of the properties and incomes of the several congregations of the Churches, (Kerkgemeente). These must each time be voted for after the lapse of certain few years, and always by every person belonging to the congregation, even if not a communicant. They will probably for the most part be distinct from the existing Consistories, which until now, have always been the Trustees in our churches; and which, in some of our largest churches, wish services either in English or in Dutch, which among us is looked upon as all the same, have been confirmed in these their rights by Charters under the former government of the country. These Charters are, indeed, under our present good government, still in full force, relative to the churches thereby incorporated. But our Synod was very desirous that all our congregations should be put on the same footing with reference to the possession and management of church properties; and for that reason, as also to prevent disagreement between Consistories and Trustees, as well as between the electors of the last named, we have petitioned the High Authorities, by way of an appendix to the aforementioned law, or by a new Act, to give our Dutch churches the liberty and the right to incorporate themselves, but in such a way that the existing Consistories, and their successors shall, by virtue of their election or appointment as Consistories, be and remain the Trustees of the church properties. And we have good ground for hope that this reasonable request will be granted by our Christian Government, and be made the law of the land.

For the rest, we would be very much obliged, if your Revs. very much esteemed letters might hereafter be addressed to this our Church Assembly under the adopted and here most familiar name of, "The Synod of the Reformed Dutch Churches of New York and New Jersey." Earnestly praying for God's most precious blessings upon your very Revs. Assemblies, churches, persons and Sacred Ministry, as also upon your families and whatever is yours, and assuring your Revs. of our sincere and dutiful love, we have the honor to call ourselves, with high regard,

Very Rev. Sirs and Highly Esteemed Brethren,

Your Very Revs. obedient servant and brother,
In the name of all
E. Westerlo, V. D. M. Deput. Synod.

At our Synodical Assembly,
New York, Oct. 5, 1787.

Act for the Incorporation of Reformed Protestant Dutch Churches.

Passed March 7, 1788.

[See Act of April 6, 1784. After the failure of all non-Episcopal churches, except the Dutch churches, to obtain charters before the Revolution, the Legislature of New York, in its new-born zeal to repeal everything sectarian, seemed determined to separate "temporalities" entirely from "spiritual things." See Act of 1784. Dr. Livingston, therefore labored earnestly to preserve the control of "temporalities" to the Consistory of Reformed Dutch Churches. He finally succeeded in this Act of 1788. Other Churches followed. See March 27, 1801, for Episcopal churches. E. T. C.]

Change of Corporate Name of Trinity Church, New York, to Correspond to Present Civil Circumstances.

An Act to enable the Corporation of Trinity Church in the city of New York to assume the name therein mentioned.—Passed 10th March, 1788.

[For the subsequent history of legislation relating to Trinity Church, see Dr. Dix's History of Trinity Church, two volumes of which are now (1905) published. This church passed through much litigation, and the Memorials, Petitions, Defences and

Judicial Decisions are manifold. See also numerous Acts of the Legislature, and the Journals of the same. The writer deposited many pamphlets in his possession, bearing on these matters, in the Sage Library, New Brunswick, N. J.—E. T. C.]

CLASSIS OF AMSTERDAM.

1788, July 21st. Synodalia. Art. 51 ad 55. The Committee ad res Exteras reported concerning New York and New Jersey. Inseratur. xv. 447.

SYNOD OF NORTH HOLLAND, AT ALKMAAR, JULY 29–AUG. 7, 1788.

ARTICLE 46.—NEW YORK AND NEW JERSEY.

In regard to New York and New Jersey the Classis of Amsterdam has the following report:—

1. It received a letter dated New York, Oct. 5, 1787, written by Rev. Eilardus Westerlo, minister at New York (Albany?) and Deputy of the Synod, thankfully acknowledging the receipt of the letter of April 2, 1787, and the Acts of the Synod, held at Enkhuysen, 1786; and conveying the Acts of the Christian Synod of the Dutch Reformed Church, existing in the States of New York and New Jersey, which was held at New York, Oct. 2 and days following, 1787. The Acts were signed by Rev. Reinier Van Nest, President, and Rev. Isaac Blauvelt, Scribe.

2. As to the above letter of Rev. Westerlo, as Deputy of the Synod, to the Classis of Amsterdam, no sufficient account can as yet be given; further explanation of it must be first received.

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SYNOD OF DUTCH REFORMED CHURCHES IN NEW YORK AND NEW JERSEY, OCT. 7–10, 1788.

Extracts.

LETTER FROM THE REV. CLASSIS OF AMSTERDAM.

Neither a letter from the Rev. Classis of Amsterdam nor the proceedings of the Rev. Synod of North Holland have been received.

FUNDS.

The Rev. Committee appointed upon this subject in this Synod, according to Article VI., report:

First. That they find the Synodical Funds to consist merely of the sums which are paid to the Rev. Body by the students and by the congregations, agreeably to the import of Art. XI., Syn. 1773.

That out of such sums, substracting disbursements, there appears still to be due to the Body the sum of £117 18s 0d., besides certain depreciated money, which the Rev. Committee do not take into the account.

That the said £117 18s 0d., is included a certain obligation dated 5th of October, 1782, given by Casparus Van Noorstrand, for the sum of twenty pounds; all of which appears in the statement of the Synodical moneys as presented by the Rev. Mr. Linn, as acting Quaestor of this Body, which statement, together with this report, the Rev. Committee desire to lay before this Rev. Synod.

Secondly. The committee find that said moneys are and can be appropriated, according to Synodical resolution, to no object but the payment of the honorarium allowed the Rev. Professor, together with other necessary expenses of the Rev. Body.

The report of the committee is approved, and the Rev. Body thank both the gentlemen of the committee for their labors, and also the Rev. Quaestor for his attention to the small funds of this Rev. Body, and his pains in defraying their various debts. They likewise hereby direct the respected Quaestor just mentioned to see all future expenses or debts of this Rev. Body in like manner paid by his order, and yearly to report upon the subject to this Rev. Body.

As regards Queens College, with other Seminaries spoken of under this Lemma, the Rev. Body feel compelled at present to abide by what was ordained in the last Ordinary Synod.

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CHURCH ORDER.

Since the circumstances of our churches, especially in relation to the general protection of the civil authorities in freedom of worship, necessarily demand that not only the Confession of Faith, but also the Order of our Church and its Form of Church Government, should be made known to our countrymen in the English language by the press, as has already been done by all the chief persuasions in our American States; and since the English language is our national tongue, and is making progress, and has already been adopted wholly or in part in worship in the most of our congregations, and the rising generation seem to be little acquainted with the Dutch tongue: the Synod therefore feel themselves bound, both as regards our fellow-citizens and the civil government in general, and also for the preservation of our Dutch Church and the instruction of its adherents, and of the children in particular, to attend to this subject. Whereupon, it is resolved to appoint a committee to translate into the English language the Articles of Church Government of the National Synod, held at Dordrecht, 1618 and 1619, which, being accompanied by such articles taken from the proceedings of this Rev. Body as have particular reference to the circumstances of the Church in this country, will exhibit the true nature and form of government of our Dutch churches in America. And it is further resolved, that the Rev. Committee endeavor to have this collection and translation in readiness to lay before this Rev. Synod at its next ordinary convening, in order that the same, with our standards, may be speedily as practicable, consistently with all prudence be given to the public by the press. Messrs. John H. Livingston, Eli Westerlo, Will. Linn, Herm. Meyer, D. Romeyn, Jac. R. Hardenbergh, Is. Rysdyk, and Peter Low, were appointed the committee.

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THE SYNOD OF NEW YORK AND NEW JERSEY, PER DR. J. H. LIVINGSTON TO THE CLASSIS OF AMSTERDAM, OCT. 12, 1788. VOL. 34, PAGE 307.

(Abstract.)

It contains—That, on Oct. 5 of last year, (1787) they had written and sent their Synodical Acts of that year; but had received neither letters nor the Acts of the Synod of North Holland, thinking this may be due, possibly, to the disturbances in the Netherlands, which, they hoped, may have happily come to an end.

That they had sent also the Acts of two Synods, those of May and October, (1787). They hoped that the Classis, to its joy, would therefrom come to know of their flourishing condition.

Close with congratulation.

(Here follow Extracts from Minutes of May 1787 and October, 1787, in Vol. 34.)

REV. EILARDUS WESTERLO TO REV. JOHN BASSETT, JULY 2, 1789.

BENEFIT OF THE SARATOGA WATERS.

Saratoga, July 2, 1789.

Rev. and Dear Colleague:

Yesterday I have been to the Springs, and tasted of the water out of the rock, which has been blessed to many present witnesses, especially to such who are affected with complaints similar to mine. I have drank but little when at the Springs, but am not so averse to the taste as many others, and brought a little of the water with me here, which I have used this morning on an empty stomach, and though it has had the desired effect of physic, yet it has made me feel sickish, and, probably, if I should stay and try further at the Springs, who knows the Father of Mercies may render it also effectual to remove the cause of my cholical complaints, and therefore I think it my duty even to my family and good people, requires my staying another week from home, in order to return, as I intend, if it shall please the Lord, to that wondrous rock next Monday. In the meantime I will endeavor to preach here next Lord's day, and to convene the inhabitants, with a view to introduce our friend Smith to the congregation, who appear to have a great inclination for his ministry among them. May the Lord direct all our steps and doings to His glory, to our comfort and the establishment of His church and worship.

I feel this morning rather indisposed, probably of the spring water not having effect for want of sufficient quantity of power, which is much lost when carried home. But fain would I hope, if I further try the experiment properly and for a few days next week, that I may reap some real benefit from it, and then I am sure you and my friends would join with me in praising the Father of our spirits and the fountain of every bliss; however, the prospect of doing some good to the gospel interests here is one of the principal motives that keep me here till the latter end of next week. You will supply my vacancy and I trust the Lord will assist and prosper your labors to many precious souls.

With my affectionate compliments to your worthy mother and the Reverend Consistory, I have the honor to remain, yours, sincerely,

E. Westerlo.

To Rev. John Basset, Albany, N. Y.

CLASSIS OF AMSTERDAM.

1789, July 20th. Synodalia. Art. 46 ad 51. Inseratur the information about New York and New Jersey from our Committee ad res Exteras. XV. 536.

SYNOD OF NORTH HOLLAND, JULY 25–AUG. 7, 1789.

ARTICLE 45.—NEW YORK AND NEW JERSEY.

The Classis of Amsterdam made the following report:—that it had received a letter from the Synodical Assembly of New York and New Jersey, dated October 4, 1788, and signed by Rev. John

1789

H. Livingston, President, and Rev. (Hermanus) Meyer, Scribe, besides the Synodical Acts of two sessions, of the same year.

I. The letter contained chiefly

1. That on Oct. 5th of last year (1788), they had written to the Classis, and sent the Acts of the Synod held at the time; but that they had received neither any letters, nor the Acts of the Synod of North Holland. Wherefore they suppose that they must have been sent, but have miscarried by some accident or other, and hope that they will yet receive them. They hope to learn from them, that the dark clouds which have hung, and also have broken, over Netherland, have again vanished, without noticeable injury to the rest and well-being of the Church.

2. That they send along with this the Acts of their second Synod, (Oct. 1788), the first, an extraordinary meeting, had been held in May, (1788), and the other, as usual in October. They are confident that the Rev. Classis would to its joy, see therefrom the flourishing condition of their churches. It had pleased God to raise up in them a remarkable number of Nazarites, by whom, after a long continued necessity, the churches were now everywhere multiplied and edified. They conclude with congratulations.

II. The Acts. (Quotations are given from May, 1788, Arts. 6-10; and from October, 1788, Arts. 8-11, 14, 21, 23.)

ANCIENT BURIAL GROUNDS IN ALBANY OF ALL DENOMINATIONS.

ONE NEW CEMETERY FOR ALL.

It appears by the following document found among the Common Council papers, that the plot of ground used for sepulture on the west of Eagle street, between State and Lancaster streets, was appropriated to that purpose in 1789. The property owned by the Lutheran church on Park street was the site of their allotment as a burial place. Before this time each church had its grave yard adjacent to or near the church to which it belonged. The Dutch Reformed Church was at the foot of State street, and its grave yard was where the Middle Dutch Church now stands. The Lutheran Church was where the Centre Market stands and its grave yard adjoined on the south. The Episcopal was in State street opposite to Chapel street, and its grave yard near the present site of St. Peter's. The Presbyterian Church was near the corner of Grand and Hudson streets, and its grave yard adjoined on the east. The High Dutch Church, as it is here called, was between Patroon and Orange streets, west of Ten Broeck, with its grave yard adjoining. It was now proposed to have a common burial place, and the site recommended by the Committee was adopted by the Common Council.

The Committee appointed to locate a place for a common burying ground for the city report that on the east adjoining the lot on which the barracks were burned lately conveyed by the board to Barent Bleeker on which a vault has lately been made in five acres of ground very proper to be appropriated for that purpose being of excellent soil and a very gradual descent and on the southern declivity of the hill, will never prove pernicious to the springs which supply the city with water and which is a very important objection to the present burying in the ground of the Episcopal and Lutheran churches the boundaries of which common burying ground we would locate as follows: bounded on the North by Prince street, on the East by Duke street, on the South by Predeau street, on the West by the lot of Barent Bleeker in which the vault is made which ground contains five acres.

Thos. Hun.
Sept. 19, 1789. T. V. W. Graham.

The Committee further report that the most eastern acre of the above burying ground be granted to the corporation of the Presbyterian church, and the next acre to the Episcopal church, and the next acre to the Lutheran church, and the east half of the third acre be for the Reformed High Dutch Church, and the most western acre and remaining half acre to the Dutch Church.

—Munsell's Annals of Albany, Vol. x. pp. 154, 155.

The Dutch Church of Albany Exchanges Certain Laws With the City.

The Committee appointed to confer with a Committee of the Consistory of the Dutch Church, report that the Committee of the Dutch Church propose as follows:

1st. To lay out a street of sixty feet wide in the pasture from the house of Jacob Truax to the Ferry Lot on a straight line.

2nd. To give up their ground as present occupied as a street, leading from the Ferry House to Washington street, and to relinquish their right to a compensation therefore, this Corporation consenting that the Consistory stop up the road as it formerly run through their pasture to the South Ward and of the Ferry House.

3rd. The Corporation of the Church to give as much ground in the rear of the lot on which the Ferry House stands, as to replace the quantity of ground of the said lot, appropriated to the use of the said street, leading from the East corner of the Ferry House to Washington street.

The Corporation of the Church to be permitted to remove the Bridge across the Treols Kill so far West as to bring it in the aforesaid sixty feet street, they to be at the expense of removing it.

Sept. 21, 1789.

Leonard Gansevoort, Jr.
John Price
Henry Ten Eyck.

Resolved that the said Committee be authorized to accede to the above proposals on behalf of this Board, 21st Sept., 1789.

—Munsell's Annals of Albany, Vol. x. pp. 158, 159.

Synod of the Dutch Reformed Churches in New York and New Jersey, Oct. 6–10, 1789. Abstract in Minutes of Synod of North Holland, July, 1791, Article 43.

Extracts.

Letters of the Rev. Classis of Amsterdam.

No letter of the Rev. Classis of Amsterdam nor Acts of the Rev. Synod of North Holland, which would be to the Reverend Synod like good news from a far country,

and, in the midst of all the pressing evils under which the churches of this land continue to sigh, like cold water to a thirsty soul, have been received. The Rev. Synod long, and pant ere long to be gladdened with those agreeable tokens of paternal remembrance on the part of the highly honored churches of the Netherlands.

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FUNDS.

Under this head was communicated to the Rev. Body a circumstantial account of Queens College, whence it appears that this Seminary is making desirable progress, but that its completion cannot yet be effected by reason of the smallness of its funds. The Rev. Body resolve anew to abide by their resolution respecting this important subject, formed in the year 1785, Article VIII.

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ADDRESS TO THE AUTHORITIES.

The Rev. Body have seen fit, for weighty reasons, to present a respectful address to the President of these United States, by a committee from their number appointed for the purpose, who are commissioned to prepare and execute said address, and to affix to it the names of two or more of them. The committee are the Rev. Professor J. H. Livingston and the Rev. Messrs. William Linn, G. A. Kuypers, ministers at New York and Dr. Petrus Low, with Messrs. H. Rome, D. Lefferts, J. Rosevelt, R. Varick, Maj., and John Van Der Bilt.

CHURCH ORDER.

From what was brought to the table on this subject, this work seems to have had a favorable commencement, and is further intrusted to the Rev. Committee.

TITLE.

By reason of the happy extension of our Church far beyond its former limits, it is seen fit by the Rev. Synod that henceforth, in all their Ecclesiastical Acts, North America shall be substituted for New York and New Jersey; and that in all translations of our proceedings into the English language, which by reason of circumstances must frequently occur, in place of "De Hoog Eerw." (i. e., The Highly Reverend) "The Most Reverend" shall be employed.

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PROPER TITLE OF THE REFORMED DUTCH CHURCH OF POUGHKEEPSIE INCORPORATED, NOV. 17, 1789.

"We, the subscribers, being Elders and Deacons of the Reformed Protestant Church of Poughkeepsie, in Dutchess County, and being incorporated by virtue of an Act of the Legislature of the State of New York, entitled An Act making such alterations in the Act for incorporating Religious Societies as to render the same more convenient to the Reformed Protestant Dutch Congregations passed the 7th of March, 1788, and having assembled together at Poughkeepsie aforesaid on the 22nd day of October in the year of our Lord 1789, Pursuant to the direction of the said Act, do hereby certify unto all whom it may concern that "*The Reformed Dutch Church of Poughkeepsie*" shall be, and hereby is declared to be the Name, Style, and

1789

Title by which the Trustees of the church aforesaid and their successors forever shall be called, distinguished, and known.

In Witness whereof we have hereunto respectively set our hands and seals at Poughkeepsie aforesaid, the seventeenth day of November, in the year of our Lord 1789."

Sealed and delivered in the presence of

	William Bailey
	Charles Platt.
Henry Hegeman	[Seal]
Peter Tappen	[Seal]
Isaac Romine	[Seal]
John Frear	[Seal]
Myndert Van Kleeck	[Seal]
Henry Livingston, Jr.	[Seal]
Abm. Fort	[Seal]
Benjamin Westervelt	[Seal]

On the reverse of the document is an acknowledgement signed by Zepha. Platt, and a certificate of Record as follows, viz:

"Dutchess County ss. Recorded in Book No. 1 of Church Certificates, page 18 and 19, this 28th day of September, 1790."

Robert H. Livingston.

—History of the First Reformed Church of Poughkeepsie. pp. 32, 33.

The Presbytery of Albany Formed, 1790.

The Synod of New York and New Jersey erected a new presbytery in the northern part of this state, under the name of *The Presbytery of Albany;* to which they committed the care of all the congregations in this state in connection with them, which lie north of the Catskill mountains on the west side, and of the southern boundary of Columbia county on the east side of Hudson's river. It was appointed to meet for the first time on the ninth of November, in the city of Albany; and to be opened with a sermon by William Schenck, the senior pastor. In the absence of Mr. Schenck, Rev. John Warford of Salem preached from Luke xiv, 23. Rev. John Mc. Donald of Albany was appointed stated clerk.—Munsell's Annals of Albany, Vol. II. pp. 210, 211.

Church of Poughkeepsie Desires to Call Andrew Gray.

June 28, 1790.

"We, the Subscribers, residents within the limits of the Reformed Dutch Church of Poughkeepsie, and in the vicinity thereof, being desirous of having Mr. Andrew Gray, (now a Student in Divinity with the Rev. Dr. Meyers in New Jersey,) when qualifyed for the Ministry, for the Minister of the Said Church, to dispence the Sacraments, preach the Gospel, catechise the youth, and perform all other sacred ministerial functions as practiced heretofore in the Church aforesaid, and to use the English and Dutch languages in his publick exercises in such manner as to the Said Church, from time to time, may be deemed proper and convenient.

THEREFORE, If the Church aforesaid make a call upon the Said Andrew Gray upon the principles above mentioned, and he accepts thereof and becomes the Minister of the aforesaid Church, Do hereby promise to pay and deliver, or cause to be paid and delivered, to the aforesaid Church yearly, and every year, the sums of money and articles written and specified opposite to our respective names, so long as the said Andrew Gray continues the Minister of the Church aforesaid, and we remain within the limits of the same, or in the vicinity thereof. Dated June 28th, 1790.—History of the First Reformed Church of Poughkeepsie. p. 69.

ACTS OF THE CLASSIS OF AMSTERDAM.

NEW YORK AND NEW JERSEY.

1790, July 19th. Synodalia. Art. 45 ad 46. The Committee ad res Exteras give the following information about New York and New Jersey. (But nothing is given, although space is left for the insertion of something.) xvi. 26.

SYNOD OF NORTH HOLLAND AT AMSTERDAM, JULY 27–AUG. 5, 1790.

ARTICLE 46.—NEW YORK AND NEW JERSEY.

The Classis of Amsterdam reported that nothing had been received in regard to their affairs.

SYNOD OF THE REFORMED DUTCH CHURCHES IN NORTH AMERICA, OCT. 5–8, 1790. ABSTRACT IN MINTS. OF SYNOD OF NORTH HOLLAND, 1791, ARTICLE 43.

Extracts.

CORRESPONDENCE WITH THE CHURCH OF HOLLAND.

No letter from the Rev. Classis of Amsterdam nor Acts of the Rev. Synod of North Holland have been received. The Rev. Synod are greatly surprised at this long delay, not comprehending what can be the reason thereof, except that our letters and acts have not been received. The Synod, not being inclined to break off the correspondence, desire the Deputati to prepare a letter of inquiry to the Rev. Classis of Amsterdam, and lay it before this Synod for approval.

FORM OF CALLS.

The committee upon this subject brought to this table the form of a call, which being read and approved, was delivered by the Rev. Synod to the Committee on Church Order, to be placed by them among the Rules of our Church Government.

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FUNDS.

The Rev. Mr. Jacob R. Hardenbergh, being prevented by bodily infirmity from enlarging, briefly represented to the Rev. Synod the present state and condition of Queens College, as being, by reason of a lack of sufficient funds in such state of depression, that its friends would possibly be shortly necessitated to abandon it. Wherefore, he desired to be informed by this Rev. Synod, whether the Dutch Church convened in the Synod were minded and inclined to retain under their kind care, and yield their co-operation to said Seminary, founded principally for the benefit of their Church, and distinctly received under their care by previous Synods; and whether suitable means could not be devised to afford the aforesaid University the early succor so greatly needed.

Whereupon, the Rev. Synod unanimously and unhesitatingly resolved to retain the aforesaid University under their care and kind supervision, and hereby request each Consistory of the respective congregations in both States, as soon as possible, and as they may deem best, to endeavor to do something towards the maintenance and increase of the funds of the forenamed college, whether by yearly collection in connection with a suitable discourse in each congregation, as long as no different arrangement be made by the Rev. Synod, or by subscription, or in any other manner which may be most appropriate and peaceful; and to forward the moneys collected, at the earliest opportunity, and in the most secure manner, to the Rev. Quaestor of this Synod, or otherwise, and rather to the Quaestor of each Classis, or at the succeeding meeting of Classis, to the end that they may be simultaneously presented at the approaching Synod; and the Synod shall always dispose of them pro re nata; to which end aforesaid, Queens College shall continually, by her commissioners, lay open to the Church through this Rev. Synod the state of said school relative to its lack of funds; and that then, the Rev. Synod shall decide what sum of the moneys collected shall at that time be dispensed for the aforesaid end and use.

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REPRINTING OF THE WORD OF GOD.

The Rev. Prof. Livingston presented at the table of this Rev. Body a resolution, with an accompanying friendly letter from a certain committee of ministers of the associated churches of the State of Massachusetts, desiring us with them, by writ or otherwise, to request the Congress of the United States of this country, that, seeing the Holy Bible is beginning to be reprinted in America in the English language, it may please Congress, by the employment of the most suitable means, to provide that such printing of the word of God be executed with all fidelity and care, and under proper oversight. The Rev. Synod thereupon ordained to appoint a committee to ascertain whether the Rev. Brethren of the two Synods in correspondence with us have received a like letter, in order, provided the same have received and acceded to the request therein contained, to cooperate with them on the subject at all events, the Rev. Professor is requested in the most friendly and speedy manner to answer said letter. The ministers in New York are furthermore named as a committee on the subject.*

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CHURCH ORDER.

The report of the Rev. Committee upon this subject was presented:

1. That the distinct translations of the articles of Church Order of the Rev. Synod of Dordrecht in the years 1618 and 1619, and of the Plan of Union adopted 1772, both made in England by Drs. Dirck Romeyn and Ell. Westerlo, be referred to a committee, who shall carefully compare the same with the original Dutch, and alter and amend all such English words and phrases as either are not pure, or do not actually and appropriately express the true and literal meaning.

2. That the same committee likewise prepare some observations upon the articles of Church Order, to be incorporated among them, in which the proper sense and

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*Soon after the Revolution, the several Denominations began to issue books bearing on their own peculiar tenets, or of a more strictly religious character, and the duty of reprinting the Bible in English, in America, was necessarily considered. Matthew Carey, editor of a Magazine styled "*The American Museum*," announced therein on Jan. 26, 1789, that he intended to publish the Douai Bible therein, in serial numbers. This was actually begun on Dec. 12, 1789, but soon abandoned, and Challoner's Revision of 1763-4, of the Douai version was issued in two volumes, quarto, on Dec. 1, 1790, by Carey, Stewart and Co., of Philadelphia. The Douai Bible printed in that city in 1805, had long been considered the first edition until Mr. Shea brought these facts to light. See Shea's "Life of Archbishop Carroll," page 374.—O'Callaghan's "List of Editions of the Holy Scriptures, etc., printed in America," Albany, 1861, pp. xxiv-xxviii.—Shea: "A Bibliographical Account of Catholic Bibles." New York, 1859.—Finotti: "Bibliographica Catholica Americana," New York, 1782.—Sabin: "Dictionary of Books Relating to America," Vol. 2, under "Bibles."—Editions of the Bible, King James's Version, began to multiply from 1791.

meaning of them, if necessary, shall be briefly declared, or sufficient reasons be assigned why some articles are not inserted, or cannot be carried out in our American churches.

3. That the Rev. Ministers of the congregation of New York, as residing in close proximity to each other, and most conveniently situated readily to confer together, be appointed a committee on the subject by this Synod.

4. That in the coming spring, an extra Synod be convoked in order to revise said Plan of Union, and with common consent enlarge it, by inserting or adding some further rules, made in subsequent General Convenings or Synods, and thus, upon previous investigation, approving *Synodaliter* the foresaid translation and observations.

5. That if necessary, the following autumn, a General Ecclesiastical Meeting be solicited, calmly to weigh the whole subject, and determine *finaliter*, whether the same shall be issued in full or in part, and in what language, or whether both in Dutch and English, for the special benefit of our congregations.

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ADDRESS TO THE MAGISTRACY.

The committee reported that a respectful address had been presented by them in the name of the Rev. Synod to the President of the United States, which was received with much satisfaction, and honored with an affectionate and friendly reply by the President.

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ENGLISH PSALMODY.

The Rev. Synod perceive with much satisfaction that the English Psalms, together with the selection of Hymns formerly approved by Synodical decrees, have been happily committed to the press, and are printed and already in use in many congregations; and the present Synod cannot on this occasion omit publicly to render thanks in the name of the Church to the gentlemen composing the committee on this subject, and especially to the Rev. Prof. Livingston, who particularly has lent his hand and help. They observe, likewise, in addition, that the Dutch churches are not restricted to the versification by Petrus Dathenus, as recently a new translation and versification of the Psalms has been introduced into the Netherlands churches; and that, according to the intention of the Synod of Dordrecht, hymns which have been approved by a Synod should not be excluded from the churches.

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DEATH OF REV. EILARDUS WESTERLO, OF ALBANY, DEC. 26, 1790.

This divine was born in the province of Groeningen, Holland, in 1738, and received a thorough university education. It was still a custom with the American churches to send to Holland for ministers to supply their pulpits; and in answer to the requisition of the church of Albany for a pastor, Mr. Westerlo, who was then at the University of Groeningen, was induced to accept the call. He arrived here in 1760, and entered upon the pastoral charge in October of that year, having been previously installed in Holland. He proved to be a man of great powers of mind, extensive erudition, and became one of the most eminent ministers of the Dutch church in America. He possessed caution and prudence, and great dignity of manners, yet was affable and courteous to all. His pastoral duties were discharged with exemplary fidelity over a field unusually extensive. He took a conspicuous part in severing the church from its dependence upon the mother country, and its reorganization upon the present plan. During the war of the American revolution, he took strong grounds in the cause of the people, and at a most critical time, when Burgoyne was advancing on the city from the north, he animated and inspired the people by having church open every day for the purpose of prayer and address. He died on the 26th of December, 1790, at a time of life when age

had scarcely begun to impair his frame, and was buried in the family vault of Stephen Van Rensselaer, his funeral obsequies being attended by a large concourse from the city and neighborhood. Amid the arduous cares of his ministry, he found time to prepare a Hebrew and a Greek Lexicon, in Two Vols., folio, which remain in manuscript, in the possession of his son, Rensselaer Westerlo, Esq.—Munsell's Annals, Vol. i. pp. 118, 119.

From Albany Gazette, December 26, 1790.—Rev. Eilardus Westerlo, senior pastor of the Reformed Protestant Dutch Church, died aged fifty three, in the thirty first year of his ministry. He was greatly respected for his piety and learning, and his funeral was attended by a large concourse of the people of the city and neighboring towns, who followed his remains to the vault of the Van Rensselaer family, where he was interred.—Munsell's Annals of Albany, Vol. iii. p. 145.

SYNOD OF THE REFORMED DUTCH CHURCHES IN NORTH AMERICA, MAY 4–7, 1791.

Extracts.

PROFESSORSHIP.

The Rev. Body, taking this weighty subject into further earnest consideration, and being desirous that as soon as possible something decisive may be done for the promotion of the same, have seen fit to appoint a committee to devise a plan subservient to that end, and make a report, stante Synodo. The Rev. Messrs. Dirck Romeyn, Sol. Froligh, and Elias Van Bunschoten, with the Elders, Messrs. Christopher Hoagland, Peter Tappen, and Thomas Post, were appointed the committee.

These gentlemen of the committee presented the following report, viz: That the Rev. Synod should first, and above all, devise means to form a fund for the maintenance of the Professorship; to which end they take the freedom to propose the following, viz: That a subscription be taken through all our congregations, and that the moneys pledged be paid at the end of each half year, and to continue for three consecutive years; that the sums collected, immediately upon the reception of them, be employed to negotiate a capital, to be deposited in the Bank of the State of New York, or in the National Bank, and that the interest thereof shall be disposed of in the same manner, until the fund be found sufficient. This report being read, was approved, and made a Synodical resolution. The Rev. Synod further judge, that said subscription and the collections in the different congregations be made in such manner as the respective Consistories of those congregations shall deem most suitable; and that the moneys, immediately upon their reception, shall be transmitted to the highly respected Mr. Peter Wilson, of New York, who, as agent of this Rev. Body, shall, upon request from the Rev. President, faithfully employ them to negotiate a capital, which he shall deliver to the corporation of the congregation in New York, who shall further dispose of the same in accordance with the determination of the Synod, provided these honored gentlemen be, as the Rev. Body trust, willing to assume this burden.

FUNDS.

The Rev. Body, being convinced that something definite should in the speediest manner be done in reference to Queens College, appointed a committee to deliberate upon the subject and lay their advice before the Synod. The Rev. J. H. Livingston, Henricus Schoonmaker, Joannes Duryee, with the Elders, Messrs. Abram Schuyler and Christopher Hoagland, were the committee. These gentlemen brought in the following report, viz. That agreeably to the determination of the General Body convened at Kingston, in the year 1773, as well as various subsequent resolutions, especially that passed in the Synod held in October last, it appears that the Dutch churches in this country have adopted said institution, and regard the same as a seminary under their patronage; further, that the funds formerly collected for said institution have become so depreciated through the war

and other causes, that, unless they be increased, the institution will not be able to answer the intention of the churches. Notwithstanding these things, it seems to be at present in a somewhat prosperous state, being furnished with competent instructors, and containing a larger number of students than ever before. The committee therefore request the liberty to advise, that the Rev. Synod seek to assure the honorable gentlemen, the Trustees of Queens College, of the favorable disposition of the Dutch churches, by the encouraging of subscriptions by means of said gentlemen, the Trustees, in our respective congregations; and that this Synod stimulate and encourage the respective Consistories of the congregations where the subscriptions are made, to be herein assistants to the said gentlemen the Trustees, by their ready counsel and aid; which report, being considered and approved, was made a Synodical decree.

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CHURCH ORDER.

The gentlemen appointed a committee to specify the subjects to be included in the Constitution of the Reformed Dutch churches of America, to be issued in accordance with the intentions of Synod, report, that after mature deliberation, it appears to them that such publication should be entirely restricted to what constitutes the Doctrine, Liturgy, and Government of said churches, that it may not only not form an unnecessarily large volume, but also not perplex the English reader, by the introduction of any thing that does not essentially pertain to our ecclesiastical regulations; that therefore, all that relates to the Church in the Netherlands, and especially to the agency of the magistrate in ecclesiastical matters in that country, is not properly included in the regulations which are the basis of the government of our churches in America. The committee further remark, that the PROCEEDINGS of the National Synod, held at Dordrecht, are the basis of the government of all Reformed Dutch churches throughout the world, and that all charters which have been given to the Dutch churches in the States of New York and New Jersey are also founded thereon; that yet, since in these proceedings many things occur which have particular reference to the Netherlands, the Dutch churches in other portions of the world have been necessitated to adapt them to their particular circumstances, as was also done by our churches in America in the general meetings held in New York in the year 1771 and 1772, when a Plan of Church Government was formed and adopted, which was also approved by the Rev. Classis of Amsterdam, as appointed for that purpose, by the Supreme Synod of North Holland, and this plan has been enlarged and amended by subsequent Synodical Acts. The committee, therefore, judge it advisable that the Rev. Synod further direct and authorize their committee upon this subject to frame out of said proceedings a suitable plan which shall constitute the whole ecclesiastical discipline and government of the Dutch Reformed churches in America, as now situated, and which shall be the only rule by which said churches are directed to abide, and by which they shall be known and distinguished as Dutch churches. This, in our estimation, will answer the expectations of the public, satisfy the desires of the civil government, and serve for the direction of all the members of our Church; since it will likewise appear from this plan, that the proceedings of the National Synod of Dordrecht are the basis of the government of the Dutch churches in America, cordially received and carefully adapted to its particular circumstances in this country; and that thus, the different charters may be ratified, and the attachment of the members of said churches to the Reformed Dutch churches in the Netherlands may be fully confirmed.

The Rev. Synod, having deliberated upon this report, resolved, that the committee be requested to frame a draft of Church Government and Discipline, agreeably to the principles stated in the report, and lay an accurate copy, if practicable, before the Rev. Synod, at their next meeting. In order, however, also to secure the counsel and assistance of all their members in this weighty matter, it is likewise ordained, that the President of this Synod communicate to each of the respective Classes the request of this Synod, that each and every minister, with an elder, (besides those who are appointed by the Rev. Classes as delegates to Synod,) please to appear at the meeting in New York, on the first Wednesday in

the ensuing October, so that the Synod may be able to avail themselves of the presence and counsel of the whole body of ministers and elders in issuing their Ecclesiastical Constitution, as also in relation to the Professorship and other weighty matters.

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CLASSIS OF AMSTERDAM.

1791, July 18th. Synodalia. Art. 46 ad 45. The Committee ad res Exteras give information that they have received the Acts of (the Synod of) New York and New Jersey for the years 1789 and 1790; and they (the Americans) earnestly desire henceforth to receive *our* Acts—(those of the Synod of North Holland.) xvi. 115.

SYNOD OF NORTH HOLLAND, HELD AT HOORN, JULY 26–AUG. 5, 1791.

ARTICLE 43.—NEW YORK AND NEW JERSEY.

The Classis of Amsterdam brought upon the table—

I. A letter from there, signed Dirick Romeyn and Solomon Froeligh, Deputies of the Synod, dated Oct. 8, 1890. In this there were

1. A copy is sent us of a letter, sent two years ago which, it was feared did not reach us at all, or came too late to hand.

2. Excuse is asked for their not forwarding the Acts of their former meeting. Joy is expressed over a continuance of the correspondence, and an urgent request is made that the same be maintained also with a yearly transmission of the North Holland Acts. The letter concludes with congratulations.

II. The letter mentioned here is dated New York, Oct. 5, 1787, and is as such already touched upon in the Acts of our Synod of 1788, although at that time it could not be brought up for action. After a thankful acknowledgement of the receipt of the Acts and an agreeable report concerning the many young Nazarites who are hopefully consecrating themselves to the sacred ministry there, an elaborate statement is made concerning the correspondence of their Dutch Synod with the different Synods of the Presbyterian and Scotch brethren, and concerning the incorporation of their churches.

1. In regard to the first they say: From the Minutes of our meetings recently held, from 1785 to 1787, when they shall have come to hand, your Revs. will be pleased to understand that, neither we, nor our churches, have united ourselves in one church body with either of the aforesaid churches or Synods of those brethren; but have rather kept ourselves distinct and by ourselves. Our aim was merely to establish a fraternal correspondence, to the end that, as neighboring brethren, we might dwell together in unity, watch over one another in love, take counsel together, yea, assist one another in preserving the purified Gospel Doctrine and in the more successfully carrying out the rules of Church Discipline in our different, but closely adjoining churches. How far we have therein advanced, the Acts of this our meeting will abundantly show; however, this matter has not yet been brought to a conclusion. Our heartfelt desire is that our fraternal dealings with one another in peace, love and confidence may long be maintained and in every way blest to the end above mentioned.

2. In regard to the incorporation of our churches in general: your Revs. will please to notice that our respective authorities in both States, under our New Government, have passed a special Act or Law, whereby each (individual) church of all the different denominations in these States—for not any particular church is established here—is given liberty, according to a certain definite method, to incorporate itself, by the election and appointment of Trustees as guardians of the properties and incomes of the churches. These Trustees, every few years will be voted for by each person belonging to the congregation—even by those who are not communicants; and will probably, for the most part, be different men from the standing Consistories. Until the present, however, these consistories have always and everywhere in our churches, (besides their ecclesiastical duties), been at the same time guardians or managers of the church properties; and, in some of our largest churches, especially where the services are in English as well as in Dutch—that being (now) considered all the same, among us—they have been confirmed in these their rights, by Charters granted under the former government of the country;

and these Charters are, in relation to the thus incorporated congregations, still indeed in full force under the present excellent government.

But our Synod desired that all our churches should be placed on the same footing, in the matter of ownership and management of church properties. For that reason, as also to prevent differences between Consistories and Trustees as well as between the electors of the last named, we have petitioned the Government, by way of an Appendix to the aforesaid Act, or by a new Act, to grant our Dutch Churches the liberty and right to incorporate themselves, but in such a way that the standing Consistories and their successors be and remain the Trustees or guardians of the church properties by virtue of their election and appointment as Consistories. And we are not without a well-founded hope that this just request of our united churches will be granted by our Christian Government and confirmed by the law of the land.

Further this letter closes with the request that letters be hereafter addressed to the Assembly under the name of the Rev. Synod of the Reformed Dutch Churches in the States of New York and New Jersey. It closes with congratulations, and is signed by

Hermanus Meyer and Eilardus Westerlo.

III. This consists of an abstract of the Acts of the American Synod for October, 1789 and October, 1790, covering three very large pages.

Sale of Lots by the Dutch Church of Albany, 1791.

In 1791 the consistory directed "the ground commonly distinguished as the church pasture," to be laid out into lots. They lay on the west side of Court street, leading from the ferry to the town." At this time a gate swung across the way a little above Lydius street, and a common road from thence to the ferry lay along the bank of the river through the pasture. Although the names of some of the streets in that region have been changed within a few years, several of them still bear the names of the ministers. The area which they intersect was once the property of the church, and when sold produced less than a hundred dollars a lot. These have since been filled in to a considerable extent and rendered valuable. There were comparatively but a few lots built upon south of Lydius street, between Pearl and Broadway, so late as twenty years ago, though now teeming with a dense population.—Munsell's Annals, Vol i. p. 121.

The consistory of the Dutch Church laid out into lots a part of the tract commonly termed the *church pasture*. These lots lay on the west side of Court street now Broadway, below Lydius, described as being on the road "leading from the

1791

ferry to the town. They were sold at auction. It is believed that the difficulty between the Rev. Mr. Bassett and his church grew out of or was aggravated by some transactions in these lots.

September, 1791.—The Rev. Mr. Bassett published a collection of Psalms, Hymns and Spiritual Songs, for the use of the Reformed Protestant Dutch Church in North America.—Munsell's Annals of Albany, Vol. iii. p. 149.

GENERAL CONVENTION OF REFORMED DUTCH CHURCHES IN NORTH AMERICA, OCTOBER 4–8, 1791.

Extracts.

CORRESPONDENCE OF THE CHURCH OF HOLLAND.

The Deputatus reports, that agreeably to the resolution of the last Ordinary Meeting, a letter was sent to the Rev. Classis of Amsterdam, to which no answer has yet been received. The Rev. Body therefore continue to entertain expectations of a favorable reply.

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INVITED AND PRESENT MINISTERS AND ELDERS.

The Rev. Brethren, ministers and elders, who were invited, to the end that the Rev. Body might enjoy their counsel and assistance in regard to Church Order, etc., arrived, and according to credentials, there were found to be present:

From the Rev. Classis of New York.—The Rev. Mr. Joannes H. Livingston, S. S. Theol. Doct. et Prof.; the Rev. Mr. Linn, S. S. Theol. Doct.; Dr. Peter Stryker, with his Elder, Henry Gerretse; Dr. Petrus Low, and Dr. M. Schoonmaker.

From the Rev. Classis of New Brunswick.—Dr. Benjamin Du Bois, with his Elder, Tobias Polhemus; Dr. Joannes Duryee, with his Elder, Joannes Van Voorheesen; Dr. Joannes M. Van Harlingen, with his Elder, Christopher Hoogland.

From the Rev. Classis of Hackensack.—Dr. Warmoldus Kuypers, with his Elder, Isaac Van Der Beek; Dr. Nicolas Lansing, with his Elder, Isaac Blanch.

From the Rev. Classis of Kingston.—Dr. Petrus De Witt, with his Elder, David Van Ness; Dr. Moses Froligh, and Dr. Abram Van Horn, with his Elder, John De Puy.

From the Rev. Classis of Albany.—Dr. Dirck Romeyn, S. S. Theol. Doct., with his Elder, Abr. Oothoud; Dr. John Basset, with his Elder, David Groesbeck; Dr. Samuel Smith, with his Elder, James Brisbin; Dr. D. Christr. And. Pick, with his Elder, Frederick Getman; Dr. John Demarest, with his Elder, Seth Veder.

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FUNDS.

A request was presented at the table of this Rev. Body from the respected Trustees of Queens College, in substance as follows, viz.

1. That the Rev. Body be pleased to devise means, and in connection with the respected Trustees, labor to increase the funds of that Seminary.

2. That thereupon, this Rev. Synod will recommend to the honorable gentlemen, the Trustees, a competent person whom they may call upon a sufficient salary, both as professor in Sacred Theology and as President of the institution, in agreement with the resolution of this Supreme Body, passed in the year 1773. The Rev. Body having noticed what each of the Rev. Classes have in *Actis* on this subject, perceive that those of New Brunswick and Hackensack are in perfect agreement respecting the union of the Theological Professorship and the Presidency. The Rev. Body having received the counsel of the Rev. Brethren, and maturely considered the subject, ordain at present as follows:

1. That the same adhere to their resolution, passed in their late Extra Session, with this addition, that each minister and Consistory shall encourage and promote the collections or subscriptions, both in their own and in the vacant congregations. The Rev. Synod further appoint as a committee on this subject, Drs. Gerardus A. Kuypers and Benjamin Du Bois, each with an elder, to confer with a committee from the Trustees, and to decide upon the manner in which said resolution can best be carried into effect.

2. Respecting the second, the Rev. Body determine to postpone an answer, until they shall be informed by the respected Trustees, in relation to said collections, when this Rev. Body, upon the discovery of sufficient funds, shall proceed to fulfill as far as possible the wishes of the honorable gentlemen, the Trustees, though with the expectation and on the condition that said Trustees shall solemnly bind themselves by resolution or otherwise, to nominate or call no Professor Theologiae in Queens College, except on foregoing consultation with an approval of the General Synod of our Church. The Rev. Body further ordain to defer the execution of the sixth articles of the last Extra Synod, touching the providing of a fund for the support of the Professorship, to the next Extra Meeting.

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CHURCH ORDER.

Professor Livingston, as one of the committee on the subject, report to this Rev. Body that he had adapted, as was deemed necessary, the English translation of the rules for the regulation of Dutch churches ordained in the Synod of Dort, to local and other circumstances, and now presented it for approval at the table of the Rev. Body; whereupon the Rev. Body proceeded to revise the same, article by article, which being done, it seemed fit to them to appoint a committee to revise them anew, and present them at the Extra Meeting of Synod in the next spring. The Rev. Professor Livingston, and Drs. Linn and Kuypers, each with one of their Elders were appointed the committee.

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THE STATE GIVES LARGE DONATIONS TO COLUMBIA COLLEGE.

An ACT to encourage Literature, by Donations to Columbia College, and to the several Academies in the State.

Passed April 11th, 1792. (Sess. 15. ch. 69. sec. 1, 3. Greenleaf's Edit. vol. ii p. 479.)

SYNOD OF THE REFORMED DUTCH CHURCHES IN NORTH AMERICA, MAY 9–12, 1792.

Extracts.

CHURCH ORDER.

Professor Livingston reports, in the name of the committee, that upon mature consideration of this subject, it appears to them that, besides a translation of the articles Syn. Dord., it will be necessary to add some articles in explanation of the way and manner in which said Church Order of Dord. is put into practice, agreeably to the Articles of Union ordained 1771, to the end that thus from one or the other the people in general may be able to form a correct conception of our mode of Church Government. He further informed the Rev. Body, that not only was the translation of said articles Syn. Nationis completed, but in part, also, the draft of the explanatory articles; and *Deo volente*, they would be ready to be presented for approval at the next Synod in October. *Resolved*, That the Rev. Body in the highest

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manner approve of such mode of exhibiting their form of Church Government, and will expect that all the papers pertaining thereto will be carefully presented at the Synod which is to be held at New York the coming October.

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DAY OF FASTING AND PRAYER.

Dr. Nicolas Lansing, in the name of the Rev. Classis of Hackensack, presented a request for the appointment of a day of fasting and prayer, on account of the prostrate state of the Church of God, and the dearth and deadness of Jehovah's people. Since, however, the Supreme Magistracy of the United States appears to contemplate appointing a day of general fasting and prayer throughout these States, this subject is postponed until the next Synod.

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CLASSIS OF AMSTERDAM.

1792, July 23rd. Synodalia. Art. 43 ad 45. The Committee ad res Exteras gave information about New York and New Jersey. xvi. 156.

ACTS OF THE SYNOD OF NORTH HOLLAND, JULY–AUG. 1792.

ARTICLE 43.—NEW YORK AND NEW JERSEY.

Their Hon. Mightinesses, the Corresponding Delegates, the Deputies and the Classes are longing for information and hoping to hear good things from those churches. But the Classis of Amsterdam cannot satisfy that longing as no letters have been received from them.

GENERAL CONVENTION OF REFORMED DUTCH CHURCHES IN NORTH AMERICA, OCTOBER 2–6, 1792.

ADOPTION OF A CHURCH CONSTITUTION.

Extracts.

INVITED AND PRESENT MINISTERS AND ELDERS.

The Rev. Brethren, Ministers and Elders, who were invited, to the end that the Rev. Body might enjoy their counsel and assistance, respecting the weighty subject of Church Order, etc., arrived, and according to credentials, were found to be:

From the Rev. Classis of New York.—The Rev. Professor Joannes H. Livingston, with his Elder, Peter Wilson; Dr. Petrus Low, with his Elder, Nic Schenck; Dr. Martinus Schoonmaker, with his Elder, Jacob Sharp; Dr. J. Jackson, with his Elder, John Meyer.

From the Rev. Classis of New Brunswick.—Dr. Elias Van Bunschoten and Dr. Benjamin Du Bois, with his Elder, Jacobus Hubbert; and Dr. Peter Studiford, with his elder, Edward Bunn.

From the Rev. Classis of Hackensack.—Dr. Warmoldus Kuypers, and Dr. Henricus Schoonmaker, with his Elder, Henry Kipp.

From the Rev. Classis of Kingston.—Dr. Stephanus Goetschius, with his Elder, Christopher Ostrander; Dr. Andrew Gray, with his Elder, Joannes Van Kleek; Dr. Moses Froligh, with his Elder, David Smith; Dr. Abraham Van Horn, with his Elder, Henry Mowers.

From the Rev. Classis of Albany.—Dr. D. Romeyn, S. S. Theol. Doct., with his Elder, Abraham Suitz; Dr. Joannes Demarest, with his Elder, Abraham Fonda.

Church Order.

Professor Livingston reported, that he had completed the work intrusted to him at the last extra Synod on Church Order, and brought to the table a draft of Explanatory Articles for Synodical approval; whereupon, Synod were pleased to appoint a committee carefully to examine said draft, and report thereon, *stante Synodo*. Professor Livingston, Drs. William Linn, D. Romeyn, Solomon Froligh, Jno. Basset, Peter Studiford, and Samuel Smith, with Abraham Duryee, Philip Schuyler, Cornelius Van Veghten, Edward Bunn, and John Woertman, Elders, were appointed as this committee.

The Rev. Committee brought in the following report, which was made a Synodical decree:

The Rev. Body, taking up this Lemma, find that it originated in the year 1788, (Art. XXVII.) since which time it has been continued and has been made a subject of action from time to time, until the present session, when we have the happiness of seeing all the branches pertaining to this weighty subject completed and brought to the table.

The Rev. Body having inspected the same, and read it article by article, and approved both the translation of the ecclesiastical regulations of the Synod of Dort., in the years 1618 and 1619, and the Explanatory Articles relative to the same, showing how they are applied to the Reformed Church in this country, agreeably to the Articles of Union, of the years 1771 and 1772, all the Rev. Brethren formally and solemnly recognized said Articles as a just exposition of the nature and mode of the government and discipline received and established in said churches; and the same are to that end in the most earnest manner commended to all the members of their widely extended congregations, as the Ecclesiastical Rule of the Dutch Reformed Church in North America; and Professor Livingston and Dr. William Linn and the Elder, Mr. Peter Wilson, are appointed a committee to issue said work, who shall exercise care over its phraseology, without assuming to attempt the least change in its sense and meaning.

English Psalmody.

The Rev. Body direct that Professor Livingston be thanked for his services in compiling and editing, as well as procuring a copyright of the English versification of the Psalms; and said Professor is hereby appointed, in the name of this Rev. Body, to do whatever further pertains to this subject.

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Ecclesiastical Books and Papers.

On proposal, it is recommended to the Rev. Classes to make careful inquiry after, and bring to the table of this Rev. Body, at their next assembling, all books and papers of the old, as well as the subsequent Coetus and Conferentie Bodies, which are found within their jurisdiction; as also an accurate and definite account of the time of the formation of the congregations, and of the persons by whom it was effected, with an accompanying historic narrative of the most noteworthy events which have occurred from time to time, to the end that the same may be preserved among the papers of the Rev. Synod, as the historical documents of our Church.

PROFESSORSHIP.

The Rev. Body ordain, that a committee be appointed to devise a plan for the promotion of the object comprehended under this Lemma, and to report thereon during the session of this Synod. The Rev. Drs. William Linn and Dirck Romeyn, with Peter Wilson, Elder, were appointed.

The respected committee brought in the following report, viz.:

The committee taking into consideration this weighty subject, with the various plans, in relation to the establishment of the Professorship, at various times presented to the Synod, find them associated with such vast difficulties, that they are unable at present to fix upon anything which might be practicable or effectual for its accomplishment. The committee are therefore of opinion, that the Rev. Synod should continue to keep this subject alive, and under notice, in expectation that it will please the Lord and King of his Church to open a door to free their Professor from such hindrances in the execution of his Professorship, as he has heretofore been subject to, and put it in his power wholly to devote himself to its particular duties.

This report, being read and approved, was made a Synodical ordinance; and since some of the students of divinity find it exceedingly difficult, on account of deficiency of means, to pursue their studies in the commercial emporium of New York, under the care of the Professor, the Rev. Synod judge that one or more of the brethren in the country should be nominated and appointed to carry forward such students for the holy ministry, in hope that it will please the great Lord and King of his Church speedily to open a way for the placing of the Professorship on a desirable basis; and for this purpose, Drs. Solomon Froligh, V. D. M. at Hackensack and Schraalenbergh, and Dirck Romeyn, S. S. Theol. Doct. and Minister at Schenectady, are nominated and appointed.

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EPISCOPAL CHURCH IN ALBANY, 1792.

The old English Church which stood in the centre of State street, opposite Barrack, now Chapel street, was erected in 1715. It was alluded to by Kalm, in 1749, as being built of stone, without a steeple, and standing directly under the Fort. The tower on the west end, was a distinct structure, erected after 1750. The bell was cast in England, and is still used in St. Peter's Church, bearing this inscription: St. Peter's Church, in Albany, 1751; J. Ogilvie, minister; J. Stevenson, E. Collins, wardens. Rev. Thos. Ellison was the last pastor who officiated in the old church.—Munsell's Annals i. 285.

ACTS OF THE CLASSIS OF AMSTERDAM.

NEW YORK AND NEW JERSEY.

1793, July 22nd. Synodalia. Art. 43 ad 43. The Classis is able at present to impart no particular information concerning New York and New Jersey. xvi. 185.

SYNOD OF NORTH HOLLAND, JULY–AUG. 1793.

ARTICLE 43.—NEW YORK AND NEW JERSEY.

Their High Mightinesses, the Corresponding Delegates and the Deputies, are longing for information, and hoping to hear good things from those churches. But the Classis of Amsterdam cannot satisfy that longing as no letters have been received.

THE PARTICULAR SYNOD OF REFORMED DUTCH CHURCHES IN NORTH AMERICA, OCT. 1–4, 1793.

Extracts.

CHURCH-ORDER OR CONSTITUTION.

The issuing of the CONSTITUTION of the Reformed Dutch churches in America having been regarded as a matter of great importance, and measures having been taken by many successive Synods to carry the same into execution; and the proposal of Professor Livingston, made in the Extra Synod of May, 1792, to embrace, in certain Explanatory Articles, a general account of the government and discipline of the Dutch churches, as well as the particular manner in which the regulations adopted in the last National Synod, held in Dordrecht, are to be followed and applied to local circumstances in America, having been likewise received, and said Explanatory Articles placed upon the table of the General Synod, held in New York, in October, 1792; the translation also of the ECCLESIASTICAL RULES of said Synod of Dordrecht having been unanimously approved, and orders given that the whole should be committed to the press: Professor Livingston, in the name of the committee, reported to this Body, that the same had been happily completed, and exhibited the BOOK containing the Liturgy and Government of the Church, embraced in the Ecclesiastical Rules, and Explanatory Articles of the Reformed Dutch Churches in America. Agreeably to the foregoing resolutions of the Synod, Synod received the same with full approbation, and with thanksgivings to the Lord Jesus Christ, on whose shoulders is the government of the Church, and who has hitherto preserved and blessed the Reformed Church, and enabled its members to present their CONSTITUTION in a manner which they regard acceptable to Him; and not without expectation that the same will be contemplated with satisfaction by other persuasions, being convinced that it will subserve the promotion of piety and good order in the respective congregations. The Rev. Synod, therefore, with all earnestness, recommend this publication to all their congregations, and cannot, at the same time, refrain from testifying their thankfulness to the members of the committee appointed to carry forward this work.

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CORRESPONDENCE WITH THE CHURCH OF HOLLAND.

The Deputati report, that since the last session no letter has come to hand from the Rev. Classis of Amsterdam. *Ordered*, that Dr. Solomon Froligh and Gerardus A. Kuypers, Deputati Synodi, address themselves to the Rev. Synod of North Holland, through a letter to the Rev. Classis of Amsterdam, representing to them the general condition of the Reformed Dutch Church in this country, as likewise that the Synod had once and again transmitted their minutes and had received no reply, with the request that the previous correspondence with the Church of Holland may be continued, and that they will be furnished with a copy of the minutes of this Body as soon as it be considered safe.

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FUNDS.

Mr. John Basset, who had put forth his utmost exertions to procure funds for Queens College, agreeably to the resolution of the Synod of October, 1791, at present having a sum of money in hand, solicited the advice of Synod as to the disposal to be made of said money. It appeared to the Synod, from authentic reports, that the Trustees of Queens College recently, without seeking the approval of Synod, or communicating to them, as was proper, their intentions, had made proposals to the Trustees of Princeton College to form a union with them, which, if carried into effect, would not only destroy the expectations of the Synod founded upon the repeated

promise and representations of the Trustees of said seminary, but, besides, serve for the complete annihilation of the same. In consequence of this report, upon calm consideration, the Rev. Body determined:

1. That such gentlemen as have exerted themselves to collect funds, agreeably to the Synodical resolution of October 1791, and have already handed over the same to the Trustees of Queens College, have undoubtedly acted according to what seemed to them the sense and meaning of said resolution, and thus seem not to be to blame; but that such as still have in hand any of the collected moneys are directed not to deliver them to the Trustees of Queens College, but to deposit them in some of the public banks for safe keeping, until Synod shall have fully understood whether the Trustees of Queens College have not, by such proposals, so far departed from their former position and relation, that it is impossible for the Synod, consistently with right and agreeably to the solemn promises made in their name to subscribers and contributors, to bestow upon said college any further sums collected under the patronage of the Dutch Church.

It was directed that Mr. Basset, with all others in like condition, be furnished with a copy of this resolution.

2. That the resolution which was passed October 18, 1791, to secure subscriptions for the benefit of Queens College, and on account of which plan for the establishment of a fund for the Professorship was formed, shall be regarded as wholly suspended, and not again to be *in force* until the Synod shall have taken new measures in relation to this subject.

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PROFESSORSHIP.

All the Rev. Classes have this subject *in Actis.*

The Rev. Classis of Hackensack laid the following extract from their minutes before the Synod:

"The Rev. Classis profoundly lament that the salutary object under this Lemma seems thus far to have been frustrated; whereto, in their estimation, it has not a little contributed, that the Rev. Synod have frequently taken measures for the support of Queens College, under which the Professorship has always been contemplated as merely a subordinate object, and especially that the recently collected moneys were not directed to be delivered to the Quaestor of Synod, to be first and principally applied to the advancement of the Professorship, as being of much greater importance to our Church than said institution. The Rev. Classis are of opinion that, by reason of the manifold inconveniences which attend the study of Sacred Theology, both under the Professor and elsewhere, the Rev. Synod should, in the speediest manner, put forth its utmost endeavors to establish a Professoral School, and release the Professor from parochial service, to the end that he may devote himself wholly to the duties of his office."

The Rev. Synod, taking this subject into careful consideration, unite with the Rev. Classis of Hackensack in lamenting that a subject which has always been regarded of the utmost importance to the well-being of the Church, and which, from the beginning of our ecclesiastical existence in America, has been regarded as worthy of attention, has, by various adverse circumstances, from time to time been frustrated. The Synod, deeply impressed with the necessity of bringing this object to a completion, and fully convinced that the respective congregations, and besides all, the members of the Reformed Church, will heartily unite upon a subject which sustains so intimate a relation to the CONSTITUTION and well-being of our Church, have *Resolved,* that the resolution of the session of May, 1791, which was suspended, too afford the better opportunity to make collections for Queens College, be revived and be regarded as in full force. To the end that this matter may be better made known in all the churches which will be applied to for aid by the respective ministers and Consistories, the Synod direct the substance of said resolution to be proposed in this article, which reads as follows, viz.:

"The Rev. Synod, taking this important subject into further serious consideration, and being desirous that, as soon as possible, something decisive may be done for the promotion of the same, have seen fit to appoint a committee to devise a plan sub-

servient thereto, and to report thereof *stante Synodo*. In consequence of this appointment, the following report was presented, viz.:

"That the Supreme Synod should first, and above all, seek means to constitute a fund for the maintenance of the Professorship, and to that end, take subscriptions in all the congregations, and continue them, if it be deemed necessary, for three years in succession; and that the collected moneys be immediately employed to originate a secure capital with suitable interest."

This report having been read, was made a Synodical resolution; in addition to which, the Rev. Synod further judge, that said subscriptions, and the collecting of moneys in the different congregations, should be made in such manner as the respective Consistories of the congregations judge best; and that the moneys, immediately upon their reception, shall be transmitted by the respective Consistories to the Hon. Peter Wilson, of Long Island, who, in the character of agent of this Rev. Body, shall faithfully employ the same for the formation of a capital, which he shall deliver to the corporation of the Dutch Reformed Church of New York, who shall preserve what is thus intrusted to them for the benefit of all the Dutch churches, and dispose thereof only in accordance with the directions of the General Synod.

It was directed that a copy of this article be immediately transmitted to the Rev. Consistories of each congregation.

Legislature of New York Refuses to Allow a Lottery for Church of Greenbush.

From Albany Gazette, February 10, 1794.

The committee of the house of assembly to whom was referred the petition of the Reformed Dutch Church in Greenbush for a lottery to raise money to complete their church, reported against granting the petition.—Munsell's Annals of Albany, Vol. iii. p. 162.

German Reformed Church, Albany.

Act for sale of Building, March 27, 1794.

"Whereas it hath been represented that Paul Hochstrasser, John Abbot and John Tillman, having expended large sums of money in erecting a building for the Reformed German congregation in the city of Albany, with sundry appurtenances, which sums were never reimbursed by the said congregation through the means of their inability.

And whereas also it has been further represented, that the said congregation is dispersed, and the building become useless. Be it enacted by the people of the State of New York, represented in Senate and Assembly, That Abraham Hun, Teunis T. Van Vechten and John C. Cuyler be, and are hereby appointed trustees, for the purpose of selling the aforesaid building, with the appurtenances, exclusive of the right of soil; and out of the moneys therefrom arising, to settle with all such persons who may have any demands against the same; and should the moneys therefrom arising not be competent to satisfy the said claims, they shall be and are hereby authorized to pay each claimant a just proportion of the moneys arising from the said premises, according to his, her, or their respective demands." (See under Feb. 1772.)—Munsell's Annals, i. 128.

Classis of Amsterdam.

1794, July 21st. Synodalia. Art. 43 ad 43. The Committee has received no information from New York and New Jersey. xvi. 214.

SYNOD OF NORTH HOLLAND, JULY–AUG. 1794.

ARTICLE 43.—NEW YORK AND NEW JERSEY.

The entire Assembly desires information, but Amsterdam had received no letters.

PARTICULAR SYNOD OF REFORMED DUTCH CHURCHES IN NORTH AMERICA, OCTOBER 1794.

Extracts.

CHURCH ORDER.

The object of this article having been attained, it is no longer continued. The delegates of the Rev. Classis of Hackensack stated that some dissatisfaction had arisen among the members of said Classis, by the issuing of the explanatory articles of our Constitution in the English language only, at the same time praying that the same might also be translated and published in the Dutch. The Synod are of opinion that this matter pertains altogether to the General Synod.

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CORRESPONDENCE OF THE CHURCH OF HOLLAND.

The *Deputati Synodi* reported that they had prepared a letter to send to Holland, but that no opportunity had yet occurred to forward the same.

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FUNDS.

Since it appears, from the minutes of the last held General Synod, that, on account of satisfactory information received from the Trustees of Queens College that no union has been formed with the College of Princeton, (the expectation of which event led the Particular Synod to forbid the delivering of certain collections,) that Rev. Body have consequently annulled the prohibition. This Synod unite in said act, and recommend to all who have in possession any of the moneys to hand them over to the Trustees of Queens College.

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GERMAN REFORMED CHURCH, NEW YORK.

Call of the Rev. George Philipp Miledoler, May 6, 1795.

After the receipt of the resignation of our former pastor, Johann D. Gross, it was resolved to proceed to elect a man as successor, in whom the congregation could put confidence, when according to the vote of the Consistory, and the choice of the members of the congregation of the Evangelical Reformed Church in New York, you the Rev. Geo. P. Miledoler, was declared duly elected, as a man gifted, and from whom they might expect all that became a minister of the Gospel in the Reformed Dutch Church; and in particular, that you would promote the peace and good will of the congregation.

We therefore, hereby call you to be our Shepherd and Pastor, in behalf and name of said Evangelical Reformed Church in New York, on the conditions common to the office of a minister, such as a blameless walk and conversation, so that you may be an example, in God's hand, of winning many souls, and strengthening the bonds of peace in our midst; also, that you will be expected to fulfil the following duties:

1st. To preach two sermons every Sunday, one in the morning and one in the afternoon, every third sermon to be in the English language, but so arranged that this sermon take place in the afternoon. Every morning there shall be a German sermon, and the minister shall, after having read a verse or two of the Hymn, read the Gospel for the day in front of the altar.

2nd. To administer the Lord's Supper four times a year, viz. Easter, Whitsunday, Christmas, Michealmas Sunday, with a preparatory lecture.

The preparatory lecture and Communion and Thanksgiving sermon must be in the German language, even if they should fall upon the time for the usual English sermon.

3rd. To instruct the youth in the Heidelberg Catechism, and when old enough, such other instruction necessary to their being admitted to the communion.

4th. To administer the discipline according to the wise provisions of the Reformed Church, and the unerring word of God.

5th. To baptize the children, being remunerated therefore by never less than four shillings.

6th. Marriage and funeral orations when desired, shall be paid for according to the time, etc., but never less than one dollar.

7th. The sick and afflicted shall be visited by the minister alone, and especially at proper seasons by him, with members of the Consistory.

8th. The minister shall when necessary, call together the Consistory, and assist them and help to carry out whatever may be resolved upon by them; also, look after the poor, widows and orphans belonging to the congregation and their relatives when requested to do so, and all other duties connected with the feast days kept by the Reformed Church.

9th. Should the minister wish to accept a call to another church, or for other reasons to give up his office, he shall give notice of the same to the Consistory three months beforehand, so that they may have time to elect another in his place.

10th. Should the congregation (which it is hoped will not be the case) have cause to dissolve the connection, the minister no longer laboring to the edification of the people, they shall also give him three months notice of the same.

11th. The minister shall as customary, have four free Sundays.

And as it is but just and christian-like, that those who labor in a christian congregation should be respected, we promise to love and reverence you, and to aid and assist you, so that your labors may be blessed among us, and in all that appertains to our office to act for the peace and prosperity of the Church. We further promise you the yearly salary of Two hundred pounds, New York currency, payable quarterly, which shall be paid so long as you may fulfil the above conditions and remain with us. For this purpose, we will take care that you are furnished with a lawful certificate from the Board of Trustees of the German Reformed Church, sealed with their seal.

We must acknowledge that this salary is small, but the present state of the Church makes it impossible to raise the amount—but should the congregation increase under your ministry, and peace prevail, which God grant, we doubt not but that the

Reformed Church in New York would with much pleasure give you further proof of their respect and love.

We beseech you to take this call into consideration, in hopes that the Ruler of hearts may make all work for his glory and salvation of the immortal souls of his children. Done at a meeting of the Consistory, for this purpose assembled, on the 6th May, 1795, and signed with our hands.

John H. Liegern, Heinrich Billing, Johann N. Grentzebach, Martin Berchard, Deacons.

John C. Jenney, John Millar, Wilhelm Leonhardt, Martin Engelhardt, Elders.

JOHN MILLER, President of the Board of Trustees.

True copie,

ADOLPH MILLES, Clerk of the Board of Trustees.

CLASSIS OF AMSTERDAM.

1795, July 20th. Synodalia. Art. 43 ad 43. No information has come in from New York and New Jersey. xvi. 254.

SYNOD OF NORTH HOLLAND, JULY–AUG. 1795.

ARTICLE 43.—NEW YORK AND NEW JERSEY.

The Classes desired information, but Amsterdam had received no reports. The Classis of Alkmaar was of opinion that this Article ought henceforth to be left out of the Acts, that is, if in future no reports should come in from there.

PARTICULAR SYNOD OF REFORMED DUTCH CHURCHES IN NORTH AMERICA, MAY 3–6, 1796.

Extracts.

CORRESPONDENCE WITH THE CHURCH OF HOLLAND.

The Deputati Synodi laid upon the table of this Synod a letter which they were requested to write to the Classis of Amsterdam. This letter being read, was approved, and ordered to be forwarded as soon as possible.

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PROFESSORATE.

The Professor informed the Synod that he had obtained a partial dismission from the congregation with which he was connected; that in compliance with the request of General Synod, he had removed to Long Island, and was in hopes that he should now be enabled to devote more of his time to students of Theology.

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ACTS OF THE CLASSIS OF AMSTERDAM.

New York and New Jersey.

1796, July 18th. Synodalia. Art. 43 ad 43. No information has been received by the Classis from New York and New Jersey. xvi. 286.

SYNOD OF NORTH HOLLAND, JULY–AUG. 1796.

ARTICLE 43.—NEW YORK AND NEW JERSEY.

The Corresponding Delegates had nothing about this matter in their Acts. The Deputies judged that hereafter this Article might be dropped from the Acts. And, as Amsterdam had received no reports, the Synod resolved that, if in future no reports come in from there, this Article can hereafter be dropped from the Acts, while provisionally it is left standing.

PARTICULAR SYNOD OF REFORMED DUTCH CHURCHES IN AMERICA
OCT. 5–8, 1796.

Extracts.

CORRESPONDENCE WITH THE CHURCH OF HOLLAND.

The Deputati informed Synod that they had forwarded the letter to the Classis of Amsterdam, which was aproved by the last Synod, but had, as yet, received no answer.

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PROFESSORATE.

The following letter from the Professor was laid before the Synod, and read:
To the Rev. Synod of the Reformed Dutch Church in America:

That the Church is greatly interested in obtaining a succession of ministers, well established in the doctrines of the Gospel, and capable of defending them, is so obvious, that every denomination of Christians esteem it their duty to make the most strenuous efforts for securing that desirable object. Of this, the Reformed Dutch Churches in Europe have always been deeply convinced, and their singular attention to the education of candidates for the ministry has been the means of preserving their respectability and purity. Of this also, the same churches in America appear, from their earliest settlement, to have known and felt the importance. They were the first who contemplated a public institution, for the express purpose of affording a regular education in theology, and had they persevered, they might at this day have had an establishment that would have done honor to themselves, and been extensively useful. The Dutch Church, from a variety of circumstances, seemed to be particularly designated by Divine Providence to effect this work. The fullest

confidence was placed in their orthodoxy; the expectation of the public was raised, and other churches were waiting with approbation for the accomplishment of the plan. A Professor of Divinity was the principal article, which the union of the Dutch Churches in 1771 guaranteed. They pledged themselves to the churches in Holland to bring it into immediate effect, and their government has proceeded ever since, and is now actually founded upon the supposition, that all the students have obtained a regular education in theology.

The system which has been interrupted during the war, was in 1784 maturely organized, and an appointment to the office of Professor of Theology completed; resolutions, to oblige the students to attend his lectures, were renewed, and the Synod were solemnly engaged to support the institution. It was then conceived that the establishment would and ought to exist alone, without any connection with a college, and resolutions were passed to call upon all the churches to raise a fund, the interest of which would suffice for the independent maintenance of the Professorate. This subject has continually been brought forward, and the minutes of every session will testify with what attachment and zeal the repeated determinations in its favor were made. One plan after another has been formed, and at length that fixed upon in the last General Synod appeared to be unanimous, adequate, and final. From a conviction that the institution was necessary to the government and well-being of our churches, and at the pressing request of the Synod, I accepted of the office, with all its burdens, in full confidence of receiving the promised support and countenance. Amidst the cares of the ministry, and weighty parish duties, I have endeavored, even to the injury of my health, to fulfill also those of the Professorate, and twelve years have elapsed during which I have continued my labors, in the firm expectation of having the institution brought to a respectable issue. The Synod repeatedly desired me, as soon as I could find it practicable, to relinquish a part of my parochial services, and retire some little distance from the city, for the better attendance and accommodation of the students; and for this purpose a formal application was made, in the name of the churches, to the congregations of New York, to obtain their consent to such a measure. This, at length, I have effected, but not without the price of half my annual salary. It was further wished that the retirement might be, if possible, on Long Island, and I have, in compliance with this wish, although it is attended with peculiar inconveniences to myself, removed to the island, where I have devoted my time and labors more extensively than before, to the students of Divinity, whose numbers immediately increased to more than double.

At the session held in May last, I reported what I had done. Upon that occasion it was reasonable for me to expect, after making such sacrifices to comply with the desire of Synod, that some decisive steps would have been immediately adopted, to carry into execution the determination of the last General Synod, or at least, that resolutions expressive of the approbation and blessing of the churches, upon my endeavors to serve them, would have been made; but the report was barely minuted, and the whole passed over in silence. The Professorate remains thus entirely forsaken, and no measures are pursued, or even proposed, to countenance and assist the institution. It is not my intention to inquire into the causes which have produced these delays, much less to exhibit the most distant complaint; but it is time that our views should be candidly explained, and the business brought to some decided point; and to obtain this alone, I have briefly stated these facts, and now lay them before Synod. If it be conceived that a regular course of lectures in theology is not necessary; if the Dutch Church will consent to be beholden to other denominations for the education of their candidates; or if, in consequence of any other plan, the present institution is to be abandoned, let it be explicitly and without delay declared, that the congregations may be acquainted with the decision, and other arrangements to supply their wants be immediately made. But if no alternative is suggested, if nothing superior or equal is proposed, to that which has already been adopted, and for the accomplishment of which the churches have repeatedly pledged their faith, why must it any longer languish for the want of spirit and unanimity, whilst abundant means for bringing it to perfection are within our reach? That I am not at all anxious on my own account, is sufficiently evinced by the silence and passive waiting which has marked my whole conduct since my appointment to the office; but I confess I am anxious to see an institution established, of whose importance I am so fully convinced, and of whose future existence I now begin to doubt. I am very anxious for the reputation and honor of our churches, who cannot, in justice to their

numbers, wealth, and character, suffer the whole burden of preparing their candidates to rest upon one individual member. It is not only an ungenerous, but a precarious source of dependence. An individual cannot long struggle alone, against the discouragements which arise from public neglect; and it is impossible that private exertions, however successful and strenuous they may be for a time, can answer all the purposes of such an institution. It must be countenanced by public bodies, who feel an interest in its reputation, and unite their combined influence to support and recommend it, or it can never be prosecuted with vigor, or prove extensively beneficial. Upon the whole, after a candid and partial view of existing facts, and of all that has passed upon the subject, I am constrained to make the following conclusions:

1. That whatever might have been the serious resolution of those of 1771, who formed the union, or of those of 1784, who established the Professorate, the most of whom are now entered into their rest, it does not appear to be the intention of our churches to carry the institution into effect.

2. That as long as I continue with my private exertions to supply the wants of the public, no measures will be executed for bringing the Professorate to a due establishment. And,

3. That if such measures are suffered to slumber much longer, the whole institution will sink into oblivion, and all the benefits to be expected from it be inevitably lost. Under these impressions, I beg leave to consult with Synod, whether, if nothing is done in their present session for accomplishing the plan adopted in the last General Synod, it will not be proper for me immediately to discontinue my labors, and hold no more lectures for the students, until it shall be known what the churches determine, or whether the Synod will advise me to persevere until the next session of the General Synod, when, if nothing is effected, we must consider the public countenance to be finally withdrawn, and the institution in its present connection wholly and forever deserted. To these earnest inquiries I am assured the Synod will favor me with a candid reply, and direct me in what may be deemed the most advisable for advancing the real interest and prosperity of our churches. After all the delays which have attended this momentous object, I most solemnly declare, that, as soon as proper steps are taken to render it efficient, I will, if it please God to spare me, very cheerfully co-operate with my brethren, and be ready, as I now am, to attend the students, and spend the remainder of my days in their service.

With the most affectionate attachment to the Synod, and affectionate prayers for the advancement of the Redeemer's kingdom, I am their brother and fellow-laborer in the Gospel.

(Signed,) J. H. Livingston.

The Synod, impressed with the importance of its contents, resolved to use all possible means to carry into effect the resolutions of the General Synod of 1794 on this head; and for this purpose, resolve to circulate the following subscription list among the congregations, with such expedition, that, if possible, the sum of the collections be reported to the next General Synod:

"The General Synod of the Reformed Dutch Church in North America being desirous of raising a fund for the support of a Professor of Theology, and having earnestly recommended that subscriptions for that purpose be taken in all the churches under their care, and appointed Peter Wilson, Robert Benson, John Vanderbilt, and Richard Varick, Esq's., trustees of said fund: we, the subscribers, impressed with the importance and utility of the design, do promise to pay the sums annexed to our respective names, to be forwarded to the above-mentioned trustees."

The Synod hope that the Professor, notwithstanding the discouragements which have marked his exertions, will still continue the labors of his office; and, that he may be assured of their full desire to support him, they have ordered this subscription to be printed, and appointed Dr. Linn, with Messrs. Kuypers and Abeel, to have it printed, together with a circular letter to the Consistories of all the churches.

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GENERAL SYNOD OF THE REFORMED DUTCH CHURCH IN AMERICA, JUNE 6–12, 1797.

Extracts.

CHURCH OF HOLLAND.

The minutes of the last Particular Synod, relative to the correspondence with the Church of Holland, were read; from which it appeared that the Deputies of Synod had prepared and forwarded a letter to the Classis of Amsterdam, but had as yet received no answer.

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PROFESSORATE.

The General Synod having minutely inquired into the measures pursued, time after time, in order to raise a fund for the support of the Professorate, and the success of those measures, the following question was taken:

"Is it expedient, under present circumstances, to take any further measures for the support of the Professorate?" which was answered in the negative.

The General Synod then appointed a committee on this business, who brought in a report; which, after being amended, was agreed to, and reads as follows, viz.: The committee appointed on the Professorate report:

"That Professor Livingston ought to be immediately informed of the determination of Synod, that it is not expedient, under present circumstances, to take any further measures for the support of the Professorate; that they express to him the sense which they entertain of the important services which he has already performed; that it will be highly acceptable to them, if he can still continue to discharge the duties of the office under the discouragements that exist; and that a minute of the determination referred to, with this report, be transmitted to him, for the purpose above mentioned.

"That the committee also report, that in consequence of the serious inconveniences which arise from the certificate of a professor being absolutely required for the admission of students to examination, the Synod do, in the present session, nominate and appoint two additional Professors of Theology.

"The committee further recommend, that the Professors of Theology be requested to accept ten pounds annually, from their respective students, until Providence may open a way for the establishment of a sufficient fund for their support, independent of any other; that all such students who have not ability to pay be exonerated, and that the sum above specified be paid by the General Synod, and that the respective Classes judge of the inability of said students."

The General Synod, having nominated professors and fixed the day when an election should be made, agreeably to the Constitution, (Article XXI. Explanatory Articles) proceeded at the time to elect two. The ballots being canvassed, it appeared that the Rev. Dr. D. Romeyn and the Rev. Solomon Froligh were chosen to that office; the formula required by Article XXII. of Explanatory Articles having been subscribed by them, in the presence of Synod, a certificate of their appointment was given to each of them.

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CLASSIS OF AMSTERDAM.

1797, July 17th. Synodalia. Art. 43. We have received a letter from (the Synod of) New York and New Jersey, and refer ourselves thereto. xvi. 351.

SYNOD OF NORTH HOLLAND, JULY–AUG. 1797.

ARTICLE 44.—NEW YORK AND NEW JERSEY.

The Corresponding Delegates had nothing on this subject in their Acts. The Deputies then made inquiries of the Classes. The Classis of Amsterdam reported that an extensive account of the state of the churches there had come in, and that it would communicate the same to the next Synod.

PARTICULAR SYNOD OF REFORMED DUTCH CHURCH IN AMERICA, OCT. 3–5, 1797.

Extracts.

CORRESPONDENCE WITH THE CHURCH OF HOLLAND.

The Deputati reported that they had received no answer to the letter sent to the Church of Holland.

CLASSIS OF AMSTERDAM.

1798, July 23rd. Synodalia. Art. 42 ad 44 (43?). We refer ourselves to the information (received?) xvi. 372.

SYNOD OF NORTH HOLLAND, JULY–AUG. 1798.

ARTICLE 43.—NEW YORK AND NEW JERSEY.

The Classis of Amsterdam reported that the information received had been mislaid and was not now at hand, and that it hoped to be able to communicate it in future.

PARTICULAR SYNOD OF REFORMED DUTCH CHURCH IN AMERICA, MAY 21–23, 1799.

Extract.

CORRESPONDENCE WITH THE CHURCH OF HOLLAND.

The following Deputati Synodi, viz., the Rev. Petrus Van Vlierden, Henricus Schoonmaker, William Linn, John Bassett, Samuel Smith, and Gerardus A. Kuypers, reported that no answer had as yet been received to the letter of Synod. The said Deputati were directed to draft a letter in the Low Dutch language to the Synod of North Holland, and present the same to this Synod for their approbation during the present session.

The committee reported that they had not yet completed the letter whereupon,

Resolved, That said committee be authorized to complete the same and forward it to the Synod of North Holland, and present a copy thereof at the next ordinary session of Synod.

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CORRESPONDENCE FROM AMERICA.

The Particular Synod of New York to the Rev. Synod of North Holland. May 25, 1799. Vol. 25, pages 114, 115.

The Deputies received a letter from New York which is of the following import:

Very Rev. Sirs, Men, Fathers and Brethren in our Lord Jesus Christ: Grace be unto you, and peace!

According to the contents of a copy of the 11th Article in the Acts of the (Particular) Christian Synod, held at New York, May 21st, and following days, in the year 1799, the undersigned, Deputies of the Synod, have the honor, with all due respect, to bring to the notice (onder het oog) of the Very Rev. Christian Synodical Assembly of North Holland, which is to be held at ..... after the arrival of this their Synodical letter in Holland, the following facts:

That the very Rev. Church Assembly of New York of North America, did, as much as four years ago, by its Deputies at that time, the Revs. Solomon Frelingh and Gerardus A. Kuypers, send a letter to the Very Rev. Synod of North Holland, conveying its fervent desire to hold correspondence between the two Ecclesiastical Assemblies respectively, of North Holland and of North America, etc., etc.; but that, hitherto, to her deep sorrow, she had received no answer to the said letter, and is unaware what may be the reason therefore.

That the High Church Assembly of North America is still governed by that desire for such correspondence. Wherefore she has charged her present Deputies, the undersigned, to repeat the request as given above, which she hereby does. Should, however, although this is not expected, the High Church Assembly of

North Holland deem it unadvisable to enter into such correspondence, the American Synod desires to be honored at least with a proper statement of the reasons.

Meanwhile, there remains still general agreement (instemmen) between us; and the (Particular) Christian Synod of North America cannot persuade herself to think that those of North Holland will, without reason, desire to repudiate her; the more so, (Dutch idiom, the less so) because she feels certain that those of North Holland are, as well as herself, fully convinced of the salutary results which both Assemblies and the churches belonging under them, can expect from such a correspondence; not only in the way of a friendly and fraternal intercourse (of different parts) of one and the same church-Society, (niet alleen ene vrienet broederlyke gemeenschap van een en hetzelfde Kerk-Genootschap,) but also a combined power for the preservation of, and adherence to the Purity of Doctrine and the Formulae of Unity—a mutual watching together against the wolves which would like to make inroads into the sheepfold of our great Shepherd, Jesus. This, indeed, is to be accounted our common duty and great privilege—matters, however, which need not now be dwelt upon at greater length.

It is, moreover, the desire of our High Church Assembly that, in every region, truth and love, unity and peace may kiss each other; in order that thus the Kingdom of our Great King and ever blessed Head of the Church, Jesus Christ, may be more and more extended over the whole earth. To that end, may the Lord, crown with the best of his blessings, all the efforts, transactions and resolutions of the High Church Assemblies on both sides and of all the faithful ones in the land!

With this we have the honor of being

Your Very Revs. well-wishing servants, friends and brethren in office,

Peter Van Vlierden
Gerardus A. Kuypers.

Written at New York,
May 25, 1799.

(This letter was read by the Deputies to the Classis of Amsterdam on Feb. 24, 1800.)

ACTS OF THE CLASSIS OF AMSTERDAM.

NEW YORK AND NEW JERSEY.

1799, July 21st. Synodalia. Art. 40 ad 43 (42?) We refer ourselves to the information (received) in the foregoing year; being the ..... then mentioned, but not found. (?) xvi. 393.

SYNOD OF NORTH HOLLAND, JULY–AUG. 1799.

ARTICLE 41.—NEW YORK AND NEW JERSEY.

The rest of the Classes had hoped to obtain at this time some report from those of Amsterdam concerning the churches in New York and New Jersey; but, as the report had not yet been found, they find themselves, as well as the Classis of Amsterdam, disappointed in their hopes.

GENERAL SYNOD OF THE REFORMED DUTCH CHURCH IN AMERICA, JUNE 3–13, 1800.

Extracts.

CORRESPONDENCE WITH THE CHURCH OF HOLLAND.

The committee appointed by the Particular Synod on this subject informed the Synod that no answers have been received to the letters written for several years to the Synod of North Holland, probably owing to the interrupted state of affairs in that country.

Resolved, therefore, That the Particular Synod continue the friendly correspondence with the said Church.

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PROFESSORATE.

The committee appointed on the subject of the Professorate made the following report, which was adopted:

Your committee find that the General Synod, from the year 1771, have invariably had in view the establishment of a respectable and useful Professorate, and that until the year 1797, measures have been adopted, time after time, to accomplish this

desirable object, but all to no purpose; that in the year 1797, therefore, the General Synod passed a resolution that it was impracticable to do anything more under the existing circumstances, and also appointed two other professors in connection with Professor Livingston, authorizing them to receive from each student annually, the sum of ten pounds, as a compensation for their labors; still, however, keeping in view the aforesaid establishment.

Your committee, therefore, are of opinion, that the Professorate should be continued in the present state, until a fund be raised, the interest of which shall be sufficient to support, and render independent, one or more professors, who shall then devote all their time to the duties of their office. To procure such a fund, we submit to your consideration the following *plan:*

1. That the sum of at least two shillings be solicited from each of the members of every congregation, annually, for the space of six years.

2. That a collector be appointed by the Consistory of each congregation, to collect the above, who shall receive five per cent. for his trouble, and shall deliver the collections to the Questors of the respective Classis.

3. That the Questors of the respective Classes deposit their receipts in the hands of the Questor of General Synod.

Resolved, further, That every minister open a subscription in his own congregation, and the vacancies which he may visit; the sums subscribed to be received in quarterly payments, or the whole at once, by the ministers, and transmitted by them to the Questor of this Synod.

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CHURCH ORDER.

The committee appointed on the subject of Church Order reported, that it be recommended to General Synod to appoint a committee for the purpose of forming arrangements to constitute a number of new Classes, and a new Particular Synod. The Synod accepted this report, and appointed Dr. John H. Livingston, Dr.

1800

Dirck Romeyn, and the Rev. Solomon Froligh, to compose said committee.

Adjourned till to-morrow, 9 o'clock, A. M.

Concluded with prayer.

Friday, June 13th,
9 o'clock, A. M.

Met according to adjournment, and opened with prayer.

Ordered, That two more persons, viz., the Rev. John N. Abeel and Mr. William W. Gilbert, be added to the committee appointed to select parts of the minutes, and to publish copies thereof.

NEW CLASSES AND NEW PARTICULAR SYNOD.

The committee appointed to form arrangements to constitute a number of new Classis and a new Particular Synod reported, that the following new arrangements with respect to the Classes of Albany, Kingston, and Hackensack, ought to take place, viz.:

1st. That the Classis of Albany be divided into three Classes, to be known and distinguished by the names following, and each consisting of the different congregations subjoined, viz.:

I. The Classis of Rensselaer to consist of the Congregations of

Kinderhook	Greenbush	Schaghticoke
Schodack	Wynant's Kill	Tyashoke
Pittstown	Lansingburgh	Middletown
Sinkhoick	Stillwater	Clifton Park
Waterford	Saratoga	

II. The Classis of Albany to consist of the Congregations of

Albany	Baisic	Salem
Bethlehem	Niskayuna	Helderbergh
Coeymans	Schenectady	Beaver Dam
Coxsackie	Jerusalem	Woestyne and Boght.

The churches formed in Canada, until they are sufficiently numerous for a separate Classis, are to be annexed to the Classis of Albany.

III. The Classis of Montgomery to consist of the Congregations of

Remsen's Bush	Schoharie Kill	Mayfield
Charleston	German Flats	Stone Arabia
Sharon	Herkimer	Canajoharie
Lower Schoharie	Snell's Bush	Conewago
Upper Schoharie	Andriestown	Owasco Lake
Duanesborough	Coenraatstown	Chukonot
Curriestown	Chenango	Amsterdam
New Rhinebeck	Sacondaga	Fonda's Bush

2nd. The Classis of Kingston to be divided into two Classes, to be known and distinguished by the names following, and each consisting of the congregations subjoined:

I. The Classis of Poughkeepsie to consist of the Congregations of

Claverack	Stissick	Fishkill
East Camp	Old Stissick	New Hackensack
Linlithgow	Red Hook	Hopewell
Taghkanick	Rhinebeck	Dover
Poughkeepsie	Rhinebeck Flats	

II. The Classis of Ulster to consist of the Congregations of

Montgomery	Bloomingdale	Rochester
Shawangunk	Klein Esopus	Saugerties
Oak Hill	New Paltz	Wawarsing
Woodstock	Kingston	Catskill Shokan, and
New Hurley	Marbletown	Paghkatghkan

3rd. The Classis of Hackensack to be divided into two Classes, to be known and distinguished by the names following, and to consist of the congregations subjoined, to wit:

I. The Classis of Paramus to consist of the Congregations of

Tappan	Schraalenbergh	Ramapo
New Hempstead	Hackensack	Paramus, Aquackanonck, and Totowa.
Clarkstown	Kakiet	

II. The Classis of Bergen to consist of the Congregations of

Schraalenbergh	Bergen	English Neighborhood
Hackensack	Horseneck	Ponds
Second River	Pompton	Boonton

The Classes of New York and New Brunswick to remain as before.

These Classes ought to be divided into two Particular Synods, whose names and Classes shall be as follows:

I. The Particular Synod of New York to include the Classes of

New York	New Brunswick	Paramus
Bergen, and	Poughkeepsie.	

II. The Particular Synod of Albany to comprehend the Classes of

Ulster	Rensselaer
Albany, and	Montgomery

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PASTORAL LETTER.

To the Dutch Reformed Churches in America:

The General Synod wish grace, mercy, and peace, from God our Father, and Christ Jesus, our Lord, through the Eternal Spirit.

Dearly Beloved.—We would greatly rejoice if we had it in our power to congratulate you on the general prosperity of Zion, and on the success of the Gospel Ministry in every part of our Church. But while we have reason of gratitude for the manifestation of the divine presence, and the display of divine grace in some parts of our vineyard, we must call upon you deeply to lament, with us, the visible declension of vital piety through our land in general, and, we are sorry to add, throughout our churches. We cannot but regret, while we are obliged to remind you of the small number of conversions which have of late years taken place, of the few accessions of professors even to the visible church; of the loose lives of many who bear the Christian name; of the heinous profanation of the Lord's day; of the shameful neglect of the word

and ordinances; of the almost total inattention to family religion, which is intimately connected with the prevalent disregard of the religious education of youth and domestics; of the baneful progress of infidelity and its inevitable consequences, licentious principles and practices. Who, at this representation of facts, does not feel emotions of sorrow and alarm? Who, attentive to the common course of Divine Providence, does not apprehend still more awful judgments, both upon our country and upon our churches, than we have yet experienced? Has not the Lord had a controversy with us? Has he not manifested his displeasure, by those awful tokens of his wrath, pestilence and fire? Has he not threatened us with war? Has he not frowned upon our churches, withdrawn in a great measure the influences of his Spirit, caused his people to mourn, and his prophets to prophesy in sackcloth?

Alarmed at these dispensations; deeply concerned for your spiritual and immortal interests; anxious to promote the glory of God, and to advance the cause of our common Redeemer, we earnestly call upon you, brethren, in the fear of the Lord, to hearken to his voice, and in sincerity of heart to return unto him. We exhort you to love and cherish the truth as it is in Jesus. Be diligent in searching the Holy Scriptures; for they, through grace, are able to make you wise unto salvation. Attend faithfully on all the ordinances of the Lord's house, especially on the preaching of the Gospel is the power of God unto salvation to every one that believeth. Be careful to maintain purity in doctrine, and a deportment becoming real Christians; for the profession of the purest doctrine, unaccompanied with a correspondent conversation, loses its influence upon others, and gives occasion to the enemy to blaspheme. Therefore be careful to exercise justice, honesty, temperance, industry. Cherish in your hearts, and display in your lives, candor, mutual forbearance, liberality, charity. Cultivate love, not only with those of your own denomination, but with all who love the Lord Jesus Christ in sincerity and truth. And as family religion is of the highest importance, and without it, religion cannot flourish in the churches, above all, faithfully instruct and catechise your children and domestics; punctually maintain

family worship. Not only permit, but enforce it as a duty upon your servants, to attend upon the regular preaching of the Gospel. In a word, abound in the work of the Lord; for thus you will let your light shine before men, and glorify your Father who is in heaven.

Here, brethren, we would call your attention to a particular and very important subject. The pure doctrines which we have exhorted you to cherish, and the holy duties which we have encouraged you to practice, can never be maintained without a well-regulated ministry. While, therefore, you are faithful in supporting the ministers of the Gospel who are settled among you, it is an object invariable in our views, and dear to our hearts, to send you such only as are duly qualified for their important work.

For the best accomplishment of this desirable end, the Dutch churches, both in Holland and America, have always deemed the establishment of a Professorate for the instruction of youth in theology to be indespensable. Exertions have been frequently made to raise a fund for the permanent support of the Professorship, but hitherto without success. This failure we do not attribute to your unwillingness to contribute, but to the want of sufficient information on the subject. We would greatly lament if so excellent an institution should fail of receiving the necessary encouragement and support. It is the surest means, not only to accomplish ministers for the discharge of the duties of their office, but for preserving the truths of religion pure and undefiled. It is designed for the purpose of training up those who are to instruct your children in the doctrines which you profess to love, when you shall sleep with your fathers. To lay the foundation of such an establishment, we apply to you for the means, and request assistance according to the ability which God has given you. We shall solicit but little from each, trusting that all will be ready to contribute.

The plan which has been adopted for raising, in the course of a few years, a fund adequate to the purpose contemplated, will be laid before you. We earnestly entreat you brethren, to take this subject under your serious consideration; and as you have the

interests of religion at heart; as you desire to preserve and defend the truths which you have received; as you would wish to be taught only by those who themselves are well instructed; as you regard the glory of God and the prosperity of the Redeemer's kingdom; afford your liberal assistance and generous patronage to an institution so highly laudable, and which promises, under the divine blessing, the most extensive usefulness.

We are, brethren, with sincere esteem and ardent prayers for your welfare, your friends and servants in the Lord.

By order of the General Synod of the Reformed Dutch Church.

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The Congregations, Ministers, and Candidates of the Reformed Dutch Church in North America.

CLASSIS OF NEW YORK.

Congregations.	Ministers.
New York	J. H. Livingston William Linn Gerardus A. Kuypers John N. Abeel
Flatbush Brooklyn Bushwick New Utrecht Gravesend Flat Lands	Martimus Schoonmaker Peter Low
Jamaica Newtown Success Oyster Bay	Zacharias H. Kuypers
Harlem Phillipsburgh	John Jackson
Courtland Town Peekskill	William Manley
Staten Island	Thomas Kirkby
Fordham	Vacant

CLASSIS OF KINGSTON.

Congregations.	Ministers.
Linlithgow, Upper Red Hook, Lower Red Hook	Jeremiah Romeyn.
Rhineland Flats	John B. Romeyn
Poughkeepsie, Stoutenburgh	Cornelius Brouwer.
Fishkill, Hopewell, New Hackensack	Nicholas Van Vranken.
Saugerties	Petrius Van Vlierden
Marbletown	Stephen Goetschius
Rochester, Wawarsing	Garret Mandeville
New Platz, New Hurley	John H. Meyer
Shawangunk, Montgomery	Moses Froligh
Kingston	I. L. Doll
Kleyn Esopus	Vacant
Bloomingdale	do.
Schoharie Kill	do.
Schoteau	do.
Woodstock	do.
Clove	do.
Dover	do.

CLASSIS OF ALBANY.

Congregations.	Ministers.
Albany	John Bassett, John B. Johnson
Schenectady	Dirck Romeyn
Boght	John Demarest
Half Moon, Middletown	John Close

Congregations.	Ministers.
Schagticoke, Stillwater	Winslow Paige
Schodack, Bethlehem	Christian Bork
Kinderhook	Isaac Labagh
Coxsackie, Coeymans	Jacob Sickels.
Catskill, Oakhill	Peter Labagh
Helderbergh, Jerusalem, Salem	Hermanus Van Huisen
Amsterdam, New Harlem, Mayfield	Coenrad Ten Eyck
Conewago	Abraham Van Horn
Charleston	Henry Wyckoff
Schoharie	Rynier Van Nest
Owasco	Abraham Brokaw
Bay of Cante	Robert McDowall
Saratoga	Vacant
Teashok	do.
Sinkhoick	do.
Pittstown	do.
Lansingburgh	do.
Wynant's Kill	do.
Greenbush	do.
Niskayuna	do.
Clifton Park	do.
Woestyne	do.
Remsen's Bush	do.
Duanesborough	do.
Lower Canajoharie	do.
Stone Arabia	do.
German Flats	do.
Herkimer	do.

1800

Congregations.	Ministers.
Elizabethtown	do.
Snell's Bush	do.
Andrea's Town	do.
Coenrad's Town	do.
Dorlach	do.
New Rhinebeck	do.
Pasaick	do.
Taghkanick	do.
Old Stissick	do.
New Stissick	do.

CLASSIS OF NEW BRUNSWICK.

Congregations.	Ministers.
Middletown, Freehold	Benjamin Du Bois
New Brunswick	Ira Condict
Six Mile Run, Hillsborough	James S. Cannon
New Shannock	William R. Smith
Sourland	Henry Polhemus
Reddington	Peter Studdiford
Bedminster, Potter's Town	John Duryee
Clove	Elias Van Bunschoten
Raritan	John S. Vredenburgh
North Hampton, South Hampton	Jacob Larzelere
———	Andrew Gray
West Town	Vacant
Walpack	do.
Nominack	do.
Mahakemack	do.
Wilksbarre	do.
Hanover	do.
———	John M. Van Harlingen

Congregations.	Ministers.
Tappan	Nicholas Lansing
New Hempstead	
Ramapo	George G. Brinkerhoff
Kakiat	
Panna	Peter De Witt
Pompton	Stephen Ostrander
Paramus	Wilhelmus Eltinge
Schraalenbergh	Solomon Froligh
Hackensack	Jacobus V. C. Romeyn
Aquackanonck	Henricus Schoonmaker
Bergen	John Cornelison
E. Neighborhood	
Second River	Peter Stryker
Boonton	Vacant
Horse Neck	do.
———	William P. Kuypers

CANDIDATES.

Philip Duryee — John Schureman
George Barkelow — Isaac Van Doren

——— Miles

Congregations,	139
Ministers	59
Candidates	5

CLASSIS OF AMSTERDAM.

1800, July 21st. Synodalia. Art. 40 ad 40. A letter has again been received from New York and New Jersey, to which we refer ourselves, and transfer the same to the Synod of North Holland, to which it belongs. This one together with the reasons why the former was not referred to, will have to be answered nomine Synodi. xvi. 435.

SYNOD OF NORTH HOLLAND, JULY–AUG. 1800.

ARTICLE 40.—NEW YORK AND NEW JERSEY.

The Classis of Amsterdam brought in a letter, written from New York, signed by Peter Van Vlierden and Gerardus A. Kuypers,

1800

as Deputies of the Synod of New York, under date of May 25, 1799, and addressed to the North Holland Synod. It contained in the main:—

A complaint that the Synod of New York had written to this Synod a letter containing four questions and an expression of its burning desire to hold correspondence between their Assembly and this one, but that no answer had been received. The said Synod does still urge its proposal, and, in case of a refusal which it does not expect—it requests to be at least honored with a reply.

Upon this it was resolved to let the Deputies answer the letter and give the reasons why it was not answered sooner; and to agree to the correspondence by transmitting to that Synod an extract from our Acts of this year—the preparation and delivery of which to be also left to the Deputies.

GERMAN REFORMED CHURCH, NEW YORK.

Meeting of the Consistory on the 22nd December, 1800.

Mr. Whitman appointed Chairman.

Mr. John Semler having returned from Schodack, reported that he had laid the paper intrusted to his charge before the Rev. Christian Bork, for his consideration; Mr. Semler further informed the Consistory that it was a happy circumstance that our congregation had taken its former seat in the Classis; as Mr. Bork had informed him, that had not this change taken place, he could not have come down to preach for us, as he did, but that he had the fullest assurance of its being greatly to the advantage of our congregation; Mr. Bork further informed Mr. Semler, that he wished the Consistory to inform the congregation that he had been brought up to Lutheran principles, but had found reasons for his changing, previous to his advancement in the Ministry. Mr. Semler mentioned likewise, that it would be proper on Mr. Bork's accepting our call, that the trustees should furnish him with one quarter's salary in advance, and to this the trustees firmly agreed.

AN ACT TO PROVIDE FOR THE INCORPORATION OF RELIGIOUS SOCIETIES.

Protestant Episcopal Churches—how incorporated—Passed March 27th, 1801.

Amendatory Act of 1819.—An act to amend the Act, entitled "An Act to provide for the incorporation of religious societies." Passed March 5, 1819. Chap. 33, p. 34.

ACTS OF THE CLASSIS OF AMSTERDAM.

NEW YORK AND NEW JERSEY.

1801, July 20th. Synodalia. Art. 41 ad 40. The Classis, not doubting but that the Deputies would confirm the Synodical Reso-

1801-
1810

lution, have answered the letter from New York in the confidence that there would be perfect satisfaction therewith. We have received no information from New York since. xvi. 466.

1802, July 19th. Synodalia. Art. 41 ad 41. Since the preceding action we have received no further information from New York and New Jersey. xvi. 491.

1803, July 18th. Synodalia. Art. 41 ad 41. No information has been received from New York and New Jersey. xvi. 512.

1804, July 23rd. Synodalia. Art. 41 ad 41. No information from New York and New Jersey. xvi. 550.

1805, July 15th. Synodalia. Art. 42 ad 43 (41?). No information from New York and New Jersey. xvii. 69.

1806, July 21st. Synodalia. Art. 42 ad 43 (42?). There is no information concerning New York and New Jersey. We have nothing coming before us concerning these places, and nothing remains among our Acta. xvii. 189.

1807, July 20th. Synodalia. Art. 41 ad 45 (42?). No information has been received by the Classis concerning New York and New Jersey. xvii. 285.

1808, July 18th. Synodalia. Art. 41 ad 43 (41?). No further information has been received by us from New York and New Jersey. xvii. 401.

1809, July 17th. Synodalia. Art. 40 ad 41. No information has been received from New York and New Jersey. xviii. 63.

1810, Aug. 20th. Synodalia. Art 39 ad 40. New York and New Jersey. *Geen bericht*—No information. xviii. 114.

This is the last allusion in the Minutes of the Classis of Amsterdam to New York and New Jersey. The lemma relating to them is now dropped. This was partly owing to the fact that Correspondence had not been kept up very regularly, and partly owing to the political troubles of the times.

A few letters were again exchanged about Church Records, 1841-6, 1887, 1897-8. E. T. C.

1801-1810

SYNOD OF NORTH HOLLAND, JULY-AUG. 1801-1810.

1801. ARTICLE 41.—NEW YORK AND NEW JERSEY.

The Deputies had replied to the letter from New York, and had accompanied with it an extract from our Acts, for which they received the thanks of the Assembly. No further report had come in from that Synod.

1802. Art. 41. New York and New Jersey. No report had come in from there.

1803. Art. 41. New York and New Jersey. No reports had been received from there.

1804. Art. 43. New York and New Jersey. No reports from there.

1805. Art. 43. New York and New Jersey.

The Classis of Alkmaar asks, if, in case no further report comes in from those churches, they can not be dropped from the Acts.

1806. Art. 43. New York and New Jersey.

The Classis of Edam hands in a letter written from there [New York], March 17, 1806, to Rev. G. Habbema, minister at Purmerende, accompanied by an act, written in English, containng a report on the state of those churches. It was placed in the hands of the Deputies, that they might communicate its contents to the Classis.

1807. Art. 43. New York and New Jersey.

The Deputies had the Acts, received and read last year, translated, but found nothing therein that was worthy of special attention.

1808. Art. 41. New York and New Jersey.

The Deputies and the Classes had received no report from there.

1809. Art. 40. New York and New Jersey.

Neither Deputies nor Classes had received any report from there.

1810. Art. 40. New York and New Jersey. [Last reference.]

Neither Deputies nor Classes had received any report from there.

With the political troubles then prevailing in Holland, the reference to New York and New Jersey is finally dropped in the minutes of the Synod of North Holland. E. T. C.

"INVENTORY" OR CATALOGUE OF THE CONTENTS OF THE OLD ARCHIVES OF THE CLASSIS OF AMSTERDAM.—TRANSLATED, 1897.

(This was found in manuscript in the archives, 1897. It is not very accurate in some of its statements. It is said to have been prepared by order of Classis, about 1882. E. T. C.)

(A MSS. Volume found in the Archives.)

I.

Synodical Documents, written in folio volumes.

1. A volume containing the "Church Discipline" of the Reformed Church of France, from 1559-1571, as well as the Acts of their Synod from 1573-1608, with a Register (or Index). Marked A. 51.

2. A volume containing the Acts of the Synod of North Holland, from 1600-1617. Marked B. 52.

3. Acts of the Synod of North Holland from 1618-1810, in eighteen volumes. Marked C-V. 53-70.

[Here we have a complete set of the Minutes of the Particular Synod of North Holland, 1600-1810. E. T. C.]

4. Acts of the Synod of North Holland for (separate) years, viz.: 1595-6, 1599-1608, 1618, 1620-26, 1629-31, 1633-37, 1639, 1643-45, 1648, (bound together) in one volume. Marked 74.

5. Acts of the Synod of North Holland for the (separate) years 1661-4, 1666, 1670, 1671, 1673-5, 1678, 1681-4, 1689-91, 1694, 1696, 1697, (bound together) in one volume. March 75.

6. Acts of the Synod of North Holland for the years 1701, 1703, 1705, 1707, 1709-1720, (bound together) in one volume. Marked 76.

7.	Acts etc.	1721–30,	in	one	volume.	Marked	76.
8.	"	1731–40,	"	"	"	"	77.
9.	"	1741–50,	"	"	"	"	78.
10.	"	1751–60,	"	"	"	"	79.
11.	"	1761–70,	"	"	"	"	80.
12.	"	1771–79	"	"	"	"	82.

13. Acts etc. 1780–84,
1787–8, in one volume. Marked 83.
14. " 1790–99, " " " " 84.
15. " 1800–1810, " " " " 85.

16. Acts of the Particular Synod of North Holland, 1783-94, in one volume.

17. Repertorium, or Register, (Digest) of all the Acts of the Particular Synod of North Holland 1572-1794, together with those of a certain Provincial Synod, held at Haarlem, Anno 1572, bound together in one (very large) brown leather volume, with a loose linen cover. (This is the Second Part of this Repertorium.)

18. Acta Synodi, held at Woerden, July 8th-18th, 1794, in cover.

19. Acta Synodi, Galeriae, 1801, in cover.

20. Notes from the Synodical Acts of South Holland, concerning the Happenings in the Matter and Confession of the Remonstrants, 1619-1777, with Register (Index), in one volume, with Title.

II.

CLASSICAL DOCUMENTS.

Concerning Foreign Congregations standing in some kind of Relation with the Classis of Amsterdam.

A. (Documents) in Volumes.

1. Acta, or Handelingen, of the Deputies of the Rev. Classis of Amsterdam, about the Indian and other Foreign Churches, in six folio, parchment-bound volumes, numbered 20-25, as follows:

A. July 18th, 1639-May 27th, 1663. (Vol. 20.)
B. Apr. 4th, 1663-Nov. 25th, 1720. (Vol. 21.)
C. Apr. 8th, 1721-Apr. 13th, 1744. (Vol. 22.)
D. Apr. 5th, 1746-Aug. 9th, 1758. (Vol. 23.)

[N. B. The missing years, 1744-6, are found at the other end of this volume, when turned upside down. E. T. C.]

E. Apr. 5th, 1751-Feb. 21st, 1781. (Vol. 24.)
F. Apr. 2nd, 1781-Jan. 10, 1804. (Vol. 25.)

2. EXTRACTS FROM LETTERS TO FOREIGN CHURCHES.

In folio parchment-bound Volumes, (as follows):

[Vols. 26-32 record the letters of Classis in regular order, but only 30, 31, 32, are marked "Copy-books," or Books for recording the letters from the Classis. See Vol. 39. E. T. C.]

a. Volume numbered 26, running from Apr. 7th 1648 to March 22nd 1655.

[Note on margin of Inventory here: To this writing there precedes a not yet catalogued, very damaged Copy-book, (Recording Book), about the Missions, running until 1635. The letters sent away, until May 1648, and (one document in) 1666, are to be found with the Classical Acts in Volume 39. But therewith, some mistake has certainly been made. No. 26 ought to have followed No. 39.—But see paragraph 9, below. E. T. C.]

[Or rather Vol. 39 ought to have preceded Vol. 26; while Vol. 37, which is an Index to Vol. 39, ought to have been bound up with it. Vol. 39 contains some Acts of the Classis, some Acts of the Deputies, mostly repetitions of what are found in Vol. iv, of Acts of Classis; and some letters of the Classis, all between 1636-1648. E. T. C.]

b. No. 27. Running from May 1st, 1666-Dec. 29th, 1700.

c. No. 28 is lost. [But it is now (1897) in the Archives, but the number of the Volume is hardly legible. E. T. C.]

d. No. 29. From Dec. 1727-Oct. 29th, 1743.

e. No. 30. From Oct. 29th, 1743-Apr. 2nd, 1753.

f. No. 31. From Apr. 2nd, 1753-Oct. 4th, 1779.

g. No. 32. From Jan. 11th, 1780-Oct. 24th, 1804.

[Vol. 30 is marked Part I (Letters 1-136). Vol. 31 is marked Part II (Letters 1-314.) Vol. 32 is marked Part III (Letters 1-95) and these three Vols. are called Copy-books, or books for recording the letters sent by Classis. The same is true of 39, and of all between 26 and 32. E. T. C.]

3. Extracts from letters received from abroad, beginning with the year 1759, and running to Jan. 1st, 1781, marked (Volume) 33, in a folio, parchment-bound volume.

N. B. Although this Volume is marked 33, it belongs plainly with 31, as is also in some measure to be made out from the title.

[This note is a mistake. Vol. 33 is marked Second Part not with reference to Vol. 31, but with reference to Vol. 23, as now numbered, which is First Part of Extracts from Foreign Letters; while Vol. 34, is Third Part of this set of Extracts. This is obvious for several reasons: 1. Although Vol. 23 is in the set of Minutes of Deputies, it is also full of Extracts from Foreign Letters. 2. These letters run to 1758, and Vol. 33 begins with letters of 1759. 3. Then also the letters in Vol. 23, are numbered from 1-282, and in Vol. 33 they run from 283-576.

These Volumes are also marked thus:

Vol. 23, marked Part I (Letters 1-282)

Vol. 33, marked Part II (Letters 283-576)

Vol. 34, marked Part III (Letters 1-53)

These Volumes were yet unnumbered, when marked by these Parts, I, II, and III. E. T. C.]

4. Extracts from Letters received from abroad from Oct. 25th 1780 until Feb. 6th 1792, in folio, parchment-bound Volume, with title, Third Part, numbered 34.

5. Copies and Extracts from Letters concerning the Pennsylvania Churches, written to, and answered by the Classis of Amsterdam, with Register (Index); running from March 1752-1772; in folio, parchment-bound volume, numbered 35.

N. B. Turning this volume upside down, at the back end, will be found the Acts of the Deputies concerning the Pennsylvania Churches, from April 1753 until Dec. 18th 1772.

6. Acts concerning the Church of Banda, [an island in the Indian Ocean], subscribed by the Consistory of the congregation of Banda, Aug. 13th, 1625, and running from March 17th 1622 until Aug. 24th 1624. In large folios, brown-leather bound Volume, with copper clasps and corners, marked 38a.

7. Register of the children, baptized on the reef at Pernambuco, from July, 1633 to Jan. 1654. Folio, parchment bound volume, marked 38b.

8. Register (Index) of ecclesiastical matters in the East Indies, West Indies, Guinea, Virginia or New Netherland,

[Here Virginia and New Netherland are identified. It is in this Index that Jonas Michaelius is said to be "late minister to Virginia." So in Acts of Classis, Vol. iv, when asked to go back to New Amsterdam, the margin is marked "Virginia." On cover "Virginia or New Netherland." E. T. C.]

contained in the Acta, of the Classis of Amsterdam, and of the Deputies of the same; together with the letters sent to them from the East Indies, etc., or belonging to the said churches. In folio, parchment-bound Volume, marked 37.

[This volume is only an Index to Vol. 39, below, and does not extend later than 1648. E. T. C.]

9. Formula-Book containing decrees, formulas, instructions for Foreign Churches, etc., with Register. (?) In folio, parchment bound Volume, marked 39.

[The numbering of these Volumes is very faulty. E. T. C.]

B. (Documents) in Portfolios.

I. East Indies. Four Portfolios, numbered i-iv, containing

1. Loose writings chronologically arranged, running from 1630-1699, being, partly, ecclesiastical reports, especially concerning the congregations at Amboyna and Banda; and partly, papers concerning ecclesiastical disputes. There is also a lot of documents about the printing and revision of the Bible translations in Low Malay.

2. Reports and Statements from the Reformed Church in the East Indies for the years 1701, 1737, 1739, 1741, 1744-7; with particular accounts of the Church at Amboyna, etc., for 1707, 1710, 1713, 1716, 1719, 1722, 1725, 1731, 1737, 1738; also documents, partly concerning ecclesiastical disputes, and partly concerning the propriety of printing the Malay version of the Bible in Arabic letters or in Latin letters. There is also found therein a complaint from the Portugese ministers at Batavia, concerning the establishment of a Lutheran congregation there.

3. Reports concerning the Indian Church for the years 1751-6, 1758-9, 1761-2, 1764-72, 1774-5, 1777, 1779-1783, 1786, 1790-1,

together with special ecclesiastical reports from Sawarang for the year 1756. Also some letters, (among which three, from Banda-Neira, of 1754, are very important,) and other papers, chiefly concerning ecclesiastical disputes.

4. Certain writings:

(1) A writing in the Portugese language, from J. F. A. d'Almeda, about the differences between the Roman Catholic and the Apostolic faith. No date.

(2) A Malay writing from Domine Spiljardus. No date.

(3) A Malay Catechism from Domine Roman. Anno 1750.

(4) "The Honor and Glory of Christ in all." (D'Eere en Heerlickheyt Christi in allen;) exhibited by Nathaniel de Pope, minister of the Word of God in the Netherlands East Indies. No date.

(5) "Formulier der Vraag stukke," by Domine Robertus Junius. Translated by Frans Olhof. No date.

(6) Two sermons by Domine Junius on Ps. 50:15, and Ps. 116:12, with prayers and songs.

(7) Two letters from Tayoma (Formosa) between 1643-1650.

(8) Common Formula of the Christian Religion by Domine Junco; left at his decease, in the Villages Soling, Sinckan, Mattan, etc., in 1649.

(9) Considerations and suggestions concerning the work of Indian Ecclesiastical matters by Domine Hofsteede, 1780.

[See Hofstedes "East India Cases" in Dutch, printed 1780. E. T. C.]

In duplicate. One of these is subscribed by Domine J. Dermout.

II. Ceylon. Three Portfolios, numbered i-iii, containing:

1. An alms account (————) from 1630; partly mutilated. Reports concerning the churches and schools on the island for 1657, 1662-70, 1674, 1675, 1677-8, 1682-5, 1687, 1690, 1693, 1695-9. . . . . Letters and Reports, among which are some concerning the erection of a Seminary for natives, in 1690-1; and a Cingalese Bible translation and Dictionary.

2. Reports concerning churches and schools for the years 1700, 1702-25, 1729-31, 1736-39, 1741-50. . . . . Private documents on ecclesiastical disputes.

3. Reports concerning churches and schools for the years 1751-71, 1773, 1775-6, 1778-81, 1783-6, 1791-2, besides some letters.

III. West Indies.

A. Surinam. Seven Portfolios, numbered i-vii, containing,

i & ii. The Acta Conventus Deputatorum, or General Meeting of the Consistories of the respective churches and divisions of the Colony of Surinam, for the years 1719-21, 1723-6, 1730-35, 1738-76, 1778, 1780-82, 1784, 1791.

iii. Letters and ecclesiastical documents for 1681-97; and also for 1714-35.

iv. Letters on ecclesiastical disputes, among ministers, and with the civil authorities, etc., for 1735-47.

v. Document on various ecclesiastical disputes between three ministers; with a lot of details, in the year 1748; in the French and Dutch languages.

vi. Ecclesiastical letters and controversies. Resolutions of the Governor General with accompanying documents. Missives to the Classis of Amsterdam, 1749-1759, some in French and some in Latin.

vii. Some ecclesiastical documents for 1761-84. In addition

(1) Conditions and Articles granted by the Society of Surinam to the Lutheran Congregation, which (1741) is to be erected there.

(2) A Short Summary of the Doctrines of the Christian Faith, for the use of the congregation of Paramaribo, by P. Y. (Pierre Yvar) 1744.

(3) Catalogue of the Theological, Historical and other Books, kept in the Deacon's House of the Poor and Orphaned, at Paramaribo; made in the year 1745, by Domine Antonius Andra.

B. Curacoa. Two Portfolios, marked i & ii, containing ecclesiastical documents from 1640-1787, chronologically arranged, and marked in red-ink from C 1–C 92.

C. Smaller Islands. One Portfolio with ecclesiastical documents concerning the congregations of St. Croix, St. Thomas and St. Eustatius, 1720-91.

IV. Cape of Good Hope. Two Portfolios, numbered i & ii, containing:

i. Reports, 1655-1755 of the Comforters of the Sick, and of the Ministers there, concerning the condition of the congregations at the Cape and at Drakensteyn; also documents concerning personal and ecclesiastical differences, chiefly in letters to the Classis of Amsterdam.

ii. Similar documents, 1756-98; also documents about a dispute between a Lutheran and Reformed Church at the Cape of Good Hope, 1782-4.

V. North America. Three Portfolios, marked i-iii, containing

i. Extracts from a letter of Governor General Stuyvesant concerning the Lutherans. Letters of the Reformed Churches and Ministers in the State of New York from 1700-1750. Documents about the Coetus, organized there in 1737.

[This shows that this Classification was made after 1842, when Mr. Brodhead brought many letters (supposed to be all possessed by the Classis) to New York. These, then in Bundles, were out of sight. E. T. C.]

ii. Acts of the Coetus of New York for different years. Documents about personal and ecclesiastical differences. Letters from the Classis of Amsterdam, 1751-87.

iii. Documents concerning the Coetus of Pennsylvania. Letters in the German and Dutch languages from Revs. Weiss, Schlatter, etc. Church accounts and other financial documents.

VI. Varia. A Portfolio, containing:

A. Private letters to the Messrs. Deputati ad res Exteras, d. d. a. a. and others.

B. Extracts. Resolution of the States General and of the Admiralty.

C. Points of enquiry about the boldness of the Papacy; and a communication to the Churches in the vicinity of Amsterdam about means of opposing the same; 1725.

D. Letters from Poland, Germany, Switzerland, chiefly concerning collections in the Churches.

E. Documents from the Directors of the East India Company for 1776, 1782, 1784, 1785.

III

CLASSICAL DOCUMENTS—DOMESTIC AFFAIRS.

1. Acts of the Classis of Amsterdam in 18 Volumes, numbered from 1-18, and running year by year, as follows:

Vols.	Years.
1.	1582–1605.
2.	1606–1620a.
3.	1620b–1631a.
4.	1631b–1645.
5.	1646–1656a.
6.	1656b–1670.
7.	1671–1686a.
8.	1686b–1701a.
9.	1701b–1715a.
10.	1715b–1730a.
11.	1730b–1741a.
12.	1741b–1754a.
13.	1754b–1764a.
14.	1764b–1774.
15.	1775–1790a.
16.	1790b–1805a.
17.	1805b–1808.
18.	1809–1816.

2. Copies of the Calls of the Congregations belonging to the Classis of Amsterdam, in a folio parchment-bound Volume, No. 40.

3. The Rules of the Classis of Amsterdam, newly revised and adopted, Sept. 3rd 1770. In one small folio, parchment bound Volume, marked 41.

4. Register of the Synodical Protests and Resolutions (Remonstrantien en Apostillen) in the Classis of Amsterdam, 1651–1660. Marked 71.

5. Register and Summary of all Notable Documents and Resolutions of the Particular Synods, and a Provincial..... to the Northern Quarter from 1572–1651, alphabetically arranged.

6. Catechism, or Instruction in the Christian Religion, as the same is taught in the Churches and Schools in the Electorate of the Palatinate and of the Netherlands Middleburg. By R. Schilders, 1611. Pages 114. After which in script,

1. Formula of Subscription, as established in the National Synod of Dort, 1619, and subscribed by 667 persons whose names are numbered and by many more unnumbered.

2. A Declaration for the maintaining of the Canons of the Synod of Dort; subscribed by the Ministers of the Classis of Amsterdam.

3. A Particular Promise to abstain..... concerning other congregations, with 34 subscriptions.

4. Promises subscribed by licentiates. Parchment Volume, 4to.

7. Act-Book of the Church Visitation (Committee,) 1792–1815. In bound leather cover, 4to. Unpaged.

8. Receipt and Disbursement Book of the Classis of Amsterdam, in three Parchment Volumes, 4to., as follows:

(1) From 1737–1750.

(2) From 1751–1770.

(3) From 1770–1816.

9. Church-Book, containing the minutes of the Consistory, list of members, of baptized children, and of marriages performed (vertrokken) from 1611–1690, in the congregation of Cudelstraat. A Parchment-bound Volume.

10. Two small memorandum-books of Classical payments. 8vo. In green parchment. Covering the same years as No. 8. (1737–1816.)

11. A Portfolio entitled "Domestic Miscellany",—(Varia Binnenland), containing

A. Political Resolutions and Writings for the years 1772, 1776, 1802, 1803, 1806–10.

B. Documents concerning the case of Domine D. D. Van Vianen, in 1757. (West Indies.)

C. Documents about the disputes in the Diaconate at Naarden, 1757.

D. Documents concerning the law suit of the Classis with Domine Fyken, 1759.

E. Documents concerning the doctrinal dispute between two Church-helpers, (godsdienstonderwyzen) at Amsterdam, 1767.

F. Acts of the Classis of Amsterdam in the case of a certain small book, entitled, "The Order of Salvation", (Orde des Heils,) of Domine Kleman, minister at Voorburg, 1775.

G. Documents concerning the mission of Domine Pierson, an English minister at Amsterdam, in 1795.

H. Letters and Documents concerning the suspension of Domine C. J. Beer, at Muiderberg; also some papers relating to the Church-building there, 1686–7.

I. Divers documents, declarations, letters, etc., etc., concerning the Holland Reformed Church in general, and the congregations of the Classis of Amsterdam, in particular, 1796–99.

DUTCH AND FRENCH MINISTERS AND CHURCHES BEFORE THE YEAR 1700.

Names of Ministers of the Reformed Church in the Middle Colonies, in order of their Arrival, between 1628–1700.

1. Jonas Johannes Michaelius, 1628-? Returned to Holland.
2. Everardus Wilhelmus Bogardus, 1633–1647. Died on voyage to Holland.
3. Johannes Megapolensis, 1642–1669. Died in New York.
4. Johannes Backerus, 1647–1649. Returned to Holland.
5. Wilhelmus Grasmeer, 1651–1652. Returned to Holland.
6. Samuel Drisius, 1652–1673. Died in New York.
7. Gideon Schaats, 1652–1694. Died in Albany.
8. Johannes Theodorus Polhemus, 1654–1676. Died on Long Island.
9. Casparus Carpentier, 1657–1684. Died in Delaware.
10. Everardus Welius, 1657–1659. Died in Delaware.
11. Michael Zyperus (Siperius,) 1659–1664. Went to Virginia.
12. Hermanus Blom, 1659–1667. Returned to Holland.

13. Henricus Selyns, 1660–1664. Returned to Holland. See No. 23.
14. Aegidius Luyck, 1662–1672.
15. Warnerus Hadson. Died on passage over, 1664.
16. Samuel Megapolensis, 1664–1668. Returned to Holland.
17. William Van Nieuwenhuysen, 1671–1681. Died in New York.
18. Nicholas Van Rensselaer, 1675–1677. Died at Albany, 1678.
19. Casparus Van Zuuren, 1677–1685. Returned to Holland.
20. Laurentius Van Gassbeeck, 1678–1680. Died at Kingston.
21. Petrus Tesschenmacker, 1675–1690. Massacred by the Indians at Schenectady.
22. Johannes Weeksteen, 1681–1687. Died at Kingston.
23. Henricus Selyns, 1682–1701. Died in New York. See No. 13.
24. Pierre Daille, (French,) 1683–1696. Removed to Boston. Died 1715.
25. Godfridus Dellius, 1683–1699. Returned to Holland.
26. Rudolphus Van Varick, 1685–1694. Died on Long Island.
27. Daniel Bondet, (French,) 1697–1722. Died at New Rochelle.
28. Laurentius Van den Bosch, (French,) 1686–1689. Went to Maryland.
29. David Bon Repos, (French,) 1696–1734. Died on Staten Island.
30. Pierre Peiret, (French,) 1688–1704. Died in New York.
31. Guilliam Bertholf, 1693–1724. Died at Hackensack, N. J.
32. Wilhelmus Lupardus, 1695–1702. Died on Long Island.
33. Johannes Petrus Nucella, 1695–1704. Went to London.
34. Gualterus DuBois, 1699–1751. Died in New York.
35. James Laborei, [Oxford, Mass. 1699–1704;] 1704–1734. Died in New York.
36. Johannes Lydius, 1700–1709. Died in Albany.
37. Bernardus Freerman, 1700–1743. Died on Long Island.

LIST OF THE REFORMED CHURCHES, IN THE MIDDLE COLONIES BEFORE 1700.

1. New Amsterdam, (New York) 1628.
2. Fort Orange (Albany) 1642.
3. Bushwick, L. I. 1654.
4. Fatbush, L. I. 1654.
5. Flatlands, L. I. 1654.
6. New Amstel, Del. 1654.
7. Gravesend, L. I. 1655.
8. Kingston, N. Y. 1659.
9. Bergen, N. J. 1660.
10. Harlem, N. Y. 1660.
11. Stuyvesant's Bouwerie, 1660.
12. Staten Island, 1665.
13. Schenectady, N. Y. 1670.
14. New Utrecht, L. I. 1677.
15. French Reformed, New York City, 1683.
16. New Paltz, N. Y. 1683.
17. Hackensack, N. J. 1686.
18. New Rochelle, N. Y. 1688.
19. Port Richmond, S. I. 1690.
20. Aquackanonck, N. J. 1693.
21. Tappan, N. Y. 1694.
22. Fordham, N. Y. 1696.
23. Tarrytown, N. Y. 1697.
24. Freehold, N. J. 1699.
25. Middletown, N. J. 1699.
26. Raritan, N. J. 1699.
27. Belleville, N. J. 1699.

Also St. Thomas, West Indies, 1660?; Curacao, etc.

Subscriptions to the Doctrines and Order of the Reformed Church of the Netherlands, chiefly of Ministers who came to America through the Classis of Amsterdam.

From Vol. 45, in the Archives of the Classis of Amsterdam, in the New Church. The dates are not always given.

SPECIMENS.

No. 1. Johannes Le Maire—[The first signature, 1578?]

No. 66. Everhardus Boghaerdus. Sent by the Classis to the Church of New Netherland (Gesonden van Classis aende Kercke nae Nieuw Nederlandt) July 15, 1632.

No. 75. Joh. Th. Polhemis, V. D. M. ad Brasiliensis. Actum 5 Dec. (?) 1635.

No. 124. Casparus de Carpentier, servant of the Holy Ghost at Amsterdam, Anno 1650, 19 April.

No. 125. Guielmus Nieuwenhausen; called as minister to the Church of Christ at New York, 16 March, 1671. (Probably the item about New York was added subsequently.)

No. 133. Gideon Schaets, called as minister to Rensselaerswyck, in New Netherland, 6 May, 1652.

No. 159. Everardus Wilius, (Welius), called as minister to New Netherland at the South River,—(at a place) named New Amstel, 10 (30?) April, 1657.

No. 171. Henricus Selyns, called as minister to Breuckelen, in New Netherland, 16 Feb. 1660.

No. 172. Hermanus Blom, minister at Esopus, in New Netherland, Feb. 16, 1660.

No. 173. John Van Nieuwenhuysen, minister at Amsterdam, 1660.

No. 194. Warnerus Haszingh (Hadson), called as minister to New Netherland, on the South River, 26 Nov. 1663.

No. 201. Henricus Selyns, Church of Waverveen, (in Holland) Oct. 11, 1666.

No. 218. Alexander Hodges, as pastor of the English (at Amsterdam) 1669, Feb. 18.

No. 252. Casparus Van Zueren, preacher in New Netherland. (1677.)

No. 260. Laurentius Van Gassbeeck, minister at the Esopus in New Netherland. 7 March, 1678.

No. 277. Johannes Weacksteen. May 5, 1681. Lugduno-Batavae. [Leyden.]

No. 319. Ernestus De Witte, 1689.

No. 343. Johannes Petrus Nucella; called as minister to Kingston, in New Netherland. Ordained April 13, 1694.

No. 347. Rudolphus Huizinga, minister in Guiana, 1694.

No. 352. Wilhelmus Lupardus; minister in New Netherland, Oct. 24, 1695.

No. 353. Christophorus Nucella, minister in Suriname, 3 Sept. 1696.

No. 367. Gualterus Du Bois, called as minister to New York. (1699.)

&c. &c. &c.

Some names of American ministers are not found herein. There parties went from other Classis to America, as Michaelius from the Classis of Enkhuyzen; Freerman from the Classis of Lingen in Germany, etc. There are two lists of signatures generally identical, but in second list after Casparus Van Zuuren, occurs the name of "Godfridus Dellius, minister of Albany, in America, 20 July, 1682," which does not occur in first list—probably through some neglect.

This one Classis of Amsterdam, between 1758–1903, licensed no less than 1900 persons to preach the Gospel, and ordained to the ministry about 1800, according to the recently published "Gedenkboek", or Memorial Volume of the First 325 years of her history. This work is now in course of translation. See Review of it, in Christian Intelligencer, Sept. 14, 1904. E. T. C.

Early Graduates of Holland Universities Who Came to America.

Album Academiae Groninganae, Habens Nomina Studiosorum,* (Manibus ipsorum signata), Coeptum Anno 1615 die 13 Martii.

SPECIMENS.

Ministers in America.

Matriculations in University of Groningen.

MATRICULATION.	NAMES.	COUNTRY.	STUDY.
1630, June 1.	Petrus Teschenmacherus.	Elberfeldo-Montanus.	Theologiae.
1644, Feb. 13.	Petrus Teschenmacherus. Gratis in gratiam D. Forbesy,	Elberfeldensis. professs. Theol. Abredonensis.	Philosophiae.
1662, Apr. 2.	Petrus Tessemaecker.	Ultrajectensis.	Philosophiae.
1705, Nov. 2.	Petrus Henricus van Driessen. Hujus Dn. Patri per Pedellum remisi oblatum.	Coevordiensis.	
1714, Aug. 28.	Reinhard Erichson.	Groninganus.	L. L.
1717, May 13.	Joannes van Driessen.	Monoghodamensis.	Theologiae.
1718, Sept. 10.	Hermannus Meyer.	Oldamptinus.	Theologiae.
1724, Oct. 4.	Antonius Curtenius.	Drenthinus.	Theologiae.
1732, Sept. 8.	Eggo Tonkens Hoevenberg. Gratis.	Drentinus.	Theologiae.
1735, Apr. 5.	Petrus Henr. Dorsius.	Meursanus.	Theologiae.
1747, Sept. 6.	Hermannus Meijer.	Bremensis.	Theologiae.
1749, Sept. 15.	Cornelis Blauw.	Alcmarianus.	Phil. et Litt.
1751, Sept. 14.	Izaac Rijsdijk. Gratis.	Groninganus.	A. L. ST.
1753, Nov. 3.	Warmoldus Kuiper.	Groninganus.	Theologiae.
1754, Oct. 11.	E. Westerlo.	Denekamp Transisilanus.	Theologiae.
1757, Sept. 6.	Hermannus Meier.	Bremensis.	Theologiae.
1758, Oct. 11.	Rudolphus Ritzema.	Americanus.	
	&c. &c.	&c.	

From "Naamlijst van de studenten sedert de oprigting der Hooge-school te Groningen ingeschreven." Or "List of students registered in the High-school at Groningen since its establishment,"—1615-1773.

NAMES OF OTHER EARLY STUDENTS AT THE UNIVERSITY OF GRONINGEN OF POSSIBLE INTEREST TO AMERICANS.

SPECIMENS.

MATRICULATION.	NAMES.	RESIDENCE.	STUDY.
1615, May 2.	Rudolphus Michaelis,	Lehranus.	Theologiae.
1615, Oct. 21.	G. van Dam,	Amersfortius.	L. L. Humanitarum.
1617, May 17.	Philibertus du Bois, Jr.	Haganus Batavus.	
1617, Apr. 4.	Guinandus Rutgersius,	Dordracenus, Theol. Profess. in illustri Schola Steinfurtensi.	
1619, Apr. 22.	Eggo Tonckens,	Winschotanus.	Philosophiae.
1620, Aug. 4.	Joannes Brouerus.	Zwollanus.	Juris Utriusque.
1620, Nov. 19.	Everhardus Abelis,	Westerwoldensis.	Philosophiae.
1621, June 27.	Gerardus Hopperi,	Groninganus.	Phil.
1621, Aug. 27.	Joannes Vorst,	Frisius Or. Grethanus.	Phil.
1622, Sept. 25.	Guilhelmus Marcelli,		

MATRICULATION.	NAMES.	RESIDENCE.	STUDY.
1622, Sept. 26.	Michael Michaelis,	Itzehoensis Holsatus.	
1624, Nov. 4.	Hermanus Beeckman,	Groninganus.	Phil.
1625, July 2.	Gerhardus Anthonides,	Elburgensis.	Theol.
1626, Apr. 28.	Henricus Raesveldt,	Zutphaniensis.	Phil.
1626, Apr. 29.	Antonius Potter,	Groninganus.	Phil.
1627, Nov. 5.	Simon Corneli Pool,	Amstelo-damensis.	Theol.
1627, Dec. 9.	Allardus Polman,	Groninganus.	Phil.
1628, Aug. 21.	Jacobus Dinclagius,	Embdanus.	Phil.
1629, Aug. 28.	Johannes Nott,	Hamm. Westph.	Med. et Phil.
1629, Aug. 31.	Gualterus van der Beec,	Daventriensis.	Phil.
1630, Apr. 21.	Abrahamus Putmannus,	Gora-Tubantus.	Theol.
1630, May 22.	Bernardus Beeckman,	Groninganus.	Phil.
1630. Aug. 27.	Laurentius Beckius,	Alceano-Palatinus.	Jur.
1633, Mar. 14.	Rutgerus Putmannus,	Gora-Tubantus.	Theol.
	&c. &c.	&c.	

ALBUM STUDIOSORUM ACADEMIAE LUGDUNO-BATAVAE, 1575–1875.* OR GENERAL CATALOGUE OF THE UNIVERSITY OF LEYDEN, 1575–1875.

Names of Dutch Ministers in America before 1700, who matriculated at this Institution.

SPECIMENS.

MATRICULATION.	NAMES.	RESIDENCE.	AGE.	STUDY.
1600, Sept. 6.	Joannes Michaeli,	[Hooranus?]	23.	Theologiae.
1620, Sept. 23.	Samuel Drisius,	Middelburgensis.	20.	.....
1627, June 17.	Everardus Bogardus,	Woerden.	20.	Litterarum.
1649, Jan. 14.	Samuel Dries,	Anglus.	46.	Medicinae.
1652, June 4.	Hermanus Blom,	Amstelodamensis.	24.	Theologiae.
1657, Mar. 13.	Henricus Selyns,	Amstelodamensis.	21.	Theologiae.
1658, Oct. 10.	Joannes Weecsteen,	Leidensis.	20.	Medicinae.
1661, Sept. 10.	Wilhelmus a Nieuwen-huysen,	Haarlemensis.	16.	
1661, Nov. 14.	Samuel Megapolensis,	Noorthollandus.	20.	Medicinae.
1667, Feb. 24.	Laurentius van Gaasbeeck,	Leidensis.	22.	Theologiae Cand.
1668, Sept. 7.	Caspar Van Zueren,	Goudanus.	20.	Philosophiae.
1669, Apr. 24.	Petrus Tessemaker,	Batavia Indus.	20.	Juris.
1670, Nov. 19.	Nicolaus van Rentzelaer,	Amstelodamensis, V. D. M.	20.	
1674, Feb. 27.	Joannes Weecsteen,		30.	Theologiae.
1679, Feb. 20.	Laurentius van den Bosch,	Hannovianus,	24.	Theologiae.
1684, Dec. 1.	Wilhelmus Lupardus,	Brielanus.	18.	
1694, Sept. 13.	Henricus Beijs, (Beys.)	Dordracenus.	21.	Theologiae
1701, Aug. 27.	Henricus Beijs, (Beys.)	Dordracenus.	27.	Medicinae.
	&c. &c.	&c.		

*Copy purchased for Collegiate Church, New York, in 1898. Deposited in their Church library, Fifth Avenue and Forty-eighth street, New York. E. T. C.

The following persons of the name of Michaelius (Michiels) are found, before 1650, in the General Catalogue of Leyden University. (Album Studiosorum Academiae-Lugduno-Batavae).

MATRICULATION.	NAME.	AGE.	RESIDENCE.	STUDY.
1581, Nov. 15.	Nicolaus Michaelis,		Alckmarianus,	Theologiae.
1583, June 19.	*Joannes Michaelis*,		Antverpiensis,	Litterarum.
1595, Oct. 12.	Michael Michaelis,		Zutfatensis,	Juris.
1598, Sept. 2.	Jacobus Michaelius,	25,	Danus,	Philosophiae.
1600, Sept. 6.	JOANNES MICHAELI,*	23,	[Hooranus?]	Theologiae.
1602, Feb. 20.	Henricus Michaelis,	14,	Leidensen,	Litterarum.
1602, May 4.	Franciscus Michaeli,	17,	Genevensis,	Litterarum.
1602, May 4.	Marcus Michaeli,	13,	Genevensis,	Litterarum.
1602, Oct. 30.	*Joannes Michaelis*,	14,	Berckelgensis,	Philosophiae.
1611, Aug. 12.	Petrus Michaelis,	20,	Regiomontanus Borussus,	Juris.
1616, June 28.	Justus Michaelis,	14,	Enchusanus,	Juris.
1619, July 2.	Christianus Michaelis,	13,	Leidensis,	Litterarum.
1623, Apr. 28.	*Joannes Michaelis*,	20,	Daventriensis,	Theologiae.
1623, June 26.	Jacobus Micheli,	22,	Genevensis,	Theologiae.
1624, May 30.	Michael Michaelis,	20,	Holsatus,	Juris.
1629, May 16.	Gouswinus Michaelis,	20,	Susatensis Westfalus,	Juris.
1630, Apr. 30.	Godfridus Michaelis,	20,	Dordrechtanus,	Theologiae.
1632, July 20.	Detmarus Michaelis,	20,	Soustensis Germanus,	Juris.
1633, Mar. 25.	*Joannes Michaelius*,	19,	Hooranus,	Artium Liberalium.
1635, May 8.	Daniel Michaelis,	16,		
1638, Oct. 1.	Florentius Michaelides,	22,	Zeeland	Theologiae.
1639, May 17.	Ludoricus Michaelius,	24,	Danus,	Medicinae.
1641, Nov. 2.	*Joannes Michaelis*,	29,	Stralsondensis Pomerania,	Juris.
1641, Nov. 19.	Rheinholdus Michaelius,	23,	Regio Montanus Borussus,	Nobilis. Pol.
1643, Apr. 28.	Henricus Michaelius,	22,	Danus,	Philosophiae. et Matheseos.
1643, Nov. 30.	Johannes Michel,	22,	Borussus,	Medicinae.

*This is the one said to be the same as our Jonas Michaelius of New Amsterdam. His name sometimes occurs as Jonas Johannes Michaelius. His home is not given, but was probably at Hoorn. Joannes Michaelis, 1583, above, is possibly, and probably, his father; and Joannes Michaelis, 1623, his son. The Joannes Michaelis, 1602, is the cousin of Jonas, or Joannes of 1600. See Notes, after the letter of 1628, Vol. 1, pp. 68-73, among the documents; and also a note on document dated, July 5, 1638.

Album Studiosorum Academiae Rheno-Trajectinae, 1638–1886.* Or General Catalogue of the University of Utrecht, 1638–1886.

Ministers in America, before 1700, graduates of Utrecht University.

Specimens.

MATRICULATION.	NAMES.	RESIDENCES.
1647,	Hermannus Blom,	Amstelodamensis.
1650,	Everhardus Welius,	Amstelodamensis Batavus.
1654, Sept.	Henricus Selijns,	Amstelodamensis.
1656, Sept.	Samuel Megapolensis,	Hollandus.
1663.	Samuel Megapolensis,	Noorthollandus.
1666,	Rudolphus a Varick,	Rhenensis.
1671,	Petrus Math. Tessemaecker,	Bataviae Indus.

Other graduates from Utrecht University, before 1700, possibly connected with American ministers.

MARTICULATION.	NAMES.	RESIDENCES.
1646,	Jacobus Dellius,	Wesopiensis.
1652,	Henricus Carpentier,	Parisiensis.
1654, May,	Petrus de Carpentier,	Londinensis.
1655,	Isaacus Lydius, Lucae F.,	Amstelodamensis.
1655,	Petrus de Peyster,	Harlemensis.
1656,	Joannes Schulerus, [Schuyler],	Amstelodamensis.
1656,	Rudolphus Lydius,	Frisius.
1656,	Joannes de Carpentier,	Dordrecenus.
1694,	Arend Roeland de Carpentier,	Dordr. Batavus.
1697,	Adrian Blom,	Amstelo-Batavus.
1697,	Isaacus Nucella,	Mulhemio-Montanus.
1697,	Kilian van Rensselaer,	Vijanensis.

*Copy purchased for Collegiate Church, New York, 1893. Deposited in their Church Library. E. T. C.]